CRITICAL AND MULTICULTURAL PEDAGOGY OF ELEMENTARY SOCIAL STUDIES IN HAWAII

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Dedication

This dissertation is dedicated to my store grandpa and store grandma for instilling in our family the importance of education. To my parents Randall and Alison Higa, and my sister Melissa, for their unequivocal and irrevocable support and love not just through my academic aspirations, by also on my journey through life. To my husband Jared, you never let me forget how proud you are. You are my rock, my biggest supporter, and you always remind that if I "just keep chipping," I can move any mountain.

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Abstract

This study examined the current application of elementary social studies in Hawai`i, more specifically how teachers promote critical and multicultural pedagogies to foster civic-multicultural competence (CMC) in students. Civic multicultural competence is when students feel "a desire and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society" (Miller-Lane et al., 2007, p. 563). Two major research strategies were used: a quantitative survey analysis of a macro teacher population and (2) seven three-part series teacher interviews. Data from the interviews were collected to create seven teacher case studies that were cross-analyzed for recurring themes. This research study produced four major findings: 1) the disappearance of elementary social studies in Hawai`i, 2) the absence of justice in social studies, 3) the need for dialectic dialogue and reflection among teachers, and 4) the importance in finding purpose in teaching. With a more critical and multicultural purpose to social studies will we then produce more teachers who will in turn foster students who make just and equitable decisions for a multicultural and global society. The implications of this study impact the development of professional learning communities, educational policy, and implementing future professional developments. Opening up a dialogue arena for teachers to reflect on their practice and past experiences will allow them to gain clarity on the "why" behind their practices. This will support teachers in having agency in their classrooms and ground them in their purpose for teaching.

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Chapter One
Introduction

"What it is, it's just the frustration. There is a lot I want to do as a teacher and there is a lot that I should be doing… I feel the kids are losing out on because a few years ago when I had more freedom in social studies…I could do what I wanted to do. I was still hitting the standards but we were going way beyond them."

"Social studies is pushed to the side. It is not one of the important subjects…science, social studies, fine arts, and music are much smaller subjects. Not like language arts or math that has a whole page. . . In other words the state doesn't see that it's important."

"I think I like to perpetuate the idea of us being lifelong learners, so myself included. To encourage the kids to want to seek out information and use whatever they learn to help them be successful in life when they grow up and go to college as career ready, or citizens, or whatever they endeavor to do."

"I thought, well that's amazing, that student really connected to it (past project), chose a similar topic and wants to extend it. So I know that there was an even bigger connection for students that was long range ... So that was an "Aha!" moment for me…

Social studies at the elementary level has the potential to provide meaningful and critical experiences for young students so they can one day positively reconstruct a society that is just and equitable for all. The quotes shared above were taken directly from elementary teachers in Hawai`i who exemplified the challenges and successes they faced teaching social studies in their classrooms. While teachers expressed a deep concern for social studies, they often felt pressure to leave it behind reflecting a national trend on social studies education (Bolick et al., 2010; Duplass, 2007; Houser, 1994). The fear that teachers were losing instructional time and that social studies was devalued in the eyes of educators were affirmed by teachers in this study.

However, the quotes above also showed that there was still hope when teachers forged their own pedagogical path to pursue social studies despite the educational climate. They were still able to implement instructional practices that gave students the skills and experiences to make informed decisions for the larger democratic society and global world. This study

uncovered bitter-sweet revelations that have potential to foster dialogue in moving elementary social studies forward in Hawai`i.

The National Council for the Social Studies (NCSS) defines social studies as "the integrated study of the social sciences and humanities to promote civic competence" (NCSS, p.3, 1994). The primary purpose of social studies is "to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world" (NCSS, p. 3, 1994). Since then the NCSS has updated its standards to stay current with new national content standards as well as with an ever-changing society. Although they made changes to their standards and have begun to promote new curricular strategies and frameworks for teachers to utilize, their purpose endures.

One new framework NCSS has recently supported is the College Career, and Civic Life framework also known as C3. The C3 framework promotes an inquiry arc in teaching social studies that leads to civic action (C3, 2013). In order to fulfill the mission of social studies, teachers are able to draw upon the NCSS standards and C3 framework as well as a wide range of pedagogies such as concept-based learning (Erickson, 2008; Taba, 1971), diversity pedagogy (Sheets, 2005), civic efficacy (Parker, 2012), and social justice education (Wade, 2007).

After reviewing and experiencing much pedagogy, I found two particular pedagogies stood out to me that I felt upheld the NCSS (1994) purpose of social studies: critical pedagogy and multicultural pedagogy. Confronted by intolerable inequities in education, critical pedagogy immediately resonated with me as an educator and researcher. Critical pedagogy is the "principles, beliefs, and practices that contributed to an emancipatory ideal of democratic schooling" (Darder, Baltodano, & Torres, 2009, p. 2). The idea of incorporating an emancipatory curriculum intrigued me because I realized I needed to be freed of my own biases, prejudices,

and stereotypes. I saw numerous inequities that existed for teachers and students in Hawai`i public schools. Critical pedagogy promotes our civic ideals and provides teachers and students with a mindset and tools to address ethnic, racial, cultural, political, and social issues in education (Banks; 2009; Freire, 1970; McLaren, 1994; Wade, 2007).

I also naturally gravitated towards multicultural pedagogy because it reflected my lived experience with diversity here in Hawai`i. Multicultural pedagogy is defined as: "teaching methods that facilitate the academic achievement of students from diverse racial, ethnic, and social-class groups" (Banks, 2008). There are levels of multicultural education and pedagogy. Grant and Sleeter (1994) described multicultural education from least critical to critical approaches, 1) Human Relations 2) Multicultural Education 3) social reconstruction. The least critical approach, Human Relations, aimed to help students get along and appreciate each other (Grant & Sleeter, 2008, pg. 8). Multicultural education worked on changing schools to include cultural pluralism and equal opportunities while the social reconstruction approach prepares students for social inequities in the larger society (Grant & Sleeter, 2008, pg. 8). Some curricular programs still viewed multicultural pedagogy as merely an inclusion of a topic or section within traditional curriculum programs. May and Sleeter (2010) argued that "multicultural education overemphasized the impact of curricular change and underemphasized, or simply ignored, the wider structural constraints, such as racism, sexism, and discrimination, which affected minority students' lives" (p. 9).

Critical and multicultural pedagogy has often been discussed in conjunction with one another to provide teachers with a social studies curriculum that would teach students how to reason, solve real-world problems, appreciate and understand diversity, question and stand up against injustice, protect the environment, and empathize with people everywhere (Parker, 2012).

The following literature will demonstrate why it is necessary to understand and appreciate critical and multicultural pedagogy in elementary social studies practices in Hawai`i.

This chapter begins by presenting the research problem, the context in which it was created, and the current state of social studies that provided justification for the study. The purpose statement will also explain why the findings are significant and discuss their potential to make a contribution to the field of social studies. The definitions of terms introduced in this chapter are key concepts that were used to frame and describe the research. It is followed by a description of the study's limitations. The chapter ends with a preview of the literature review and methods in the following chapters.

Background of the Problem

Across the nation, elementary social studies is under assault. When the Bush administration established the No Child Left Behind Act (2002), also known as NCLB, it brought about "annual yearly progress (AYP)" monitoring also known as high-stakes testing (NCLB, 2002). Due to the states' concentration on certain content areas with high-stakes testing, a hierarchy of content area developed (Bolick, Adams, & Willox, 2010; Vogler, 2003). Grant (2010) found high-stakes testing often led teachers to relinquish control over their instructional practices to meet the demands of state tests. As a direct result of high-stakes testing, reading, writing, and mathematics became content areas of the utmost importance with social studies left to fight for instructional time and consideration. Regardless of whether teachers were novice or veterans, they felt the need to severely alter their pedagogical practices in the face of high-stakes testing (Grant, 2010).

In many classrooms across the nation, the effects of content hierarchy were often reflected in the decline of instructional time, resources, and minimal professional development

devoted to social studies. Ross (2006) stated, "resources that might have been directed to assisting teachers to become better decision makers have instead been channeled into a program dedicated to the development of schemes for preventing teachers from making curricular decisions" (p. 107). As a result, the lack of professional development in social studies and the influence of political mandates prevented teachers from providing students with a well-rounded social studies experience.

Nowhere is this more evident than in the lack of social studies at the elementary level. Wade (2002) stated: "the present state of elementary social studies nationally is unhealthy" (p. 118). Gay (2007) summarized: "the importance of students learning math, science, and reading is unquestionable, but not to the exclusion of everything else" (p. 282). The existence of a hierarchy of subjects became even more lethal for the social studies content area as the standards-based, test-driven reform emerged.

Because social studies was not a tested subject, it became marginalized. Vogler (2003) commented that test-based reform moved students towards improvement on test scores, but not towards improvement on necessary critical life skills. It applied a single indicator like high-stakes testing to determine a student's academic success. Vogler indicated that because the academic fate of students depended so heavily on high-stakes tests, the curriculum began to narrow down to information that was to be tested. High-stakes testing at the elementary level meant focusing on subjects included in the AYP (Annual Yearly Progress) being given more consideration and instructional time. McMurrer (2008) released an article for the Center for Educational Policy claiming that since the implementation of NCLB in 2002, elementary social studies received an average decrease of 76 instructional minutes per week. However, language arts and math had a combined average increase of 186 instructional minutes per week. Since

NCLB, only 11 states have tested social studies in comparison to the 38 that tested social studies in 1998 (Byrd, Good, Heafner, O'Conner, Passe & Rock, 2007).

Heafer and Fitchett (2010) investigated the trend of elementary social studies curriculum from the years of 1993 to 2008. They found a "significant decrease in reported social studies instruction in comparison to tested subjects" (p. 71). More recent still, an article published in NEA Today by Walker (2014) further described the decline in instructional time on non-tested subjects claiming that the "testing obsession has nudged aside visual arts, music, physical education, social studies and science…" (p.3). Although many research studies were conducted on the marginalization of social studies during the implementation of NCLB, recent work affirms the decline of social studies instruction.

So far, the social studies content area has survived in this test-based reform and high-stakes testing context, but at what level? In addition to leaving social studies behind, the social studies curriculum taught at many schools nationwide are outdated and inadequate. The most common social studies curriculum nationwide is described as the Expanding Horizons (a.k.a. Expanding Communities, Expanding Environments) curriculum (Duplass 2007; Wade 2002) and dates back to the 1800s. Wade (2002) critiqued Hanna's (1937) social studies curriculum as outdated but ever-present. Duplass (2007) also supported Wade's (2002) sentiment that "social studies had used the same scope and sequence approach for elementary education for more than a half century" (p. 141).

Many elementary social studies textbooks that follow the expanding horizons format are implemented nationwide and often result in deficient teachings of diversity (Duplass, 2007; Wade, 2002). Wade (2002) critiqued the expanding horizons social studies curriculum and questioned its ability to meet the needs of our diverse student population. The expanding

horizons curriculum follows a more traditional style of teaching where the mainstream or Anglo centric narrative was the center of the curriculum with minimal exposure to information from multicultural perspectives. Claiming that the expanding horizons curriculum was established in the early 1900s, Wade (2002) argued that the information in textbooks was wildly outdated, inadequate, and grossly deficient in providing multicultural and global knowledge. To remedy the issue, Wade (2022) suggested a new model to supplant the expanding horizons curriculum called "Toward the Common Good" (p. 121). Her model included themes consistent with NCSS and promotes a civic action project (CAPS) to demonstrate authentic skill development opportunities (Wade, 2002). Duplass (2007, p. 139) believed the expanding horizons framework fell short of providing a comprehensive social studies curriculum because information is "trivial and redundant" and does not address the reality that our U.S. population continues to grow more ethnically diverse in schools, colleges, and universities across the nation (Banks, 2009). The expanding horizons curriculum did not provide accurate representation of students' relationships to their community, provide critical opportunities to expand on students' lived experiences, or provide an adequate amount of multicultural and global information that is crucial for today's learners (Ross, 2006; Wade, 2002).

In order to fulfill the mission of social studies, its practices must be critical. Social studies practices should allow opportunities for minority groups to become equal members of society, not enforce continued oppression by a dominant culture. Critical pedagogy aims to forge new narratives that challenge the narrative of our current society. Education is more than a reinforcement of dominant beliefs, but rather a practice of freedom (Hooks, 1994). Wade (2007) encompassed ideals of critical pedagogy when discussing her thoughts on social justice teaching stating, "analyzing the roots of inequality in the curriculum, the school, and the society is a

central step in working for social change" (p. 11). Banks (2008) also reiterated this idea when he stated, "another major goal of multicultural education is to reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristics" (p. 3). The aforementioned ideas of promoting social change aligned directly to the NCSS (1994) definition of "good" social studies teachings and the idea of "making informed and reasoned decisions for the public good" (p. 3). In a community where so many policies and societal systems do not benefit all of its members, critical and multicultural pedagogy are necessary to have in elementary social studies that provides opportunities to transform the community to a more just and equitable society for all of its members.

Diversity is not just a classroom topic, it is a reality. While critical pedagogy gives us critical tools to discuss and deconstruct the world around us, multicultural educational practices provide the opportunities to experience and appreciate diversity in the classroom. Knowledge of diversity allows students to have more successful intergroup relations and respectfully and actively participate in the nation's civic life (Banks, 2010). Looking at a branch of multicultural education, diversity pedagogy, Sheets (2005) viewed the "relationship between culture and cognition as essential to understanding the teaching-learning process" (p. 14), thereby further reinforcing the idea that diversity, or cultural appreciation and awareness, should be foundational to social studies education in the form of multicultural pedagogical practices.

Elementary students need opportunities and experiences to critically analyze and reflect on diversity issues. Without multicultural perspectives and critical pedagogy embedded within the social studies curriculum, students miss opportunities to work out real-world problems. If issues regarding diversity are neglected, students will be ignorant to the injustices and inequities

that exist within their own communities. Furthermore, educators who hope to instill a sense of an equitable community will have difficulty teaching their students how to enact change if the community is not properly represented in the social studies curriculum.

Statement of the Problem

Parker (2010) stated: "Social studies needs to be set deeply into the school curriculum from the earliest grades" (p. 3). When we leave out social studies, we remove opportunities to teach young people how to make informed and reasonable decisions for the greater good. Lindquist (2002) agreed: "while knowing facts and figures, being able to spell, read, write, and do arithmetic are incredibly important, there are greater goals for education" (p. 45). Elementary social studies has the potential to reach a depth and breadth of real life topics that can provide a solid foundation of learned skills and concepts that would teach students how to create equitable solutions to larger societal issues. Lindquist (2002) also expanded on this point when she stated, "social studies is about life. It is a naturally integrative subject" (p. 20). Without the opportunity to teach students about life through social studies, what becomes of our communities, our society?

Miller-Lane, Howard, and Halagao (2007) coined the term civic-multicultural competence (CMC) to define a desired outcome of a social studies program that utilized both critical and multicultural pedagogical practices. CMC is achieved when students feel "a desire and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society" (Miller-Lane et al., 2007, p. 563). Furthermore, a student who develops CMC also has a greater potential to fulfill the goal of social studies defined by NCSS (1994): to promote civic competence. In this study, CMC encourages behaviors and skills

that students will display as an outcome of experiencing a social studies curriculum that embeds critical and multicultural pedagogies.

Purpose Statement

The purpose of this study was to explore how critical and multicultural pedagogy manifest in elementary social studies curriculum in the state of Hawai`i. It aimed to examine how teachers applied critical and multicultural pedagogy together in their social studies curriculum within the current educational climate.

Research Questions

How does critical and multicultural pedagogy manifest itself in elementary social studies?

1. How are elementary teachers using critical and multicultural pedagogy in social studies to foster the development of civic-multicultural competence (CMC)?
2. What are the perceived opportunities and constraints of teachers being able to implement critical and multicultural pedagogy into social studies?
3. What has enabled teachers to adopt critical and multicultural pedagogy into their social studies teaching practices?

Significance of the Study

Teachers have the agency to make positive changes in the classroom related to social studies, educational policies notwithstanding. Knowledge of the social studies content area can be shared with other educators to enact immediate change in elementary classrooms. Although educational policy is often directly related to the lack of attention and time spent on elementary social studies, in the end it is the teacher who makes the decision as to what gets taught and what does not. Sleeter (2005) insisted that the teachers are the ones who ultimately end up deciding what is best for the students, the communities, and the larger society by virtue of what and how they decide to teach knowledge, skills and values. In order to discover what is being taught in the classroom, we need to go into the classroom. This study uncovered information on how and why

elementary educators teach social studies the way they do. Recommendations are made in the discussion and conclusion section of this study for educational policy, professional development programs, and curriculum frameworks to encourage critical and multicultural pedagogies in social studies without having to wait for national educational policy to address the issue.

Definitions

- *Civic-Multicultural Competence (CMC)* - "a desire and ability to investigate diverse, problematic and controversial issues in pursuit of a more inclusive, just and equitable society" (Miller-Lane et al., 2007).
- *National Council for the Social Studies* – an entity focused on providing leadership, service and support for social studies educators.
- *Critical Pedagogy* - are "principles, beliefs, and practices that contributed to an emancipatory ideal of democratic schooling" (Darder, Baltodano, & Torres, 2009, p. 2). "education as the practice of freedom" (Freire, 1970, p. 81).
- *Multicultural Pedagogy* – "teaching methods that facilitate the academic achievement of students from diverse racial, ethnic, and social-class groups" (Banks, 2008).
- *Multicultural Education* - is educational reform processes, strategies, and movements that encourage the overarching goal of challenging the existence of all types of discrimination in educational institutions so students who are part of diverse racial, ethnic, and cultural groups can have an equitable chance at academic achievements (Banks & Banks, 1997; Nieto & Bode, 2012).
- *Diversity Pedagogy* - "views the relationship between culture and cognition as essential to understanding the teaching-learning process" (Sheets, 2005, p. 14).
- *Critical practices* - educational practices that allow for teachers and students to look critically at society and critique the status quo (Miller-Lane et al., 2007). Practices that encourage students to actively change society.
- *Non-Critical Practices* - educational practices that do not provide opportunities for teachers and students to look critically at society or critique the status quo (Miller-Lane et al., 2007).
- *Unity* - educational practices with an Anglo centric point of view. Curriculum is dictated by dominant societal narratives and more traditional (single perspective) teachings. The dominant culture attempts to perpetuate their story onto a diverse nation. (Miller-Lane et al., 2007).
- *Diversity* - educational practices with a multicultural appreciation and foundation. Multiple perspectives are encouraged and seen as necessary in order to promote equitable learning and social development for the students. (Miller-Lane et al., 2007).
- *High stakes testing* - standardized tests that align to current policy regarding student achievement
- *Social Studies* - "the integrated study of the social sciences and humanities to promote civic competence" (NCSS, 1992, p. 3).

- *Standards*-a set of expectations of learning created or adopted by education policy makers
- *Teacher* – used interchangeably with educator. Any person who is involved with teaching, creating or implementing curriculum.
- *Hegemony* – when dominant cultures maintain domain over subordinate groups "primarily through consensual social practices, social forms, and social structures produced in specific sites such as the church, the state, the school, the mass media, the political system, and the family" (McLaren, 2009, p. 67).

Looking Ahead

In Chapter two, the literature begins with a brief history of the social studies movement and educational policies that have affected the social studies content area. Next, the current and national state of social studies will be presented. From there, the literature moves into the theoretical framework that informs this study.

First, the field of critical pedagogy is explored, followed by multicultural pedagogy. Furthermore, the different facets of critical pedagogy and multicultural pedagogy are narrowed down to the theorists who had the most influence on my theoretical framework. Additionally, I rationalize why critical and multicultural pedagogies were necessary to evaluate elementary social studies in Hawai`i. Next, I discuss how critical pedagogy and multicultural pedagogy ideals frequently overlap to further support the logical application of the two fields to my research. The two pedagogies manifest in the fostering of CMC in our students. The literature review concludes with past research studies that had similar research foci and theoretical frameworks to further support the need and design for this study.

In Chapter three, the methodology section begins by describing the characteristics of a case study, and then more specifically the type of case study that will be applied to this research. Next I justify why this research design is the best match for this study. I describe in-depth how and why a case study that utilizes multiple data sources paints a richly descriptive picture of the

critical and multicultural educator. The last few sections provide technical information about the research context, general participant information, validity and reliability measures, role of the researcher and limitations. Furthermore, I discuss how the results from the data provide valuable information leads to new applied policy or practices in the educational field.

Chapter four discusses the different phases of the case study design. Each phase is described starting with data collection, the participants, the instrument or strategies used to collect data, and the data analysis. This chapter discusses the results of the survey and interview data collection. Overall descriptive survey statistics are shared and individual cases are presented.

Chapter five goes over the emergent themes and categories that revealed themselves during the data analysis process. A cross-case analysis is presented to illustrate themes that tied the seven individual cases together to inform the research questions.

Finally, chapter six discusses significant findings of the study, implications, limitations, recommendations, and proposed future studies.

Assumptions

The following assumptions are outlined to give the reader a clearer context of the study as well as openly reveal some of my concerns.

1. It is assumed that implementing critical and multicultural pedagogical practices are two of the most effective methods for understanding, creating and implementing elementary social studies curricula.
2. The way the participants practice teaching social studies may differ from how they describe it in their interviews. The current study does not apply

classroom observations or video taped lessons, but uses a reflection interview to confirm participant views and also cross-reference that with their survey.

3. The use of NCSS's definition of the purpose of social studies is the way in which the study judges all classroom practices regarding social studies. It is assumed that the way NCSS defines the purpose of social studies is the ultimate goal for social studies that educators should strive for.

Chapter Two
Literature Review

The purpose of this review was to provide a broad overview of the history, theory and practice of social studies education, then focus on critical pedagogy and multicultural educational theory as it related to the aims and purpose of elementary social studies.

First, I began with a history of elementary social studies education leading up to the current (though relatively recursive) debate of what content should be included and what the purpose of social studies should be. Second, I examined the national status of current elementary social studies education discussing major factors such as instructional influences, teacher knowledge, and beliefs influencing how elementary social studies is currently taught. Third, I discussed the theoretical framework based on critical pedagogy and multicultural education theory and pedagogy. Fourth, I introduced the idea of Civic Multicultural Competence (Miller-Lane, Howard, & Halagao, 2007) and how it supports the application of both critical and multicultural pedagogy scholarship to my research. Finally, I explained the importance of applying both critical pedagogy and multicultural pedagogy into social studies curriculum in local public schools in the state of Hawai`i.

Historical Overview: The Battle Over Social Studies

Since the 1960s and 1970s, the social studies wars have been ongoing over what should be taught (Banks & Banks, 1997, 2008; Smith, 2008). However, the argument regarding what constituted good social studies practices began long before then. In the 1890s, Kliebard (2004) identified the emergence of four camps and a discussion for general education swung back and forth between humanists, developmentalists, social efficiency educators, and social meliorists (p. 24). For the purposes of this study, the literature focused mainly on the struggles between the

humanists and social meliorists. Those who gravitated towards the traditional style, also known as the humanists, wanted to guard tradition and knowledge tied to western cultural heritage. Kliebard identified those who were for reconstructing society and enacting social change or social justice as social meliorists. Evans (2010) also recognized this controversy, stating:

> Pendulum swings are a regular feature of the curriculum landscape, and the primary pattern has been this: toward traditional and discipline-based curricula during conservative times; towards experimentation, child-centered and inquiry or issues-oriented curricula during liberal times (p. 25).

Into the 1930s, the pendulum constantly swung between humanist (traditional) and the social meliorist (progressive) ideals. The questions of "Do we encourage students to question?" or "Do we transfer a common knowledge as practiced for both general education and social studies?" arose. As varying philosophies and theories regarding education emerged in the postmodern era, many discussions attempted to reform the educational system, but very few steps were taken to enact real change. Dewey (1938), a respected progressive educator of the 1930s, encouraged teachers to move beyond a transference or traditionalist model to "experiences that have the promise and potentiality of presenting new problems which by stimulating new ways of observation and judgment will expand the area of further experience" (p. 90). Dewey's statement critiques social studies theorists on humanists' ideals to transmit--instead of transform--educational knowledge (McLaren, 1994; Shor, 1980; Wink, 2012). Those wishing to continue with traditional models of education that uphold the dominant culture's narrative vie for the transmission model. The other end of the spectrum holds those who wish to see a narrative that would affirm the history and experiences of peoples not included in the

dominant group. They argue for the transformative model. Giroux (1989) a current day defender of freedom, clearly articulates this conflict stating:

> Against the claim that schools were only instructional sites, radical critics pointed to the transmission and reproduction of a dominant culture in schools. Far from being neutral, the dominant culture of the school was characterized by a selective ordering and legitimating of privileged language forms, modes of reasoning, social relations, and lived experiences. In this view, culture was linked to power and to the imposition of a specific set of ruling-class codes and experiences. But school culture it was claimed functioned not only to confirm and privilege students from the dominant classes; it also functioned through exclusion and insult to disconfirm the histories, experiences, and dreams of subordinate groups (p. 129).

The commonalities between Dewey, a past progressive, and Giroux, a modern day critical theorist, are apparent. It showed that while the social studies war may be a relatively new development, the educational models being argued for regarding content area, were not.

Another 1930s progressive educator and social studies scholar of the past, Taba (1971), took the position that the social studies practices of her era were obsolete. She believed that they relied too heavily on factual knowledge and too little on students' knowledge. Taba felt those practices ignored the narrative of the non-western world and continued to perpetuate the dominant society's views a sentiment that mimicked current arguments involving social studies concerns today (Banks & Banks, 1997; Gay, 2000; McLaren, 1994). Taba (1932) critiqued this fact when she stated:

> Present educational thinking was based on the old view that human life, culture, and moral systems are essentially static and unchanging; that conduct and human experience

> can be explained and understood in terms of static, substantive concepts; that change and processes are unreal and secondary to the existential unit-realities; and that the role of education is to fix in the minds of the young generation established truths, values, and information (p. 2).

Though Taba's argument was made in the 1930s, her general feelings towards social studies are still shared by theorists today. Sheets (2005) shared Taba's disposition by questioning the continued domination of a single-cultural group and asked, "How is this cultural supremacy maintained and sustained? An important factor contributing to the dominant status of the European American culture in the United States has been the institutionalization of that culture" (p. 9). Shor (1980) argued this same point when he identified and defined reification. Reification is the process of daily life becoming static and contained (Shor, 1980). In reified cultures subordinate groups became alienated from critical thinking causing them to lose the power to challenge their dominant or oppressive culture. Subordinate groups remain in subordinate positions in society without awareness or knowledge to dispute it. Despite the efforts of 1930s progressive educators like Taba and Dewey, the social studies scholarship continues to struggle. A persistent conflict forces current theorists such as Banks, Giroux, McLaren, Sheets, Shor, Wade, and many others to fight the old battles in a new age. The pendulum continually swings away from models that would characterize critical and diverse social studies teaching for all.

From the 1930s to the 1940s, social studies became the center of attack by American patriots who feared the influence of communism and wished to reinstate the value of capitalism (Evans, 2010). The cold war years caused historians to balk at the lack of consistent historical teachings across the nation and they "frequently linked progressive education to Communism" (Evans, 2010, p. 29). Here again, the pendulum swung away from progressive ideals and back to

a traditional transference of a common core of knowledge. Evans (2010) points out that one thing can be concluded from analyzing the historical wars over social studies: "The traditional discipline-based approaches seem to have staying power" (p. 32). However, he also reminds educators that they have choices.

In the 1960s, the social meliorist group whose attempts to reconstruct the educational system in the 1940s and 1950s and left them labeled as "un-American" (Evans, 2010, p. 28), were able to find a revival with the civil rights movement. Controversies with teaching the social studies content area were addressed again during the Civil Rights Movement. Banks (2008) claimed, "The ethnic revitalization movements of the 1960s and 1970s revitalization challenged the assimilationist conception of citizenship education […] indigenous peoples and ethnic groups within various nations […] wanted their histories and cultures to be reflected in their national curricula" (p. 300). Minority groups began to challenge educational institutions and demand curricular reform to include multiple perspectives of history, cultures and experiences. Discussions were raised once again regarding the implementation of a single dominant culture or the validation of many cultures, histories, and experiences. Concerning the humanists who argued against progressives, they vied for a more traditional unified (single-group) curriculum.

As history has shown, the pendulum continued to swing away from the social meliorist group and toward the humanists in the 1980s. The Nation at Risk (1983) report identified what was important and valued, when it stated, "the average citizen today is better educated and more knowledgeable than the average citizen of a generation ago—more literate, and exposed to more mathematics, literature, and science. The positive impact of this fact on the well-being of our country cannot be overstated" (p. 11). *Social studies was left out.* The report's emphasis on high-stakes testing and standards-based reform caused social studies to once again refer back to

outdated curriculums and ideals as the nation focused on competing globally in literacy, mathematics and science. The standardized test movement quickly put a damper on the progressive educational reforms to social studies and preceded political reforms such as No Child Left Behind (NCLB) and the American Recovery and Reinvestment Act (ARRA).

Schmidt (2008) analyzed the effects of NCLB, and found that one goal of this legislation was "striving towards a universal incremental progression in reading, language arts and mathematics proficiency" (p. 16). Social studies was not mandated to be tested by NCLB, causing many states not to even consider including social studies in their high-stakes annual testing (Duplass, 2007), marginalizing the content area even further.

Following the NCLB regime, the American Recovery and Reinvestment Act of 2009 (ARRA) was brought into play. ARRA then opened a window for the Race to the Top program and funding to enter school systems, including Hawai`i. However, the "ARRA legislation that funds RTTT stemmed from the No Child Left Behind Act, which was instituted during the Bush administration" (Jonson & Stevens, 2012, p. 189). What did this mean? It meant more testing of subjects such as language arts and mathematics and tracking student progress and data in those content areas. The RTT fund looked closely at affecting four main areas in education, with the first area related directly to adopting standards. For the majority of the U.S., that meant adopting the Common Core State Standards (CCSS). The CCSS program launched in 2009, as of 2014 has been adopted by 43 states (corestandards.org). CCSS published two main documents to define, validate and explain the standards. One was titled Common Core State Standards for Mathematics. The other, Common Core State Standards for English Language Arts and Literacy in History/Social Studies, Science and Technical subjects. The title of the latter publication exhibited what many scholars had long feared--that all other core content areas would eventually

be molded into the language arts and mathematics curricula. The social studies standards set forth by CCSS framed social studies in literacy. This meant that the focus of the standards still revolved around literacy (English Language Arts), an infused social studies within it. Social was being minimized and molded into literacy rather than being it's own entity and becoming the bridge between literacy, mathematics, science and all other content areas. Furthermore, the Smarter Balanced Assessment Consortium (SBAC) entity charged with assessing how students have learned standards has only gone as far as to create an assessment program to monitor the progress in the areas of language arts and mathematics (Smarter Balanced Assessment Consortium, 2012, p. 8). Until the CCSS adopts legitimate content standards for all other core areas, it is unlikely that the SBAC entity will produce a comprehensive assessment tool for the social studies. Propagating the trend of high-stakes testing creating a content area hierarchy, NCLB and ARRA have all but ensured that "curricular content narrowing to tested subjects, to the detriment or exclusion of non-tested subjects" (Au, 2009, p. 296) continued. Both NCLB and ARRA became political agendas that dictated present day educational teaching practices and curriculum (Sleeter, 2005; Vogler, 2003; Jones & Thomas, 2006).

Influences on Elementary Social Studies

Many researchers have studied the current state of elementary social studies (Bolick, et al., 2010; Jones & Thomas, 2006; Rock, Heafner, O'Connor, Passe, Oldendorff, Good & Byrd, 2012; Vogler, 2003). After reviewing the literature surrounding the present situation of elementary social studies, I categorized three recurring factors that impacted how and what was taught in social studies: instructional influences, content knowledge, and beliefs.

Instructional influences. Instructional influence in this study refers to the effects of national and state educational policy, administrative policy, and national/state standards on the social studies content area.

Social studies is underrepresented in the classroom. Educational policy has played a major role in its underrepresentation. A study done by Rock et al., (2012) showed that one barrier to the teaching of social studies was the significant amount of time funneled toward language arts and mathematics. Multiple studies show that since NCLB, social studies time in the classroom has decreased (Bolick et al., 2010; Duplass, 2007; Houser, 1994). Houser (1994) also identified theorists including, but not limited to, the critical, caring, and multicultural scholarships as those asserting for the representation of social studies in the elementary education curriculum. These theorists and the respective fields they represent later come into play in the application of specific pedagogies for this study.

Bolick et al. (2010) described how the recent climate of high-stakes testing is reflected by the status of social studies in the elementary classroom. President Obama's Race to the Top school reform project established in 2009 stemmed from his American Recovery and Reinvestment Act (ARRA, 2009). Although the RTTT reform project was transitioning to look at growth as opposed to academic proficiency, its methods are still closely tied to those set forth by NCLB. ARRA and RTTT may have chosen to look at growth in student achievement, but still applies standardized tests scores as a means to assess growth. Furthermore, educators continue to feel the pressure of standardized tests as the results currently have a direct affect on pay increases.

Once a supporter of test-based accountability, education historian Ravitch (2010), has since changed her opinion and openly admitted that rather than solving educational problems,

test-based accountability, has made them worse. Ravitch stated that, "the broad and humanistic goals of education ought not be reduced to scores on multiple-choice tests of basic skills. Doing so narrows the purposes of education and diminishes the professional responsibilities of teachers and principals" (Ravitch, 2010, p. 245). Although her mention of humanistic goals did not readily align to the goals of critical and multicultural theory, it led to a higher purpose for education in general than high achievement scores on standardized tests. Ravitch described the effects of test-based accountability on tested content areas above; however, she did not reveal the consequences for social studies, a non-tested subject area in her quote.

Houser's (1994) theory that social studies was being placed on the "backburner," while tested subject areas came into focus continues to ring true today. A major factor Houser identified was the lack of support (from peers, administration, educational policies) which prevented teachers from experiencing with their students alternative perspectives and pulling apart difficult issues in social studies. A teacher mentioned "losing valuable instructional time" (Houser, 1994, p. 34), indicating that social studies was not valued. We can see evidence of Houser's (1994) work in recent studies such as one conducted in the state of North Carolina by Rock, Heafner, O'Connor, Passe, Oldendorf, Good and Byrd (2006). The Rock et al (2006) study looked at the how the status of social studies was perceived by teachers in the 2003 school year in the state of North Carolina. They gathered data from surveys and interviews given by the teacher candidates to their mentoring teachers to find the status of social studies. Their findings revealed that "compared to five years ago, time allocated to social studies instruction has declined, according to the majority of respondents" (Rock et al., 2006, p. 465). Consequently, the devaluing of social studies resulted in decreased instructional time because it was not tested.

Undervaluing social studies diminishes student opportunities to cultivate critical knowledge and skills. Houser (1994) stated "social studies could be essential to the development of personal and societal well-being social studies has been underutilized, its potential untapped" (p. 4). Houser claimed numerous times that social studies was "underrepresented" and given less "instructional time" than other subjects (1994). Houser's 1994 study of this phenomenon in elementary schools was designed to uncover the "relationship between the status of the elementary social studies and the goal of personal development for the greater good of society (p. 5)." The study was significant in that professional organizations like the National Council for the Social Studies (NCSS) currently parallel their beliefs with Houser's describing social studies as the content area naturally suited for the development of democratic citizens (1994). Whether it is NCLB or ARRA, political agendas tend to continually leave social studies behind in order to focus on content areas that these acts deem more worthy of time and instruction. Walker (2014) looked at the curriculum that may be disappearing in present day public education. After consulting many experts in the field, he found that Margit McGuire, a specialist in social studies and the director of teacher education at Seattle University, responded to the deletion of time, effort, funds, and concern for all other content areas not currently tested:

> We marginalize our students when we do not allow them to bring their own lived experiences into the classroom, says McGuire. Maybe we'll get their test score up, but at what cost? We need to help young people, particularly children from impoverished backgrounds, understand or value our democracy and their role in society. That's why we have public education (Walker, 2014, p. 11)

Despite its importance and potential, social studies remains a low priority for elementary school teachers. The proposed study aspires to identify and support the idea of a higher purpose

for elementary social studies to teach students how to think critically and make decisions for a more equitable society.

Content knowledge. Besides presenting issues on the lack of value and time set aside for social studies, Rock et al.'s (2012) study also presented findings that showed a significant relationship between teacher preparedness and the frequency of teaching social studies. Although social studies had placed at the bottom of the content area hierarchical food chain (Vogler, 2003), it was the only content area that has the potential to be all encompassing. Social studies integrated the skills students learned in other content areas forming a bridge to real events in a student's life. Effective social studies instruction in the classroom "enlarges the narrow vision students frequently have of their society, one they may take for granted without much awareness or appreciation" (Lindquist, 2002, p.23).

Teachers must be adequately prepared with knowledge to bridge the divide between academic skills and life experiences for their students. Social studies can have a positive impact on student lives if teachers have the knowledge and skills necessary to foster this relationship. Grant (2003) identified personal experiences as one influential factor upon teachers who displayed ambitious or exemplary teaching in social studies. Ambitious and exemplary teaching in this statement was any that attempted to solidify the relationship between academic skills and their role in real life experiences. This meant that teachers who were ambitious went beyond just teaching the academic skills and knowledge, but forged ahead to encourage the connection between that knowledge and the affect it had on life experiences.

To demonstrate the importance of teacher experiences with knowledge of teaching and learning, I presented a study done by McCall (2006) regarding the ambitious teachings of four elementary school teachers. The study applied Grant's identified set of influences to powerful

teaching and learning: personal, organizational, and political (McCall, 2006, p. 165). Focusing on the influence of personal experiences and its affect on powerful teaching and learning, McCall (2006) offered each participant opportunity to take professional development as a means to promote ambitious teaching practices. The study concluded that all four-teacher participants had emphasized continued professional development to improve content knowledge and pedagogical skills. In McCall's attempt to support the exemplary practices of those teachers, all four took advantage of the available professional developments, thereby increasing their skills as effective social studies teachers. Content knowledge was found to be one factor that successfully supported their exemplary teaching abilities, therefore supporting the idea that content knowledge has an effect on how and why teachers teach social studies. My study looked at teachers' previous social studies experiences and where the development, or lack thereof, of content knowledge was an indicator as to how effectively educators teach social studies.

Beliefs about social studies. Pajares (1992) claimed that, "beliefs are the best indicators of the decisions that individuals make throughout their lives (p. 307). Understanding the belief structures of teachers and teacher candidates is essential to improving their professional preparation and teaching practices." Ennis (1994) described beliefs as "a value when they are used for evaluative, comparative, or judgmental purposes" (p. 169). Additionally, Ennis then explained how those values were tied into how teachers make decisions regarding the acceptance or rejection of knowledge. It is directly relevant to beliefs about social studies because it shows that teacher beliefs affect the way in which they ranked and implemented any pedagogy knowledge they receive. Prioritizing content knowledge due to the effects of outside instructional influences forced teachers to employ their beliefs to decide which pedagogical practices were implemented and which were left out. Ennis (1994) described this process best when she said:

> Teachers must set priorities, evaluate each alternative and make a judgment about actions most likely to be successful. Values can be described as the utilization of a belief system for decision-making. Curricular expertise depends on the effective evaluation and selection of content and tasks to enhance student learning (p. 169)

Once teachers had acquired information regarding social studies instructional influences and content knowledge, they made the final decision about curriculum and pedagogy, and utilized their belief systems to aid in the decision making process. Elementary teachers' beliefs play an influential and deciding factor with regard to deciding whether or not to implement critical multicultural pedagogy in social studies.

In her dissertation, Reagan (2011) focused on the role that teacher beliefs play in the teaching of social justice. After applying quantitative surveying techniques, Reagan discovered an overall relationship between candidate coursework and student teaching experiences with a development of their beliefs towards teaching social justice. Reagan applied the use of the Learning to Teach for Social Justice-Beliefs scale (LTSJ-B) to gather quantitative data on her research participants (2011, p. 84). By applying quantitative data collection and analyses, she was able to look at statistical relationships between the developments of social justice teaching beliefs from the subjects' point of entry to their graduation from a pre-service teaching program at Boston College. All subjects had shown that their beliefs towards social justice was fostered to some extent from point of entry to graduation, but it was the variable that predicted this progression that is of interest to this study. Reagan (2011) asked three questions in her research study, but one revealed the importance of pre-service teacher experience in the classroom: "What aspects of their reported experiences in the teacher education program, perception of preparedness, and satisfaction with the program are related to candidates subsequent beliefs

about social justice at graduation?" (p. 300). Reagan's results were statistically significant in predicting pre-service teacher beliefs based on their experiences in student teaching. Candidates who completed student teaching in urban settings rather than suburban held higher scores on the LTSJ-B scale (p. 301). Her study showed me that there was a relationship between beliefs and experience that needed to be further investigated. Her lack of qualitative data collection methods made it difficult to see specifically what type of experiences participants attributed the growth in their beliefs. Another reason why I decided to utilize both quantitative and qualitative data collection measures in this study.

Furthermore, the implications section of Reagan's study showed that more student teaching experiences were needed, as they appeared to be a major factor influencing undergraduate beliefs about social justice teaching. Reagan (2011) described her results stating, "some candidates described the influence their practicum experiences in schools that were different from their own K-12 schooling experiences as major factors that influenced their beliefs about teaching for social justice" (p. 323). Her conclusion, however, did not tell whether these influential experiences related to the development of social justice beliefs stayed with the pre-service teachers into their careers as educators. Reagan cited a need for further research to follow the pre-service teachers into their first years of teaching claiming that, like critical pedagogy, learning to teach for social justice teaching was an ongoing process which the scope of her research could not follow beyond the participants' graduation from their programs.

The research in Reagan's study ignited a need to take a look at current teachers' beliefs in the classroom, which is what my proposed study aims to do. The discussion of teacher beliefs was intentionally placed at the end of the influences on social studies practices because

instructional influences and content knowledge factors described in previous sections combine to influence and form teachers' beliefs about social studies pedagogy.

Theoretical Framework

In the next section, I reviewed the literature regarding critical pedagogy and multicultural educational theory, which are the driving theories behind this study. A brief synthesis of the critical pedagogues and multicultural educational theorists that have impacted the direction and focus of this study is provided before a case is made for the application of the two scholarships to this research.

Critical Pedagogy. Critical pedagogy finds its roots in critical theory. Critical theory, Patton (2002) described as one type of orientation framework that "focuses on how injustice and subjugation shape people's experiences and understandings of the world" (2002, p. 130). Critical pedagogy is primarily "concerned with the kinds of educational theories and practices that encourage both students and teachers to develop an understanding of the interconnecting relationship among ideology, power, and culture" (Leistyna, Woodrum, & Sherblom, 1996, p. 3). Critical pedagogy in education provides students with critical skills to understand, critique and change society. Critical theory operates heavily on the ideals of freedom and sets a foundation for critical pedagogy to create practices that will teach students how to achieve freedom.

John Dewey, who is commonly known as a progressive theorist, held ideals related to scholarship found in critical theory. But, many critical pedagogues believed that Dewey's work with progressive education laid out the theoretical foundation for critical pedagogy to emerge (Darder, Baltodano, & Torres, 2003). Dewey's words written almost eight decades ago, revered the practice of critical reflection, a major component to critical pedagogy.

> There should be times brief intervals of time for quiet reflections provided for even the young. But they are periods of genuine reflection only when they follow after times of more overt action and are used to organize what has been gained in periods of activity in which the hands and other parts of the body beside the brain are used (Dewey, 1938, p. 72).

McLaren, an established pedagogue, also recognized the role Dewey and other progressive theorists played in the creation of critical pedagogy. McLaren (1994) stated, "Although critical pedagogy is indebted to a wide variety of European intellectual traditions, it also draws upon a uniquely American tradition extending from the mainstream progressive movement of John Dewey, William H. Kilpatrick, and other […]" (p. 169). Though some critical theorists may see Dewey as liberal, but not radical enough to break the cycle of social injustice, he was and always will remain a guardian of freedom. Many of Dewey's ideals of student-centered learning are at the heart of critical pedagogy tying in directly to the action reflection process described by prominent critical pedagogue like Paolo Freire (Deans, 1999).

Taba (1932) a social studies theorist had similar beliefs about education as Dewey. Furthermore, her work with social studies often revealed characteristics of critical pedagogy. Taba stated that "education today cannot be thought of as a passive servant of social forces; it must enter as a constructive agent in forming and directing these forces. Its task is to furnish conditions for the very fuller realization of potentialities, both social and individual, which constantly evolve through the very process of education" (p. 195).

Freire (1970), a well-known progenitor of critical pedagogy, and arguably one of its founding fathers and author of "Pedagogy of the Oppressed," established that education should be "the practice of freedom" (p. 81). Freire believed that the current educational system

supported and maintained the power of upper class citizens as the oppressors. Freire claimed that the "banking system" (p. 74), forced people to become receptacles to deposit information. Information was given to a person and situated them in their environment but did not give them knowledge to be a part of their environment, to understand it, to critique it. Oppressors to perpetuate the current state of things and deny the oppressed, or the students, opportunities to think critically and reflect on their realities used the banking system. Allowing students to have a partnership with their teachers and their learning processes would be detrimental to those who wished to keep the power they held over society. Giroux (2003) stated that, "critical pedagogy allows opportunities to think about the thinking process itself and gives way for more than just a transference of knowledge" (p. 50). Critical pedagogy has many facets due to its transformative and reflective nature allowing for various forms of critical pedagogy to manifest: pedagogical possibility and pedagogical practice.

Pedagogical possibility. Pedagogical possibility is the potential for educational pedagogy to transform society. Critical theorists have high expectations for the educational system often making claims of grandeur of what society could be if students were taught to transform it. What does the possibility of critical pedagogy look like in the classroom? Giroux (1989), a critical theorist and pedagogue, often spoke of teachers as the "emancipatory authority" (p.138) and "transformative intellectuals" (p. 138). Giroux focused much of his theories on the teachers' abilities to think and act critically.

Additionally, Giroux (1989) viewed teachers as more than an implementer of common knowledge, but rather "bearers of critical knowledge, rules, and values through which they consciously articulate and problematize their relationship to each other, to students, to subject matter, and to the wider community" (p. 138). Giroux hoped that teachers would teach students

to engage and disrupt/transform society creating opportunities for students to take risks and experience real power struggles and larger issues (Giroux, 1989). The idea Giroux spoke of, the possibility of transforming society, stems from teachers' actions. Teachers fostered a possibility for change when they conveyed knowledge that would produce critical students capable of enacting change for a more just society.

> Radical educators [who] need to be reflective about the political and moral referents for the authority they assume in teaching particular forms of knowledge, taking a stand against oppression, and treating students as if they ought to also to be concerned about the issues of social justice and political action (Giroux, 1989, p. 139).

McLaren (1994) also recognized the importance of teachers in promoting critical pedagogy. He felt teachers should become aware of the hidden curriculum and how their actions "benefit dominant groups and exclude subordinate ones" (p. 191). The hidden curriculum is often not openly acknowledged and done subconsciously. McLaren described one example where teachers would often accept answers shouted out by boys, but then reprimand girls for doing the same. The hidden curriculum implied that boys should be allowed to be aggressive academically, while girls should hold their composure and act passively. This type of classroom sexism often occurred unknowingly and unintentionally without teachers realizing the discriminatory messages they sent to their students. With critical pedagogy removed, there is no possibility for the transformation of an equitable education for all.

McLaren (2003) also identified three types of knowledge critical pedagogues should be aware of: technical knowledge, practical knowledge, and emancipatory knowledge (p 71). Starting with the simplest form of critical pedagogy, teachers practiced teaching technical and practical knowledge when they asked students to assess and analyze daily social and academic

situations and deal with them accordingly. Attaining emancipatory knowledge required teachers to reflect on the hidden curriculum and ways in which they're teaching and learning pedagogy either promoted oppression or freedom. McLaren's push for emancipatory knowledge argued that teachers would then have the critical skills necessary to foster "foundation for social justice, equality, and empowerment" (p. 73) in students.

The power of critical pedagogy gains momentum as people's awareness of critical pedagogy grows. In other words, knowledge only holds power when people know they have it, and know what to do with it. Pedagogical possibilities needed then, to be coupled with pedagogical practices in order to transform education.

Pedagogical practices. Pedagogical practices are those that occur in the classroom during the teaching and learning process. They are practices that set in motion the potential for critical pedagogy to reach one of its goals of reconstructing society. Critical pedagogy asks how and why knowledge gets constructed the way it does, and how and why some constructions of reality are legitimated and celebrated by the dominant culture while others are not (McClaren, 2003). The idea of critical reflection and action or praxis is a major player in effectively implementing critical pedagogy and reaching critical pedagogical aims.

Freire (1970) advocated freeing oppressed members through "critical praxis", a method that encouraged critical reflection on one's situation and then encouraged engagement and action upon their reflection. A cyclical method of critical reflection and action is at the heart of critical pedagogical practices. Freire (1970,1993) argued for critical pedagogical practices that would lead students to "strive for the emergence of consciousness and critical intervention in reality" (p. 81) rather than being oppressed by a lack of knowledge and unawareness. McLaren (1994)

recognized that Freire wanted students to obtain a level of "conscientization" (p. 306) or to "read the word, then read the world" (p. 306).

Critical literacy meant knowing that the written word held more meaning in context of society than it did on paper. Shor (1980) articulated critical consciousness as "extraordinarily re-experiencing the ordinary" (p. 93). McLaren described critical consciousness as a person having the knowledge to know there was knowledge unknown to them. Critical consciousness commissioned teachers and students to criticize and challenge the oppression of the current society and transform it into one that was more democratic, just and equitable (McLaren, 1994). Critical pedagogical practices created opportunities for teachers to unlearn what the dominant society had taught them and then gain new knowledge and perspectives along with their students.

The teacher saw the student as an active critical subject rather than a manipulated object of learning (Shor, 1980). By accepting a variety of roles, the teacher engaged in a process of "doing, un-doing and re-doing" (Shor, 1980, p.96) to parallel the experiences he/she was attempting to impart. For example, a teacher may have begun as a model intellectual coaxing out critical reflection and study from the students, but then unlearned that role and become just another voice in a deliberation, equal to the students. When necessary, the teacher would reclaim the role of modeling a critical intellectual while simultaneously applying knowledge gained from the open discussion with students. Teachers who actively practiced critical praxis could teach their students how to use the critical pedagogical practice of conscientization.

Through a vignette, Wink (2011) showed "conscientization" occurring with a teacher and how she used that critical consciousness to modify her lesson. She shared the teacher's experience: "Carmen knew the power of Gilberto and his new haircut, and she knew that she knew: conscientization" (p. 58). In the aforementioned story, Carmen was attempting to teach

her English language learners grade level appropriate vocabulary. Carmen, the teacher, presented her critical consciousness of a teachable moment that allowed her students to make connections to a lesson and have positive academic experiences that they otherwise would not have had. Wink acknowledged conscientization as Carmen turned her experiences and beliefs into behaviors in her teaching practices.

Wink (2011) extended critical pedagogy to the classroom and tapped into multiple examples and narratives to create a dialectic process between herself and the reader in an attempt to model the reflective praxis that other critical pedagogues like Freire and Shor had embraced in the past. The use of vignettes throughout Wink's book was a presentation rather than a lecture of critical pedagogical practices. As a critical pedagogue, she knew and understood that with critical pedagogy, the teacher does not assume one role. The dialectic communication between teacher and student is the very critical pedagogical practice that Wink was attempting to convey when she presented stories that would inevitably draw a response from the reader, followed up by dialectic questioning and reasoning.

Pedagogical possibility is enacted by pedagogical practices. Works that evaluate critical pedagogical practices in the teaching and learning process are more elusive. To identify and evaluate critical pedagogy in the classroom, I present Ramirez's (2011) study. Ramirez was able to transition from discussing the possibility of critical pedagogy to developing a concrete way of assessing critical pedagogy in practice.

Six principles of critical pedagogy. Ramirez (2011) studied the characteristics of critical pedagogical teachers in the elementary classroom setting. How did he select his participants? His study focused on the culturally and linguistically diverse students and he examined his guiding principles as a means to understand how to better serve those types of students. In his attempt to

understand how educators negotiated critical pedagogical practices in the school system, he identified six principles of pedagogy. He synthesized six guiding principles from four major critical pedagogues; Darder, Apple, Freire, Giroux (Ramirez, 2011, p. 44). Ramirez identified the following six guiding principles of critical pedagogy by which to define and justify teachers' actions: knowledge, dialectical theory, praxis, schools and the economic system, cultural politics, hegemony/power relations (p. 44).

With the aforementioned principles, Ramirez (2011) was able to evaluate the levels of critical pedagogy that occurred in classrooms. He claimed that teachers had the ability to still negotiate and implement critical pedagogy within the constraints of the educational system. Ramirez's six guiding principles manifested as he felt the principles encompassed the ideals and boundaries teachers were forced to address to be able to empower and encourage their students (p. 45).

Knowledge was identified as the first guiding principle. He posits that critical theorists often concern themselves with the "apparatus that creates knowledge" (Ramirez, 2011, p. 45). The above statement readily aligned with Giroux's (2002) theory that teachers were transformative intellectuals who "take a responsible role in shaping the purposes and conditions of schooling" (p. 3). Knowledge was connected to power and control of a society, which directly tied the knowledge principle to hegemonic practices that critical pedagogy attempted to withstand. Teachers are in charge of knowledge, thus making knowledge Ramirez's first guiding principle.

Ramirez's second principle dialectic theory was based on Freire's (1970) ideal of critical reflection. Ramirez (2011) described dialectic theory as "the process of questioning and constant reflection reveals that human activity and human knowledge are inseparable since both are key to

existence" (p. 48). Ramirez argued that teachers needed to constantly reflect and assess their pedagogical practices to seek out contradictions and make necessary changes to make learning equitable. Hence, the dialectic or contradictory reflective practice became the second guiding principle to understanding critical pedagogy in the classroom.

The third principle Ramirez identified, praxis, tied back to the idea that the possibility of critical pedagogy was dependent on implementing the practices of critical pedagogy. Dialectic theory preceded this principle, as it was the prerequisite to taking action. Critical reflection leads to action. Praxis, the union of theory and practice, happened when "public school teachers and educators within the practice of praxis question their pedagogical practice and seek to change existing conditions that cause tension in the school setting" (Ramirez, 2011, p. 49). The third principal of praxis leads to the principle of dialectic theory.

Schools and the economic system was the fourth principle. It recognized the effects of the social system on the educational system and vice versa. The effects that economic hierarchies have on educational institutions are cyclical in nature. The dominant culture imposed their beliefs and traditions on the schools, thus creating more subjects who would uphold the economic system. Concerned, Ramirez (2011) maintained, "teachers and educators must evaluate the manner in which students are assessed so that the classroom does not reflect meritocracy" (p. 51). Here, the critical consciousness or conscientization played a role where teachers had to be aware of the implications of their teaching practices, which ties back to the previous two principles: dialectic theory and praxis.

Cultural politics, the fifth principle, looked at the larger system of society as the economic system principle did. For this principle, culture was embedded into the principle because it was seen as a fundamental part of teaching and learning. However, it took it further by

using the strategy of critiquing and challenging the dominant culture as a means to attain emancipation. From this view, it was necessary that the dominant cultural perspective be addressed and contested in the school to validate the cultural experiences of students. The cultural capital, "a process of powerful practices" (Wink, 2011), was unknowingly (or knowingly) used by the dominant culture to increase success for a specific group of people.

Finally, the principle of hegemony/power relations redirected back to all five previously stated principles. Once addressed, the five principles inevitably lead to the alteration of the dominance from being commonplace to unacceptable. That principle aligned to ideals like emancipatory pedagogue, Giroux, who felt that when discussing the relationship between hegemony and education, teachers had to see "the necessity of making the pedagogical more political and the political more pedagogical" (Ramirez, 2011, p. 3). Within the context of the educational institution, power relations were the challenge to uncover and unhinge hegemonic practices that existed.

Together, these six guiding principles created boundaries for evaluating critical pedagogical practices in the classroom. Ramirez then applied those principles and condensed them into five categories, placing dialectic theory with praxis, to create the Critical Pedagogical Teacher Assessment Tool. Ramirez reiterated the various principles and then extended his description of each to include examples of the type of evidence that would support the existence of each principle in teachers' pedagogical practices. Ramirez's study and guiding principles have taken critical pedagogical possibility and put them into practice in the elementary classroom.

The synthesis of this section set to out to examine the purpose and practices of critical pedagogy. While theorists like Freire, Giroux, McLaren, Shor, and Wink presented the potential possibilities and practices of critical pedagogy, Ramirez's (2011) guiding principles provided the

study with standards by which to evaluate and understand critical pedagogical in the elementary classroom.

Multicultural education. The field of multicultural education is an umbrella to a wide range of theoretical approaches. This section presents the similarities and differences among its most influential theorists. Multicultural curricular designs, pedagogies and aims will be covered leading up to finally reveal the multicultural approach that I have identified with: education as multicultural and social reconstructionist (Sleeter and Grant, 1994, p. 222).

Banks and Banks (1997) described multicultural education to be: an educational reform movement, an idea or concept, and a process (p. 3). According to noted scholar Nieto (2012), multicultural education is a "process of comprehensive school reform and basic education" (p. 42). Another prominent multicultural theorist, Gay (2000), held the position that culturally responsive teaching, a form of multicultural education, was a process that embedded cultural knowledge of students' experience and learning styles to make learning relevant to them. Even Banks (2008) claimed that it was the vehicle that could change how society viewed and appreciated diversity.

Multicultural educational theorists' aims and goals vary a great deal, making it difficult to identify the boundaries and scope of the field (Banks, 1993). However, many of the leading theorists have claimed a common goal for multicultural education to "reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality" (Banks, 1993, p. 3). In addition, many of those theorists have also added to that goal, the importance of students to be able to function as critical members of a just society taking civic action to solve real-world problems that extend both nationally and globally (Banks, 2009; Gay, 2000; Parker, 2012; Nieto & Bode, 2012).

Because the proposed study focused on the pedagogy of teaching social studies, this literature section did not discuss multicultural education as a movement or an idea embedded within curriculum. Rather, it focused on the ideal that multicultural education was a process that brought to light different pedagogies that existed under the umbrella of multicultural education.

Multicultural curriculum design. Standards were the nation's attempts to reform education to make it equal and accessible for all students. In the end, it caused more inequities in the educational system by undercutting rich pedagogical practices to the meet the pressures of high-stakes testing (Grant, 2010; Sleeter, 2005; Vogler, 2003). Sleeter's framework for multicultural curricular design took a critical look at the standards and how it was affecting the way teachers were instructing. Sleeter (2005) described the underpinnings of Bush's No Child Left Behind Act (2001) as causing the nature of the learning process to view students as "empty vessels to fill with prescribed knowledge" (p. 21). She then went on to describe how the state viewed students as the same except for their varying academic abilities leaving out discussions regarding a students' culture. While the politics of education assumed that students' culture was not a considerable factor in their academic growth, Sleeter knew that was erroneous.

After looking at the effects of standards on multicultural education, Sleeter offered a curricular framework to combat the issue. Sleeter (2005) put a larger concept in the middle of unit building and used it as the starting point. From there, the larger concept or big idea would inform things related to creating and producing the unit/lessons. Sleeter's (2005) framework showed the big idea linking together the following factors: teacher's ideology, transformative intellectual knowledge, classroom resources, students and community, academic challenge, and assessment (p. 23). Every factor interconnected and every factor led back to the big idea being taught. The model shared similarities to Taba (1971) and Erickson (2008), both educators and

theorists who believed in the idea of concept-based teaching and learning. The concept-based framework, however, needed still to be coupled with a multicultural pedagogical belief system such as: culturally responsive pedagogy (Gay, 2000), diversity pedagogy (Sheets, 2005), and multicultural education (2008). With so many pedagogies and aims for multicultural education, it is difficult to know which pedagogy and philosophy would best suit elementary social studies.

Sleeter (2005) stated it best claiming, "there is no single 'how' of multicultural curriculum. The framework that is developed in this book offers a way of planning that takes into consideration a variety of factors, including academic achievement" (p. 8). Sleeter, in the aforementioned quote, demonstrated that she recognized the many frameworks and pedagogies available to implement multicultural education. Sleeter's framework for multicultural curricular design had what most teachers look for; a map or organizer through which lessons and concepts could be plugged into. It was very useful and an important tool any multicultural educator could use when forming a new curriculum. With Sleeter's framework for multicultural education, the possible pedagogies behind the framework need to be addressed.

Multicultural education pedagogies. There is a deeper purpose for multicultural education than just addressing standards and rethinking curricular framework. Teacher pedagogical practices have also been the focus of many multicultural theorists. They call for more than just a redirection of lesson objectives and resources, but also a transformation of how the teacher understands and practices the art of teaching. Sleeter's (2005) framework for multicultural curricular design showed teacher ideologies as a factor that needed to be addressed. However, the following theorists present a more narrowed idea of how teachers' mind-sets should be directly affected or influenced as they prepare themselves to teach multicultural education.

Culturally Responsive Pedagogy. Focusing in on the word culture embedded in the word multicultural, directs one to Gay's (2000) work on culturally responsive teaching methods something she described as a dynamic process. Culture counts because all children begin to understand the world in which they exist by applying their own cultural perspective first to make sense of what they learn and experience (Gay, 2000). It is the opportunity to learn and experience the world through someone else's culture that is often lacking. Experiencing the world from genuine multiple perspectives enriches and provides empathetic understanding for students. Gay's (2000) views on culturally responsive theory related back to Sleeter's (2005) framework of teacher ideology, in that it mentioned the transformation of the teacher's understanding of self. She mentioned that "even without being consciously aware of it, culture determines how we think, believe, and behave, and these, in turn, affect how we teach and learn" (Gay, 2000, p. 9). From there, Gay (2000) went on to stipulate the characteristics of culturally responsive teaching: validating, comprehensive, multidimensional, empowering, transformative, and emancipatory (p. 29).

Gay demonstrated the importance behind multicultural education, but did not provide examples of what teachers would see if they were on their way to developing what Gay (2000) described as an agent of change who worked towards "equality, justice and power balances among ethnic groups" (p. 34). Examples of what a teacher might be doing or how a student might react in a multicultural classroom was needed. Sheets (2005) began to provide answers to these questions in her discussion on diversity pedagogy.

Diversity pedagogy. Sheets (2005) identified eight principles of diversity pedagogy and presented them in a two-column chart split between teacher pedagogical behaviors and student cultural displays. The eight principles she identified were: diversity, identity, social interactions,

culturally safe classroom context, language, culturally inclusive content, instruction, and assessment.

Like other multicultural pedagogical frameworks, her principles shared many similarities to frameworks set up by Banks and Banks (1997), Gay (2000), Sleeter (2005) and many other prominent multicultural theorists. However, it was her two-column juxtaposition of teacher pedagogical behaviors and student cultural displays that warranted a closer look at her pedagogy. She provided concrete examples of how a teacher might present him or herself in the classroom according to each diversity dimension and in turn, the student counterpart portion of what a child might display regarding that same diversity dimension. For example, looking at social interactions, a teacher might set up a "dyad or group settings that provide participants opportunities to evaluate, exchange, and share resources" while a student would engage in "social associations among two or more individuals involving reciprocity and variable degrees of trust, support, companionship, duration, and intimacy" (Sheets, 2005, p. 16). As a teacher, seeing the experiences and encounters laid out in this way made the realization of multicultural educational pedagogy in the classroom more attainable. Sheets' (2005) work with diversity was focused very much on the idea that culture and cognition were inextricably tied claiming that "the natural connectedness of culture and cognition as key to linking the teaching-learning process to elements of diversity" (p. 19). Sheets argued that knowledge and appreciation for culture was undeniable in the teaching and learning process.

Sheets provided a visual picture of how multicultural educational pedagogy could manifest itself in the classroom. Sheets' argument that culture and cognition were intimately tied further supported the use of multicultural pedagogy in teaching and learning. In looking for a

multicultural pedagogy that would encompass all the facets of multicultural education previously described in this chapter, I now present Banks' five dimensions to multicultural education.

Five dimensions to multicultural education. To combat national and world issues, Banks created the five dimensions of multicultural education. Banks and Banks' (1997) dimensions include: knowledge construction, content integration, prejudice reduction, equity pedagogy, and empowering school culture (p. 24). The purpose of Banks' (2008) dimensions was to "describe the field's major components" (p. 31). The dimensions covered content, curriculum and programs, but it also encompassed the greater goals behind multicultural education as social reconstructionist.

Content integration was the first dimension. It described the content and resources teachers applied as a means to teach the various content areas. For example, if a teacher would utilize multiple perspectives and resources from different cultures (dominant and subordinate cultures) to teach the concept of rebellion. A critical first step that most schools would take towards a paradigm shift in implementing multicultural integration, but just one that must be coupled with other dimensions for it to reach the true aims of multicultural education. Banks (2008) made that evident when he stated, "multicultural education is viewed only (or primarily) as content integration. A narrow conception of multicultural education is a major reason that many teachers in subjects such as biology, physics, and mathematics believe that multicultural education is irrelevant to them and their students" (p.31).

The second dimension, knowledge construction and process first asked that teachers look at the process by which knowledge was constructed by society. How natural social, behavioral, political, and cultural perspectives and biases might have skewed how a community created knowledge. The next phase would then be to "help students understand how knowledge is

created and how it is influenced by the racial, ethnic, gender, and social-class positions of individuals and groups" (Banks, 2008, p. 31). That dimension led more directly to the idea of social reconstruction as a destination for multicultural education.

The next dimension, prejudice reduction, focused on teaching students how to understand their "racial attitudes and strategies that can be used to help students develop more positive racial and ethnic attitudes (Banks, 2008, p. 34). The thinking behind this is that if teachers cultivate positive racial attitudes within their students early on, they will be able to carry those attitudes with them to adulthood, thus producing a larger community of "democratic racial attitudes and behaviors" (Banks, 2008, p. 34).

The fourth dimension, equity pedagogy, happened "when teachers use techniques and teaching methods that facilitate the academic achievement of students form diverse racial, ethnic, and social-class groups" (Banks, 2008, p. 34). What this meant for teachers was the opportunity to get to know culturally the students in their class and understanding cultural differences that may have arisen in the classroom when teaching a lesson. Applying pedagogical strategies that reached out to more than just one ethnic group in the class would show that the teacher was trying to be equitable in his or her teaching practices and that some level of understanding the students' cultural background was necessary to successful teaching and learning.

The fifth and final dimension, empowering school culture and social structure, described "the process of restructuring the culture and organization of the school so that students from diverse racial, ethnic, language, and social-class groups will experience educational equality and empowerment" (Banks, 2008, p. 35). By doing this, schools create opportunities for all students from any ethnic group to feel empowered and valuable in the school setting.

Banks (2009) has made many statements regarding multicultural curriculum throughout the years to advocate for multicultural education. The following statement is not only memorable, but also brought together the goals and aims of so many multicultural theorists who would have otherwise stood alone:

> The multicultural curriculum should help students develop the ability to make reflective decisions on issues related to race, ethnicity, culture, and language and to take personal, social, and civic actions to help solve the racial and ethnic problems in our national and world societies. Only an active and informed citizenry can find effective solutions to the enormous ethnic and racial problems in our nation and world capable of making reflective personal and public decisions (Banks, 2009, p. 26).

Banks believed that multicultural education was not limited to just one content area because of its larger implications. As described by other theorists such as Sheets (2005), Sleeter (2005), and Gay (2000), culture is directly tied to learning. Banks' dimensions of multicultural education were designed for teachers from a broad range of teaching disciplines and levels.

Banks also developed the four approaches to multicultural content reform that stemmed from his five dimensions of multicultural education. The four approaches demonstrate how varying levels of multicultural content exists and are: contributions, additive, transformative, and social action (Banks, 2008, p. 48).

The first level of multicultural content integration was contributions. Contributions happened when a teacher attempts to provide information about different ethnic and cultural groups on holidays or special celebratory days to show groups contributions to the larger society.

The second level, additive, added specific cultural/ethnic information or concepts, and themes without actually changing the basic structures or purpose of the curriculum (Banks, 2008,

p. 47). The contributions and additives approaches were two of the quickest and most applied approaches for teachers to use to integrate the curriculum with ethnic content (Banks, 2008).

The third level, transformative approach changed the purpose and canon of the curriculum entirely by giving students an opportunity to view academic concepts and themes from multiple perspectives/culture groups.

The final approach, social action, was an extension of the transformative approach by providing students with opportunities to act on ideas generated in class. Social Action is achieved by creating projects that force students to make decisions and take action on issues they study in class.

While the physical appearance of the four levels may not have been clearly laid out when produced in an actual classroom, Banks (1997) expressed that movement from the beginning levels of multicultural integration would be "gradual and cumulative" (p. 242). That meant it was difficult to identify if teachers were at a specific level of multicultural content integration due to the process of moving through each level was gradual and ongoing throughout their years of teaching. What may be needed then is an evaluation or reflection process that might provide tangible evidence of the varying levels of multicultural content integration into the classroom.

The purpose of this section was to examine multicultural pedagogical methods and practices that shared a common goal for multicultural education: to reform educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality. Theorists like Sleeter, Gay, Sheets, Nieto and Banks all presented potential possibilities and practices of critical pedagogy. Banks' (2011) dimensions of multicultural education however, had many corresponding characteristics to Ramirez's guiding principles for critical pedagogy from the previous theory section. Their overarching goals and similarities in

the Banks and Ramirez frameworks made it possible to crossover the boundaries between multicultural pedagogical and critical pedagogical practices in this study.

Overlaps in critical and multicultural pedagogy. Critical pedagogy and multicultural pedagogy complement and inform one another. The two scholarships are connected. There are significant amounts of critical pedagogy and multicultural pedagogy articles and books (Banks, 2008; Gay, 2000; McLaren, 1994; Nieto, 2003; Sleeter, 2005; Wink, 2011;) that are riddled with overlaps in theory and aims for education. Nieto came to this realization when she stated:

> But I knew that focusing on multicultural education was not enough. Even before having the language to talk about it, I had been trying to "do" multicultural education in my classroom. At the same time, I realized that a multicultural perspective, as helpful and progressive as it might be, needed to be complemented by a critical understanding of the reality of inequality in our nation's schools (2003, p. 17).

In addition, Nieto (2012) also directly identified multicultural education as critical pedagogy when she listed critical pedagogy as one of the seven basic characteristics of multicultural education.

The Banks and Banks' (1997) five dimensions of multicultural education previously shared were one of the few that fully integrated what Sleeter and Grant (1994) described as "education that is multicultural and social reconstructionist" (p. 209). Meaning, a program that is transformed to reflect issues of diverse cultural groups and aimed towards the elimination of oppression of one group of people by another. The approach described by Sleeter and Grant meant unifying the goal of redesigning the core of educational practices as multicultural with the goal of identifying and tackling social issues of freedom and oppression.

Sleeter and Grant said this approach was elusive with the minimal literature related to it originating from multiple fields of study making it even more difficult to understand (1994). Sleeter and Grant supported this idea when they stated:

> The literature developing the approach is rather scattered, and advocates often do not recognize or dialogue with each other […] the result is that the educator who wants to learn about the approach may become frustrated attempting to do so, partly because material is housed under different titles and partly because it is not abundant (1994, p. 235).

The unification of multicultural education and social reconstruction as described by Sleeter and Grant mirrors this study's aims to apply both critical and multicultural pedagogy.

Gay's (2000) feelings regarding culturally responsive teaching also exemplified the connection between critical and multicultural pedagogy when she stated that "these learning engagements encourage and enable students to find their own voices, to contextualize issues in multiple cultural perspectives, to engage in more ways of knowing and thinking, and to become more active participants in shaping their own learning" (p. 35). Gay likend this idea to Freire's cultural consciousness leading to cultural emancipation, a direct link to the ideals of multicultural educational pedagogy working towards the greater good. Sleeter (2005) further made the connection between critical and multicultural pedagogy when she noticed flaws in her pre-service teachers. Sleeter came upon this realization when she "saw them create curriculum that reflected only superficial knowledge about historically marginalized groups, often incorporating stereotypes the teacher was not aware of" (Sleeter, 2005, p. 83). Sleeter brought up the idea of transformative intellectual knowledge claiming that it emerged directly from critical scholarship and was "grounded in the realities of subjugation and visions of justice… provides conceptual

tools for addressing conditions that have historically oppressed and excluded peoples and communities" (2005, p. 84). The idea of resisting oppression customarily rose out of the field of critical theory and pedagogy. However, in the examples presented it is clear that the idea of hegemony also readily "fits" into multicultural scholarship.

Banks and Banks (1997) openly discussed multicultural pedagogy as emancipatory citing the ideals of cultural hegemony and how multicultural education had the potential to counter hegemony. Banks and Banks contend, "multicultural education has an opportunity and a challenge to be counter hegemonic […] especially critical or antiracist multicultural education is a way to change the business as usual of schools" (1997, p. 49-50). Banks and Banks showed here that the dimensions of multicultural education (content integration, knowledge construction, equity pedagogy, prejudice reduction, empowering school culture) were all intimately tied to the critical pedagogical practice of countering hegemony and reconstructing society. The previous examples were snapshots of the numerous times multicultural theorists have borrowed, complimented, or aligned to those in the field of critical theory and pedagogy.

Multicultural pedagogues were not the only ones who borrowed across scholarships. When describing differences between privileged and economically disadvantaged students McLaren (1994) a major proponent and progenitor of critical pedagogy often spoke of cultural capital; the cultural background, knowledge, disposition, and skills that are passed from one generation to another (p. 198). McLaren argued that schools "systematically devalue the cultural capital of students who occupy subordinate class positions (McLaren, 1994, p. 198)." The idea that every students' culture needs to be valued to provide equitable opportunities for minority and disadvantaged students is one that resonates throughout the multicultural community (Gay, 2000; Parker, 2012; Sheets, 2005).

Wink (2011) another critical pedagogue, directly addressed Banks' (2008) levels of multicultural content integration. While Wink briefly described the contributions, additive, and transformative approaches, her characterization of the social action approach was where she pointed out a commonality between multicultural and critical pedagogy. Wink noticed that:

> The goal of this (social action) approach is to develop political efficacy among all in the community. Political efficacy is the idea that students will have the opportunity to acquire knowledge that will help them in creating social change in the direction of inclusion for all non-dominant cultures. The goal of the social-action approach is to promote the empowerment of students to help close the gap between dominant and non-dominant cultures (2011, p. 33).

Wink's synthesis of Banks' levels of multicultural content integration, allowed her to reflect even further on what she had already experienced as a critical pedagogue. Had Wink not regularly reflected, she might have never come across Banks' model. Wink (2011) clearly says, "critical pedagogy has pushed me to reflect on my past and my future…the contradictions and the changes have made me stop and rethink what I used to know about teaching and leaning" (p. 33).

The theory of critical multiculturalism deliberately pulled the two fields together assigning a higher authority however, to hegemony issues but still utilizing culture to understand those power relations. May and Sleeter (2010) discussed the idea of critical multiculturalism as the most comprehensive way of integrating theoretical threads from critical race theory, critical pedagogy and liberal multicultural education (p. 10). They felt that while multicultural education allowed for acceptance, tolerance and understanding of culture and diversity, it was not critical enough. Comparatively, they felt that critical theories spent too much focus on class and

oppression of individual groups to see the similar struggles that other cultural and ethnic groups faced. Critical multiculturalism rallied behind the ideas that understanding hegemony in society also meant understanding that culture was not just a tangible artifact but also rather a living entity that was constantly constructing power relations. By having various culture groups critically look at the relations between cultures, they would be able to see larger power struggles affecting multiple culture groups and have more potential to deconstruct the inequities in society. A logical and admirable combination of the two fields, this was another theory that showed how critical and multicultural theories and practice often complemented and enhanced one another.

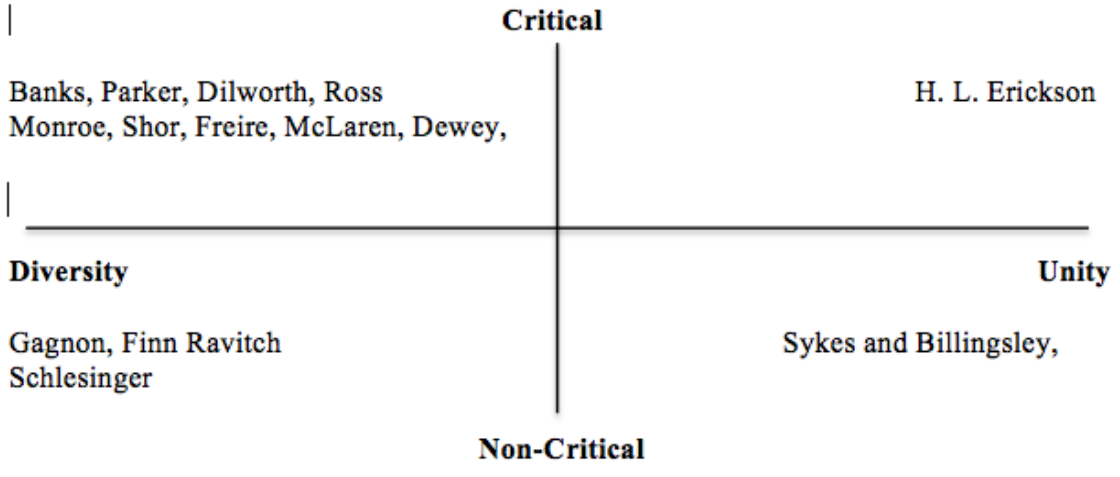
Critical and multicultural pedagogical similarities are evident. Any critical or multicultural theorists who have engaged in an honest dialectic with themselves should/will agree. However, with so many wonderful scholarships to refer back to in both the critical and multicultural camps, it felt near impossible to mine through all the theories and practices of both in order to form a lens through which to view elementary social studies. That is when civic-multicultural competence (CMC) began connecting the dots between the theory and the practice.

Civic-multicultural competence connecting theory. Many theorists from critical pedagogy and multicultural educational pedagogy often cited one another or shared similar ideals. An article regarding civic-multicultural competence (Miller-Lane et al., 2007) further supported the combining of critical and multicultural pedagogy.

In their article, Miller-Lane et al. (2007) recognized the fact that multicultural education played an important role in social studies, aiding in adequately preparing students for a continually diversifying democratic world. However, even with the inclusion of multicultural education Miller-Lane et al. (2007) felt that social studies was still not preparing students enough to critique society. Miller-Lane et al. (2007) developed the concept of civic multicultural

competence (CMC) as a way to define the aims of social studies and to actively place various multicultural and social studies theorists on their critical-non-critical and diversity-unity

Figure 1. Intersection of Multicultural and Social Studies Education



continuum (Miller-Lane et al., 2007). Their regard for multicultural education was not just a topic covered, but also rather the way in which civic education and civic-mindedness established itself in social studies education. To achieve a level of CMC Miller-Lane et al. (2007) felt that multicultural education became central to being civic minded. The continuum Miller-Lane et al. (2007) designed was intended to "depict points of convergence and divergence between the two fields" (p. 554) of multicultural education and social studies. They created a continuum (See Figure 1) with critical teaching on one axis and diversity teaching on the other.

The critical x-axis, critical-non-critical continuum, was made to classify those who would see the status quo of society upheld and continued as opposed to those who felt it necessary to change it. The y-axis, diversity-unity continuum, depicted those who see the United States as still struggling with injustice and inclusion from those who emphasize upholding the current narrative of the United States as an already accomplished democracy. While there were those theorists who fell between the critical-non-critical and the diversity-unity continuum, the theorists who

vested most of their efforts towards social studies have fallen on the extreme ends of the continuum. Miller-Lane et al. (2007) made the argument that even with so many multicultural theorists advocating for a greater emphasis on diversity in social studies, traditional social studies curriculum has favored the unity story" (p. 563). A direct tie to Wade's (2002) critique of the outdated expanding horizons curriculum and why in an "increasingly multicultural society, effective curriculum initiatives must seek to meet the needs of all learners" (p. 119) is important.

Miller-Lane et al. also distinguished the fact that while the National Council for Social Studies (NCSS) aims "to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world" (NCSS, 1994, p. 3), it would be limited in pursuing the goals of social studies viewed by critical and multicultural theorists if approached from historical exclusion rather than inclusion. To remedy the issue, Miller-Lane et al. (2007) then moved to the National Association for Multicultural Education (NAME) to reconcile the limitations of the NCSS definition of social studies. Miller-Lane et al. claimed that NAME allowed for a critical look at diversity valuing each individual's rights and needs to be honored. Despite discrepancies in technical jargon, both NCSS and NAME share a common goal in respects to social studies, they "share a deep commitment to the role of education in the preparation of citizens" (Miller-Lane et al., 2007, p. 553).

Comparatively, when Miller-Lane et al. (2007) presented their goal for social studies promoting CMC, it too shared commonalities with the NCSS and NAME definitions for social studies. Miller-Lane et al. (2007) defined it as "the desire and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society" (p. 563). The study saw only theorists who fell in the top-left critical-diverse quadrant of figure

one as having the potential of educating students to achieve the level of civic mindedness. Therefore it was the aim of this study to find elementary teacher practitioners who characterized their teaching as examples of their critical-diverse theoretical counterparts. The current study focused on the elementary social studies educators who applied both critical and multicultural pedagogy to foster CMC.

Critical and multicultural pedagogy. Critical and multicultural pedagogy practices taught students and educators to look critically at society and to critique the status quo with a multicultural foundation to provide students with the ability to promote a more just and equitable society. It is the juxtaposition of principles from both critical pedagogy and multicultural education in the classroom that fosters CMC in students.

Many theorists played a part on the current journey, but Freire (1993) whose liberating pedagogy aligned with the idea of Sleeter & Grant's (2003) "multicultural and social reconstruction" (p. 210) weighed a heavy influence on the decision to utilize characteristics from two fields simultaneously. The multicultural and social reconstructionist approach is described below:

> Young people, and particularly those who are members of oppressed groups, should understand the nature of oppression in modern society. Correspondingly, they should understand how their ascribed characteristics (e.g., race, class, gender) and their culture impact on that oppression which should lead them as a result to develop the power and skills to articulate both their goals and a vision of social justice for all groups and to work constructively toward these ends (p. 210).

Freire's (1993) idea of conscientization, or the "changing of the consciousness of the oppressed" (p. 74) to advance students to critique the modern culture and transform it to be just

and equitable for all cultures is a practice that directly linked his work with critical pedagogy to Sleeter and Grant's (2003) own multicultural pedagogy. Banks (1997) also echoed these sentiments when he said,

> A major goal of multicultural education is to change teaching and learning approaches so that students of both genders and from diverse cultural and ethnic groups will have equal opportunities to learn in education institutions. The current goal suggests that major changes ought to be made in the ways that educational programs are conceptualized, organized, and taught. Educational approaches need to be transformed (p. 13).

Because there were so many examples of how critical and multicultural pedagogy overlap, rather than utilizing one particular coined term from the fields (e.g. diversity pedagogy, critical multiculturalism, culturally responsive teaching, critical race theory etc.), I chose instead to integrate all that I learned from both critical and multicultural education pedagogies as my lens to view elementary social studies. Critical and multicultural pedagogies long informed one another making their dependence on one another logical and necessary. So how then did the current study negotiate all the beneficial theories, ideals and pedagogical practices from both fields? What were the most salient points from the two fields that should be used to understand elementary social studies?

Two scholars, Ramirez and Banks, analyzed and synthesized the common and crucial points of each field. Ramirez analyzed many of the most prominent critical pedagogues and synthesized their teachings into a practical and applicable guiding principle tool that he used to assess critical pedagogy in the classroom. Banks similarly analyzed the main multicultural theories and practices and integrated them into what he believed were the fundamental components of the field. He identified five dimensions of multicultural education after looking

critically at the trends and changes in multicultural education as well as the most important goals for the movement. Using CMC as a hub, the next section took Ramirez's synthesis of critical pedagogy and Banks' five dimensions of multicultural education and aligned them at convergence points. Miller-Lane et al. named these points of convergence between multicultural and critical theories in their article and they were: meaning of citizenship, American experience and the other American experiences, critical conversation, practicing democracy, social justice and social action, public space, differend, borderlands, and community building. The following section further reveals those points of convergence and how they developed into the guiding principles of critical and multicultural pedagogy.

Meaning of citizenship. In their article, Miller-Lane et al. (2007) articulated their first point of convergence as the "meaning of citizenship" (p. 564). It implied that information must be sought out amongst people from various ethnic, racial, social and economic backgrounds, as the current knowledge base was necessary for CMC. Banks (1997) described the knowledge construction process as "the extent to which teachers help students to understand, investigate, and determine how the implicit cultural assumptions frames of references, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it" (p. 21). To give our students a chance to become active citizens, multicultural educational practices must embedded in how teachers think about and develop social studies curricula. McLaren (1994) and Wink (2011) held similar views when they described the process of unlearning and relearning. What that meant was that teachers had to understand and unlearn how they constructed their own knowledge if it did not match the needs of their class. In efforts to connect to their students, teachers would also have to learn new practices of teaching and learning that matched student background and knowledge. Wink (2011) said it most precisely, " if it does not

matter to leaners, it does not matter" (p. 37). The first point of convergence aligned Ramirez's (2011) principle of knowledge to Banks' (2008) dimension of knowledge construction and created the first guiding principle: knowledge construction.

American experiences and the other American experience. The American experience and the other American experiences is the long-standing argument for "more inclusive conceptions of citizenship, especially in the face of specific forms of exclusion (Miller-Lane et al., 2011). Multicultural educational theorists believed that multiple perspectives are necessary for students to relate to a culturally diverse democratic and global society (Banks, 2008; Skolnick, Dulberg, & Maestre, 2004; Sleeter, 2005). Paralleling to the ideals of theorists like McLaren (1994) who recognized the role culture played in empowering students and transforming social inequalities when he said, "critical theorists maintain that schools have always functioned in ways that rationalize the knowledge industry into class-divided tiers; that reproduce inequality, racism, and sexism; and that fragment democratic social relations through an emphasis on competitiveness and cultural ethnocentrism" (p. 169). Miller-Lane et al., (2007) mentioned earlier that they believed that being multicultural was a central premise to being civic minded. In order to achieve a level of competence where one could make decisions that would promote a more inclusive, just and equitable society, a state of being multicultural was necessary. Wink (2011) supported this idea stating, "culture is not singular; actually it is extremely multiple. Therefore, culture is multicultural" (p. 62). Banks & Banks (1997) understood that the teacher was key to integrating diversity and culture into the classroom. When describing the characteristics of a teacher who successfully implemented equity pedagogy, pedagogy used for critical transformation of schools and curricula, Banks & Banks (1997) mentioned, "they [teachers] can enlist a broad range of pedagogical skills and have a keen

understanding of their cultural experiences, values, and attitudes towards people who are culturally, racially, and ethnically different from themselves" (p. 156). Both critical pedagogy and multicultural pedagogy identified the importance of embedding student cultural background into the lessons when attempting to achieve a goal similar to that of CMC. Ramirez's (2011) cultural politics and Banks' (2008) content integration the American experience and other American experience, the guiding principle of culture integration emerged.

Critical conversation. The critical conversation convergence point centered on the ideals that democratic dialogue sought out discussion regarding dominant and subordinate issues and frameworks. Critical Pedagogues believed strongly in the ability of dialogic communication to combat cultural hegemony and relieve many of the oppressed from the current state of existence in which they find themselves. The process of action, reflection, and dialectic communication as equitable praxis allowed learners to achieve conscientization "a process that invites learners to engage the world and others critically" (McLaren, 1994, p. 306). Critical pedagogy in education has focused more on the reflective and dialogic practices of teachers and students as a means to foster more equitable teaching and learning opportunities for all students for development of a society without injustice (Giroux, 2003). Wink (2011) stated that critical pedagogy follows Freire's guidelines stipulated in Pedagogy of the Oppressed and takes root in his problem posing education: to name, to reflect, to act. The reflection and action is the critical praxis that really applied to the educational field. Wink (2011) described praxis as "the union of our theory and practice" (p. 144). This union was of the utmost importance when it came to education. Too often students (and teachers) were given information, but they are not truly taught how to think about this information and what to do with it once they have it. Critically reflecting on what was learned and practiced allowed a person to actively engage in their learning and teaching. Nieto &

Bode (2012) reiterated the importance of dialectic communication and equity praxis when they said, "a multicultural approach values diversity and encourages critical thinking, reflection, and action. Through this process, students are empowered both individually and collectively to become active learners. This is the basis of critical pedagogy" (p. 54). Thus, Ramirez's (2011) two principles of dialectic theory and praxis had parallels to Banks' (2008) equity pedagogy converging at the point of critical conversation and becoming the guiding principle of dialectic theory and equity praxis.

Practicing democracy, social justice, social action. Practicing democracy, social justice, social action point of convergence focused on Banks' (2002) know, care, act framework and Freire's (1993) critical praxis regarding critical action and reflection. Students actively participating in social action projects forced them out of the transmission model of learning into one that was transformative. Partnerships between marginalized and dominant groups had to be forged to disrupt the power struggle and create a mutual empowerment situation instead. If not then the partnership would manifest more as a charity continuing the trend of hegemony. McLaren (1998) defined hegemony as "the maintenance of dominance not by sheer force, but primarily through consensual social practices, social forms, and social structures produced in specific sites such as the church, the state, the school, the mass media, the political system, and the family" (p. 173). Freire (1993), another major contributor to the creation and implementation of critical pedagogy saw "education as the practice of freedom—as opposed to education as the practice of domination" (p. 81). While McLaren and Freire spoke mostly to the general state of education, their ideas readily aligned to the issues relating to the social studies content area. Their goals of having all educators view education as the practice of freedom were all directly tied to the conflict of whether the social studies content area should transmit information to

society, or transform it. Evans (2010) did a particularly nice job of summing up this direct relation between social studies and society when he said,

> Far from being simply an academic matter, controversy over the teaching of social studies in schools represents a tangible forum through which Americans have struggled over competing visions of the good society and the desirable future. At its heart, this is a struggle over both the nature of social studies and the kind of society in which we want to live (p. 32).

The teacher should provide students with the skills to actively critique the dominant culture and counter cultural hegemony by giving students the experiences that teach them to challenge what is established and create a new community that will promote CMC. Nieto and Bode (2012) exemplified this potential when they directly tied multicultural education to critical pedagogy. Nieto and Bode (2012) stated, "justice for all, equal treatment under the law, and equal education an opportunity, although certainly ideals worth believing in and striving for, are not always the reality…critical pedagogy allows us to have faith in these ideals while critically examining the discrepancies between the ideal and the reality" (p. 55). The point of convergence regarding social action was a direct instruction from both critical and multicultural scholarship that social studies should be transformed to promote social justice and social action. Ramirez's (2011) hegemony/power principle and Banks' (2008) prejudice reduction dimension converged, now the fourth guiding principle for critical and multicultural pedagogy: power and hegemony reduction.

Public space, differend, borderlands, and community building. The differend in this point of convergence was described by Miller-Lane et al. (2011) as "an acknowledgement of the existence of the differend leads to valuing the narratives of marginalized persons and allows

them to tell their stories and offer a counter-script to the dominant paradigm. The differend affirms the need to create a neutral or public space for difference to be valued and discussed" (p. 566). When multiculturalists refer to their field as emancipatory, they were in fact relating their field directly to critical pedagogical theory (Banks, 1997). Wink (2011) makes direct reference to Banks (2008) approaches to multicultural curriculum reform as a means to move towards equity for all, the overall goal for critical pedagogy. This includes "codification" (Wink, 2011, p. 61) or the printed concepts, and how they were represented in an equitable way to support learning for all students. Visual organizers, pictures, or even multi-lingual word walls are all examples of how a teacher could potentially improve the economic system or environment of his/her classroom to make it more equitable and supportive to learners. The class culture and environment plays a large part in how students learn (Sheets, 2005). Sheets (2005) spoke to this when she said "teachers need to be aware of what they can do to create classroom environments that minimize cultural disorganization for diverse students (p. 83). Banks and Banks' (1997) empowering school culture dimension of multicultural education would reflect elements of equitable codification beyond individual classrooms to the entire school and extending to extra curricular activities. Sleeter (2005) felt that in order for change to occur at the different societal levels (e.g. political, social, economic systems) students needed to be taught democratic skills and values in the classroom. She believed that multicultural practices in the classroom would allow for such teaching. Sleeter (2005) expressed her desire for an economically equitable elementary social studies classroom when she said that "the (multicultural) curriculum design framework developed in this book offers a way to envision and create a curriculum that fosters deep intellectual engagement and principled activism in a diverse society" (p. 171). The public space, differend, borderlands, and community building point of convergence developed into the

final guiding principal, empowering classroom by aligning Ramirez's (2011) school and economic system with Banks' (2008) empowering school culture and social structure.

Throughout the scholarship of critical pedagogy and multicultural pedagogy, an overlap of ideals and practices can be found. Though critical pedagogy and multicultural pedagogy and theory are distinctly independent scholarships, when applied to the social studies content area, it is easy to see their shared interests, practices, and intentions. Seeing the convergence of critical and multicultural pedagogy through the ideals of civic multicultural education assures me that both scholarships are necessary to understanding the practices to the teaching of elementary social studies.

Elementary Social Studies in Hawai`i

Hawai`i is a unique place. In Hawai`i Asian Americans comprise the largest majority in a demographic analysis, which is a stark contrast to their counterparts in the continental U.S. (Okamura, 2008). According to the 2010 U.S. Population Census, the largest ethnic groups in Hawai`i were Asian Americans with 525,078, Caucasians with 336,599, Native Hawaiian or Pacific Islanders with 135,422, and those with two or more ethnicities represented by 320,629 people. Within the Asian American category there are also many subgroups consisting of Chinese, Japanese, Okinawan, Korean, Filipino, Thai, Vietnamese, and Cambodians. The Pacific Islander category also holds multiple ethnic groups such as Samoans and Micronesians. It is unlike other places because the ethnic groups that inhabit the Hawaiian Islands have contributed to the cultivation of one local culture or "stew pot" (McDermott & Andrade, 2011). Since 1778 when Captain Cook first arrived in the Hawaiian Islands, followed by subsequent arrivals from various ethnic groups, the culture began to change. McDermott and Andrade (2011) referred to this as the stew pot effect rather than the melting pot, because when the groups came together, it

lead to “cultural and psychological changes in both parties, and the establishment of new relationships” (p. xv). With the local culture built upon the merging of various ethnic traditions and beliefs, it would seem Hawai`i could be the model place for critical reflection and reconstruction of a just and equitable multicultural society. Unfortunately, Hawai`i still claims many of the same problems with culture, politics and education that infect the rest of the nation. For example, the unique multicultural makeup of Hawai`i has not seemed to have affected the pedagogical practices in elementary social studies. Hawai`i is still included rather than excluded in the nationwide issue of the marginalization of elementary social studies (Bolick et al., 2010). Even with Hawai`i’s unique factor, it struggles to foster and produce young citizens prepared to reflect and problematize popular social, political and cultural issues. Even with an unusual demographic situation, there are no studies showing the current state of elementary social studies in Hawai`i. The following section briefly discusses the unique cultural, political and educational situation in Hawai`i making a case for the importance of addressing and researching the current situation of social studies education in the island state.

**Race, ethnicity, and culture in Hawai`i.** Rohrer (2010) included a section in her book, *Haoles in Hawai`i,* titled racial harmony discourse. She tells how Hawai`i has often been aligned to the harmony model construct, one that viewed our island state as “exceptional in its lack of racial prejudice, its egalitarian relations, and its opportunities for nonwhite upward mobility” (p. 63). Once called a melting pot, Hawai`i was seen as an ideal laboratory to show off the assimilation of smaller minority groups and the renunciation of their own culture and origin to the larger dominant group. Only problem was that there was no dominant group to assimilate to. McDermott and Andrade (2011) recognized that instead of rejecting the minority culture, the various cultures were incorporated into the majority culture as a stew pot “with various

ingredients (ethnic groups) mixing together to create a common stock (local culture)" (p. xv). Braun and Goebert (2011) further supported the idea of a multicultural local culture in Hawai`i when they said, "At the heart of local identity are values such as prioritizing and respecting family and knowing and respecting the diverse cultures that make up Hawai`i. It is living together harmoniously and welcoming others to the islands" (p. 51). The process of borrowing from multiple cultures in pursuit of one common local culture can be traced back to plantation days. Okada (2007) described a brief history of the immigrant boom to Hawai`i when she said "in 1835 less than one percent of the total population was non-Native Hawaiian, by 1920 approximately eighty-four percent of Hawai`i's inhabitants consisted of immigrants and their offspring" (p. 221). The change in population demographics was largely due to the plantation boom that began in the 1840s. Though it was unintentional for the plantations to be instrumental in the development of the local culture, Takaki (1983) described how "the multiracial labor supply, which planters had developed for economic and political purposes, had far reaching effects on the ethnicity of society in Hawai`i" (p. 28). Andrade and Bell (2011) traced this claim back to where sugar was king and ethnic groups were forced to co-exist in the plantation community together. It initiated the creation of a key factor that led to local culture: ethnic humor. They stated that,

> ethnocultural humor served as a coping strategy through which natives and immigrants dealt with social tensions between each other. Plantation wits transformed nineteenth-century stereotypes into jokes that playfully mocked every ethnic group, including the elite haole. It would develop into a comedic art form that remains part of Island culture (Andrade & Bell, 2011, p. 14).

Ethnic humor is an interesting topic because it is where many theorists begin to diverge on their regard towards Hawai`i being a harmonious or conflict ridden state. In the aforementioned quote, ethnic humor is seen in a positive light supporting the idea of the harmony model construct and the stew pot idea of everyone's culture mixing together equally to form one new "stew." However, while the plantation days may have been where the creation of a combined local culture began, it does not necessarily mean that all ethnic groups could co-exist harmoniously. While it is true that local humor has had positive effects on cross-ethnic interactions, there are many who have contested the application and sensitivity of ethnic humor claiming that it could cause more harm than good. Halagao & Fujii (2012) recognized that local humor "can be used to ease racial tension […] may contribute to the recycling of these stereotypes and reinforces their subordinate status" (p. 1043). Okada (2007), echoed this sentiment when she said "Though it would be overly broad to scapegoat all of Hawai`i's race problems upon the practice of telling racial jokes, there is at least a tenable argument that the liberal allowance of such performances contribute in part to racism in Hawai`i" (p.221). Ethnic humor has drawn attention from both perspectives of seeing Hawai`i as either a place where people live in harmony, or one that is constantly engaged in ethnic and racial conflict and tension.

One example how ethnic humor brought out multiple perspectives and opinions from both local and non-locals living in Hawai`i is the Mr. Sun Cho Lee. Studying a pre-service multicultural education class, Halagao (2006) attempted to dissect the Hawaiian song entitled Mr. Sun Cho Lee. Evoking the long-standing stereotypes and humor in the islands, the song depicts men from different ethnicities and exploits their flaws as seen generally by the local community. For example, the Caucasian man was described to have many swimming pools,

demonstrating his extravagance and wealth as opposed to the Hawaiian man who had "not too much of nothing," focusing in on his lack of worldly possessions and worth. In Halagao's (2006) study, many students born and raised in Hawai`i claimed that the song was just a joke and that no harm was meant by it while students from the continental U.S. were visibly offended (p. 44). The overall sentiment by local-borns was that everyone had been equally teased and that made it acceptable humor. Echoing Andrade and Bell's (2011) idea that since everyone was being teased it served as a way to deal with racial tensions. Halagao pursued this idea further however, and questioned if the level of the jokes were equal across groups. The song Mr. Sun Cho Lee, does not display equal levels of denigration for each ethnic group as shown earlier with the Caucasian and Hawaiian example. More evidence of this inequitable teasing can be seen when the Japanese man is accused of having too much camera equipment, something that requires intelligence and wealth to enjoy. Though it may imply that he had some nerd like qualities (qualities of a smart person with no real personality), they are not necessarily detrimental to his well-being and survival. On the other hand the Filipino man had too many fighting chicken which may be seen as primitive, crude, and belonging to a lower class. The stereotype impacts his well-being, his status and his survival. One is teased for qualities that could be seen in a positive light whereas the other critique more readily aligns to negative connotations. Two different men equally included in the humor, but not equally beleaguered. While the song was meant to put ethnic groups in Hawai`i on equal playing fields in reality begins to display the serious inequities in Hawai`i.

Okamura (2008) contended the harmony view of living in Hawai`i, and challenged it by claiming that ethnic inequality was running rampant in the islands shattering its harmonious image. Okamura (2008) disputed that,

> Ethnic inequality, rather than racial inequality, thus prevails in Hawai`i, as evidenced by the widely differing social status of ethnic groups that ostensibly belong to the same racial category, such as Japanese Americans and Filipino Americans. Furthermore, other ethnic groups –such as Chinese Americans and Whites—share a similarly high socioeconomic status, despite belonging to different racial groups (p. 7).

Grant & Ogawa (1993) also looked at Hawai`i's history of racial and ethnic interactions and found that it was not the perfect "melting pot" (Rohrer, 2012, p. 63) that so many had imagined. In reality, there was a second discourse revolving around Hawai`i's ethnic and racial attitudes and Rohrer identified it as racial conflict discourse. From this vantage point Hawai`i was seen as a place where "Hawaiians and locals excluded, discriminated against, and even attack nonlocals simply because of their non-localness" (Rohrer, 2010, p. 67). The racial conflict discourse openly recognized the ethnic and racial inequities in Hawai`i's community, culture and educational institutions.

Another place where the racial conflict that exists in Hawai`i can be viewed is in its institutions. In Hawai`i public schools today the majority of the student population is comprised of Filipinos and Native Hawaiians, while the majority of the staff at public schools is predominantly Japanese and Caucasian Americans (Halagao & Fujii, 2012). This would not be as much of a concern if the public school system were not so entrenched in political and educational problems. With the concern that public education issues are negatively impacting student educational experiences, it adds to the idea of inequitable conditions for those who makeup the majority of the public school demographic. One issue that affects student education is the Hawai`i educational system's problem with teacher retention. Okamura (2008) identified a statistic in his book that incorporated inflation into the equation, and presented that teacher

salaries have actually seen a consistent decline between the years of 1993-2003 (p. 69). Information that was not added to this statistic, but would support the trend of decline in teacher pay, was the recent furloughs and pay cuts that teachers had to undergo with the state in recent economic crisis. Furthermore the constant battle over contracts has left teachers feeling less empowered and more dejected than ever causing a high turnover rate which in turn lead to teacher shortages. Another major problem with public education is the alarmingly high dropout rate. Schools with high populations of Filipino, Native Hawaiian and Samoan students have the highest dropouts rates in comparison to schools where the majority of the student population consists of Chinese, Japanese and Caucasians (Okamura, 2008, p. 69). Further disturbing, is the inverse proportion of Filipino, Native Hawaiians and other minority groups at the college level. While Filipinos and Native Hawaiians hold roughly 46% of the K-12 public school population, at the University of Hawai`i Manoa together they makeup only about 18% of the student body (Okamura, 2008). On the other hand, Chinese Americans, Japanese Americans and Caucasians make up roughly 49% of the college population. Okamura (2008) called this institutional discrimination. The unequal treatment perpetuated the inequitable social stratification in Hawai`i without giving future generations the opportunity to change the society. Like so many other promises made regarding democracy in the U.S., Okamura conceded that the "promise of Hawai`i may indeed have seemed like a revolutionary message of equality of opportunities. However, that promise has yet to be fulfilled for most of Hawai`i's people, let alone the nation and the rest of the world" (p. 9).

Hawai`i has a unique and diverse ethnic and cultural composition due not only to the diverse number of racial groups, but also to a high number of people who claim multiple racial membership (Okamura, 2008). However, a diverse population and high number of interracial

marriages do not imply an equitable multicultural society. Whether educators believe in the harmony or the conflict discourse as being characteristic of the island state, one thing is clear. Students in Hawai`i need opportunities to develop what Freire (1993) called critical praxis, in order to be able to actively reconstruct the ever-changing local society to become more just and equitable. Hawai`i teachers need to provide students with the skills to critically understand and/or combat the racial, ethnic, and cultural discourse. In order to combat the institutional discrimination that Okamura (2008) claims is alive and well in Hawai`i, students and teachers need opportunities to practice and gain the ability to become citizens who can reflect and act to create a more just and equitable Hawai`i. The social studies content area can provide an arena to open dialogue between teacher and students, but studies of how this is being done in elementary schools in Hawai`i are absent. Understanding the politics behind education may be able to illuminate why there is so little regard for equity and social justice in the educational system and classrooms in Hawai`i.

**Politics and education in Hawai`i.** Politics has an effect on how and why we educate young children. Over the decades, political power struggles have often affected the education Hawai`i's children receive. By understanding the past political power struggles in Hawai`i, we may begin to further understand how Hawai`i has been unable to produce the type of civic-minded students we need for a just and equitable multicultural society.

Benham and Heck (1994) conducted a longitudinal study focused on analyzing educational political trends in Hawai`i. Using a variety of resources, they were able to identify four major eras in Hawaiian history and extract data regarding four core political values that were often in competition with one another in the educational arena. These values were: quality, efficiency, equity and choice (Benham & Heck, 1994, p. 422). Along with analyzing the weight

of each value in educational policies during each major era, they also analyzed who was considered a key player in policy decision-making processes. They ranked the level of power each group held by describing them as insider (majority of participation in decisions), near circle (those able to influence insiders), far circle (some authority to influence insiders and make decisions), sometime players (occasional influence on decisions), or forgotten players (recipients of policy decisions). The findings demonstrated interesting results that were not reflective of the diversity and multicultural community that has existed in Hawai`i since the mid 1800s.

From the 1820s-1840s, Benham and Heck (1994) found that mainly Hawaiian ali`i or chiefs played the insider role, and their hand picked missionary counterparts. They were the American missionaries who were appointed by Native Hawaiian rulers of the time to aid in the development of their new political, social, and educational systems. The forgotten player was the maka`āinana, or the common Hawaiian people who were so used to following their governing ali`i without question (Benham & Heck, 1994, p. 432) and the newly immigrated Chinese. In an effort to quickly move Hawaiian education to mimic the Western system, political values of efficiency and quality dominated the political arena. Quality was seen as laws that intended to set standards and dictate regulations and resources for schools (Benham & Heck, 1994, p. 428). Efficiency was laws instrumental in determining school related economics and accountability to uphold the standards set for schools (p. 428). In a mad dash to quickly bring the Hawaiian school system up to par with its western counterparts, quality and efficiency reigned over political educational laws.

From 1890-1920, Hawaiian monarchy experienced an overthrow, and this political struggle had major effects on education. The insider became the American appointed officials leaving out Hawaiian voice entirely. From insider to forgotten player, Hawaiians were stuck

without a say alongside immigrants such as the Chinese, Japanese, Filipino, Portuguese and other Polynesian groups (Benham & Heck, 1994, p. 438). Looking at a law passed during that era, Benham and Heck found a continued emphasis on the political values for quality and efficiency. The insider power group was desperate to have Hawai`i's youth quickly assimilate to western culture and values. Though many ethnic groups were present at this time, their role in policy was non-existent and their culture, values, and beliefs devalued by political mandates.

During the years between 1945 and 1960s, no longer a republican oligarchy but a democratic government now held insider power on educational policies (Benham & Heck, 1994, p. 439). Another interesting change in events was the Japanese rise to power. Once part of the forgotten party, they were now an influential part of government. Still forgotten, were the native Hawaiians and the majority of immigrant groups excluding the Japanese. Despite the civil rights movement also occurring during this era, the laws mandated at this time were still predominantly geared towards the efficiency and quality political values. There was one policy that was geared towards equity and one towards choice. The value of equity was represented by any law that reflected "the importance of an individuals' worth" (Benham & Heck, 1994, p. 428). Choice was demonstrated when laws focused on democracy and individual rights (Benham & Heck, 1994, p. 429). Again by this era, diversity was rampant in Hawai`i, but this was not reflected in the educational policies set forth.

The final time period that was analyzed was the 1970s to the present day. Although the government, including the governor and legislature, still held majority of the power over a centralized school system, there no longer was a forgotten group. Those who were once forgotten have begun to struggle for power they once held. For example, some formed special interest groups vested in preserving Hawaiian language and culture or meeting the needs of handicapped

and disabled students. While equity and choice were educational policy values that many special interest groups focused on, policies reflecting those values were still unsatisfactorily represented or many felt, not fully realized (Benham & Heck, 1994, p. 443). Benham and Heck at the time they wrote this study, described the elected Board of Education as a group who had influence on policy and would hopefully one day have power over finances as well. They cautioned that although the public elected the board, it was still accountable to the governor providing an insider power that the majority of the population could not touch. Unfortunately, since the publication of this article, the Board of Education has changed from an elected position to an appointed one causing the public to lose even more of their voice and influence.

In discussing the political educational trends in Hawai`i, Benham and Heck (1994) found that regardless which group assumed the insider role, the value of efficiency continued to dominate the political arena surrounding education. Over the decades, even when the elite group transitioned from Hawaiian monarchy, American Oligarchy, Nisei-dominated democrats, or to our current democratic government, efficiency reigned leaving the values of equity and choice behind with the forgotten players. Okamura noted this significance when he stated, "Especially as legislators, Japanese Americans were in a position to enact laws and appropriate funds that could promote social equality, social justice, and economic reform […] the democratic party in general, became much more centrist in political orientation" (p. 197). Even with opportunities to promote equity and choice, politics in Hawai`i has failed to reflect the diversity and appreciate the multicultural society that inhabits the island state. Looking at the political history and underpinnings of Hawai`i has demonstrated how such a diverse community has failed to become a model for an equitable multicultural society. Hawai`i still has the potential to take away the focus from efficiency policy and move towards equity and choice values as defined by Benham

and Heck. Those changes must be made at the foundation of education, with social studies being the practical place to start.

Educating Hawai`i's teachers. Why is there such a negative narrative amongst elementary teachers regarding the implementation of the social studies content area? Looking now at a pre-service study that focused on how pre-service teachers reacted to an education course that was multicultural and reconstructionist, we can see how teacher ideology has affected teaching pedagogy in Hawai`i.

In her study, Halagao (2006) actively practiced critical pedagogy hoping to reveal identity and diversity issues affecting her students. She clearly stated that she wanted "to move away from merely celebrating diversity to problematizing diversity" (p. 38). This is a clear example of what critical and multicultural pedagogues want educators to pursue when they discuss hegemony (McLaren, 1994; Wink, 2011) and critical consciousness (Freire, 1993). By forcing her students to look critically at diversity in Hawai`i, Halagao (2006) was bringing the unspoken or subconscious issues to the forefront of her teaching. It pushed her pre-service teachers to reflect critically on their beliefs and the society they lived in. She thought that her pre-service students may not have been cognizant of how their beliefs and perspective on racism in Hawai`i could affect their teaching and she was right. In her lesson "demographics in Hawai`i: perception reality and implications" Halagao presented her students with statistics that clearly revealed inequities that continues in Hawai`i's institutions. Halagao (2006) then asked her students to write down and discuss their perceptions regarding the following topics: ethnic composition, English as a second language students by language and ethnicity, public school teachers and students by ethnicity, attainment of bachelor degree or higher by ethnicity, occupational distribution across ethnic and gender groups (p. 43). What resulted were the

students' first step to critically reflect on the situation in Hawai`i. Halagao mentioned that while some students were more resistant and defensive to the data, mainly the Japanese students, others (a Filipino male) were saddened by the information. One male student was able to begin what Sleeter (2005) called the ideological clarity process when he stated that the class had not satisfactorily questioned the data preventing them from addressing the question of "why" the statistics may have been manifesting that way. His sentiments echoed Halagao's as she felt the lesson had not brought the clarity or deep conversation she had hoped regarding issues of racism, institutional discrimination and education. However, this was a crucial step to aid the pre-service teachers in becoming educators with the ability to teach students how to reflect on society and then take action rather than perpetuating dominant ideals and oppression. For even if they had not yet seen the bigger picture or attempted to attack deep seeded controversy regarding racism in Hawai`i, through their own voice they revealed that they were pushed to at least view the inequity issues in Hawai`i in ways they had not done before.

After conducting and describing three lessons that she felt were particularly multicultural and social reconstructionist, Halagao's (2006) study was able to reveal an initial journey towards ideological clarity for many of her pre-service students. In her lesson entitled "Race to the Beach," Halagao pushed students to voice their ideas and opinions regarding race in Hawai`i and then physically and visually had the students experience it firsthand. Many students, from experiencing the lesson (and the course) had the opportunity to reflect on their previous ideas about racism in Hawai`i and changed their opinions thus changing their ideology as a teacher. Halagao (2006) quoted Chinese student or lower class as saying "after hearing the stories, my view on discrimination as a subtle aspect has changed. I think it is more visible than I first thought" (p. 45). The lessons that Halagao incorporated into her course provided her students

with the opportunity to look honestly at their roles in perpetuating Hawai`i's racial inequities. Sleeter (2005) discussed that in order for ideological clarity to occur in teachers, they needed to look at where they stood in relation to the dominant culture and or social order to discover if they themselves were supporting unfair and inequitable situations. One Micronesian student mentioned that at the end of the race to the beach lesson when the students were asked to run to the beach, the student hesitated. However, that same student later revealed that "I went to the beach because I thought for things to change I have to be involved in the process" (p. 46). While this student's journey towards ideological clarity was far from over, it had at least begun.

The conclusion section of that study was unique in that it did not only reveal an analysis and implications discussion regarding the findings of the study. It also included a critical reflection of the researcher herself demonstrating the act of critical praxis and supporting the idea that it is not just an activity or lesson, but a living breathing practice. Halagao (2006) stated that her study could contribute to the scholarship in two distinct ways: knowledge on the perspective of pre-service teachers of colour and the practice of multicultural teacher education (p. 48). She encouraged others to "extrapolate general lessons" from her research. A powerful piece she added to this discussion however, was her critique that the activities in her paper "fell somewhat short of achieving a multicultural and reconstructionist approach" (p. 48). Halagao's study critically analyzed not just her student reactions, but also her own perceptions and understanding of the lesson and outcomes. A revelation important to this study because it showed how the process of critical and multicultural pedagogy was ongoing and necessary to the development of civic-minded teachers and students in the state of Hawai`i.

Halagao's (2006) study demonstrated that tough issues like racism and institutional discrimination not only have to be discussed with students, but with teachers as well. The pre-

service teachers had not been forced to problematize race in their society before entering Halagao's multicultural education course. That indicates that many teachers between the K-12 levels are not finding opportunities to attack and understand such complex and important issues. This study is setup to find out which teachers can and do readily encounter such important topics in their classrooms. Sharing their knowledge will help to prevent other pre-service teachers from receiving this opportunity for critical reflection of society so late in life.

National State of Elementary Social Studies

Elementary social studies is marginalized. Social studies as a whole has been studied and recognized as the one content area that has had to consistently withstand a negative impact since the implementation of NCLB regarding importance and time in the classroom (Bolick et al., 2010; Duplass, 2007; Houser, 1995; Jones & Thomas, 2006; Vogler & Virtue, 2007). While there is not a lack of theorists who have analyzed this concern, social studies continues on inadequately accomplishing it's goal of fostering students who had "the desire and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society" (Miller-Lane et al., 2007, p. 563).

Even with this great need and research showing the constant marginalization of elementary social studies, there were few research studies that looked critically and exclusively at elementary social studies. The following sections attempted to present the state of elementary social studies by looking at past studies done in related fields.

Pre-service research on elementary social studies. At the elementary level, it has been commonplace to regard social studies as "a subject that should be taught, but only when there is time" (Zhao & Hoge, 2005, p. 216). After considering a panel discussion presented by the College and University Faculty Assembly (CUFA), of the National Council for the Social

Studies. Bolick et al. (2010) reflected on one panelist's statement that "the future of social studies depended on elementary classroom teachers, teacher educators, and researchers" (p.1). Conducting a study that consisted of participants from pre-service teacher education programs, they aimed to discover the effects on how marginalizing social studies in the classroom affected the marginalization of social studies methods in teacher education programs (Bolick et al., 2010). After studying participants in North Carolina and Virginia, they found that teacher education programs had indeed been negatively impacted by the marginalization of social studies at the elementary school level. His finding directly links the importance elementary to higher levels of education. Unfortunately the research done on elementary social studies practitioners have still remained limited. That must change or else "if we continue to leave elementary social studies behind, we may find ourselves without a foundation for our field" (Bolick et al., 2010, p. 17).

Another study by Zhao & Hoge (2005) regarding elementary social studies once again pulled participants from a pre-service teacher education program to aid in the methods of the study. However, this study varied from the last in that the pre-service teachers were not the subjects being investigated but rather they were the co-investigators who interviewed several students and teachers about their feelings towards the social studies content area. The findings revealed that many teachers during their interviews felt they needed to address more than just textbook issues and concerns and delve more into teaching skills that "has immediate benefits for their understanding and ability to cope with their daily social world" (Zhao & Hoge, 2005, p. 219). Conversely, Zhao & Hoge (2005) also discovered that due to "the pattern of limited and shallow answers that students across the grade levels supplied to our questions, we concluded that social studies was not given enough attention and that teachers failed to communicate to students why social studies knowledge and skills are valuable and why social studies is important

to them" (p. 219). While this study did include teacher participants currently teaching in the elementary field of social studies, they still lacked a deeper connection to the current practices and the motivation behind elementary teacher pedagogical choices in social studies.

K-12 participant research in social studies. Ritchie (2012) conducted a study that looked at the critical pedagogical practices of teacher practitioners ranging in experience from pre-kindergarten to high school. He purposefully selected teachers who had already published some kind of works relating to critical pedagogy and were self-proclaimed or identified by another as actively engaging in critical pedagogical practices. Ritchie carefully studied the practices of these eight teachers by applying Seidman's (1991) three-interview series. Though the three-interview series was associated with phenomenological studies, Ritchie was able to manipulate the process to fit that of his study by changing the order of the interview questions. Typically the three-interview series would begin with questions related to a phenomenon or experience, but Ritchie instead had the "first interview focused on the current teaching practices" (p.123). By following that up with a second interview consisting of questions concerning life history and experiences, Ritchie along with the participant were able to "backwards map" (Cochran-Smith, 2004, p. 164) the experiences that led to the subjects teaching critically. Ritchie's (2012) study, though not exclusively dealing with elementary or the social studies content area, was one that focused on discovering "experiences that teacher enacting social justice education believe led them to teach critically" (p. 121). I decided to utilize his three-interview series protocol to insure this proposed study could potentially reveal the experiences that led teachers to use a specific pedagogy as Ritchie's did. Although the proposed study includes elements of multicultural pedagogy in its theoretical framework and Ritchie's did not, I

am aligning my study to Ritchie's perspective of looking at past experiences to understand current practices, not his theoretical framework.

Ritchie's (2012) alteration of Seidman's (1991) three-step interview series presented a logical and valid method to obtain rich data pertaining to a teacher's practices and experiences. However, his method of identifying teacher practitioners who were also critical pedagogues was not plausible for this proposed study. In his study Ritchie (2012) used the following criteria to identify his participants: the teacher's work had been published in a book or journal, teacher had been identified by self or other as successfully enacting critical pedagogy for social justice, the teacher is a practicing educator in a P-12 classroom (p. 123). Ritchie had to search across the nation to find his participants, and he was able to identify eight participants who fit the criteria and were willing to participate in his study. The scope of the proposed study will not allow me to travel nationwide. That was the first indication that Ritchie's method of identifying participants would not work for this study. Also, the potential for finding published elementary educators within two school districts in the state of Hawai`i was unreasonable. Ramirez (2011) however, presented a study that would allow me to find participants based on their practices rather than on published works.

Critical pedagogical teachers in elementary public schools. Silva (2012) conducted a study specifically designed to examine the use of critical multicultural practices at the elementary level. Silva conducted an ethnography of one first grade classroom in an elementary charter school in California (p. 67). After first conducting a pilot study, she found a specific teacher at that charter school whom she felt embodied the ideals of critical multiculturalism and established a presence in that classroom for a year to collect data on that teacher's practices. Though Silva left out the part that illustrated how she identified this magnificent teacher, she did

describe how she specifically took a closer look at how that first grade teacher used art-based units to form critical consciousness or awareness in her students in hopes of challenging and changing their negative stereotypes toward subordinate groups in their classroom (p. 71). Throughout the year, the elementary teacher shared various famous artists' biographical information alongside their artwork with the students. She used the artists' backgrounds to create an open dialogue that addressed social groups the artists belonged to and how it may have affected their life and their artwork. For example when the teacher introduced an artist like Dorothy Lange who photographed many vivid images from the Great Depression, it opened up a discussion around poverty and inequitable distributions of wealth. From there the teacher was able to get students to look critically at their own ideas and stereotypes related to people in poverty and have a dialogue about those negative stereotypes. Following that discussion where they actively looked at their current ideas and beliefs, the teacher would move them from the old ways of their thinking to helping students find new schemas to make sense of the world. Once the students had developed new schemas she kept them in place by altering the language students used to keep them away from negative stereotypes and keep their focus on the new knowledge they had gained. The process that teacher took her students through was what Silva identified as Lewin's (1945/1996) theory of social change. Where the teacher first had to "unfreeze" her students negative stereotypes and misconceptions, then "move" them towards more equitable ones. Finally the teacher insured that her students continue to use their new knowledge by "freezing" it in place with changing the language they used in the classroom (Silva, 2012, p. 65). It was an extremely brave move towards social justice on the part of the teacher and Silva did an excellent job of breaking down the teacher's curriculum to align to academic theory and applicable instructional practices for future classes to utilize.

Silva's work made transparent the use of critical multiculturalism in the classroom. She illustrated Kurt Lewin's (1945/1996) strong teaching framework to allow other elementary teachers to follow suit if they so chose to. Silva's work gave me a clear example of how critical and multicultural practices could manifest itself at the elementary level, but there was still research that was needed to identify those teachers first.

Ramirez (2011) was another researcher that looked at the critical practices of current teacher practitioners exclusively at the elementary level. He conducted a study regarding critical pedagogical practices in the elementary classroom. The aim of his study was to characterize and identify critical pedagogical teachers and the way they negotiated their practice under the duress of the current educational system. Because his study's objectives were so closely linked to my own, I found his research to be not only educative, but instrumental to conducting my own study as well. When I first began looking at how to identify critical and multicultural pedagogical teachers in the elementary classroom, I had difficulty deciding how I would identify participants. I was intrigued by Ritchie's (2012) design to select teacher's who had published work on critical pedagogy, but did not think that a plausible scenario for my own study. Ramirez's (2011) research design included a critical pedagogical teacher assessment tool as a means to identify teachers who were applying critical pedagogical practices in their classroom. I immediately recognized a method that would be applicable to my study. Ramirez's findings were rich and extensive. He was able to bring to light three factors that negotiated the participant's practices: school environment, teachers' participation in school committees and years of teaching experience (Ramirez, 2011, p. 269). In addition, he also discovered that when reflecting on past experiences, each teacher "was influenced by different pivotal moments either as a student or a classroom teacher" (p. 272). A finding further supported by the results of this study.

The current study extended Ramirez's research in a different context and investigated critical pedagogical practices with the added perspective of multicultural pedagogical practices. It looked exclusively at the enacted pedagogical practices in the social studies content area in the state of Hawai`i.

Summary

The historical movements and policies that have occurred in the past related to the social studies content area were presented at the start of the literature review. It was compulsory because the topics that endure as the areas of convergence and divergence on social studies related issues have all been in existence for many decades. Understanding age-old conflicts allowed me to understand the current problems and concerns. The history of social studies also led to the discussion regarding the current status of social studies education. From the perspective of instructional influences, knowledge, and beliefs, it was clear that social studies was falling behind other content areas and in need of a renewed sense of value.

The need for social studies reform directly led into the theoretical constructs that made up this study. Looking at the fields of critical and multicultural pedagogy provides a lens through which to understand the study's aims and methods. The application of the two fields culminated in the critical and multicultural guiding principles.

The literature showed there is lack of focus on elementary social studies in Hawai`i. There are no published studies in Hawai`i related to the practices of elementary social studies. The section that discussed the need to study elementary social studies in Hawai`i was also necessary because that is the context in which the proposed study is set. That section was followed by a review of past research done related to my field of proposed research.

After reviewing the literature, it was made clear that there was a need for research on elementary social studies practices in Hawai`i. The national state of elementary social studies (including Hawai`i) was dire and in need of reform. Furthermore the unique demographic makeup and racial and ethnic discourse in Hawai`i made it even more compelling to research and understand the state of elementary social studies. Social studies in Hawai`i should be instrumental in providing students to develop the necessary critical and multicultural skills to combat stereotypes and hegemony between the dominant and subordinate groups.

Most of the studies presented that were related to the topic of this research involved participants from the intermediate, high school or college levels of education rather than elementary further validating the need for this research study to fill the general lack of knowledge of social studies teaching practices at the elementary level. The final Silva (2012) and Ramirez (2011) studies did work with understanding elementary level educators' critical teaching practices, but did not include a theoretical background of multicultural education. The literature review presented was setup to explain the current situation of elementary social studies, provide a critical and multicultural lens to view and understand elementary social studies, and describe the greater need for elementary social studies research in the state of Hawai`i.

Chapter Three
Methods

In this study, public elementary school teachers who taught social studies on the island of Oahu, were surveyed and interviewed on their use of critical and multicultural pedagogy to teach social studies. Sampling classroom teachers allowed this study to investigate perceived constraints and opportunities teachers currently face when incorporating critical and multicultural pedagogy into the content area of social studies. This was done to accomplish the goal of determining how critical and multicultural pedagogy manifests itself in elementary social studies. The study addressed three research sub-questions:

(1) How are elementary teachers using critical and multicultural pedagogy in social studies to foster the development of civic-multicultural competence (CMC)?

(2) What are the perceived opportunities and constraints of teachers being able to implement critical and multicultural pedagogy into social studies?

(3) What has enabled teachers to adopt critical and multicultural pedagogy into their social studies teaching practices?

The study was carried out in two phases. In the first phase, 50 current elementary teacher practitioners in Hawai`i were surveyed and then evaluated by an assessment rubric that examined the implementation of critical and multicultural pedagogy in social studies.

In the second phase, seven teachers taken from the larger population of 50 participants who showed potential of revealing characteristics of critical and or multicultural pedagogy in social studies, were selected and then individually interviewed in order to gain a descriptive and in-depth insight into their practices.

This chapter presents the methodological approach as a framework and discusses the following areas: (a) description and rationale for the applied methodological approach, (b) methods of data collection, (c) methods of data analysis, (d) reliability and validity, and (e) description of limitations. The chapter closes with a summation of the methods section.

Rationale for Case Study

This research used a case study approach to obtain an in-depth look at why and how elementary teachers are teaching social studies. Merriam (2009) describes the case study as "an in-depth description and analysis of a bounded system" (p. 40), making a case study a good match for the purposes of this research proposal. When considering the application of a case study design, Merriam (2009) asserts that once the case study is completed, it should reveal a richly descriptive picture of the problem in question.

Similarly, the aim of this study was to gather a rich description of how elementary teachers applied critical and multicultural pedagogy in social studies within the current educational climate. Furthermore, a rich description of this case in context also informed as to what supports and barriers affected the use of critical and multicultural pedagogy. It also provided valuable insight into the experiences that led teachers to use such pedagogies.

Merriam (2009) describes the case study as both a research process and an end result. Once the system is defined and the case is limited to one unit of analysis, the case study then has the ability to provide a "holistic description and explanation" to help "uncover the interaction of significant factors characteristic of the phenomenon" (p. 43). Furthermore, Punch (1998) defines a case study as "a research strategy that focuses on the in-depth holistic and in-context study of one or more cases; will typically use multiple sources of data" (p. 289).

In considering the goals for the study, I used a critical case study (Merriam, 2009, p. 34) and an instrumental case study design, (Stake, 2000) as the most appropriate methods of inquiry and critical reflection. Merriam (2009) describes a critical case or research design as one that, "seeks not just to study and understand society but rather to critique and change society" (p. 34). Her definition of a critical case study parallels Freire's (1970) ideals of critical pedagogy and Sleeter and Grant's (1994) description of education that is multicultural and social reconstructionist. These theorists from critical and multicultural scholarships have similar aims that align to Merriam's' description of the critical case study to change society to one which will hopefully be more just and equitable for all. Patton (2002) further describes the critical case by stating that it would "make a point quite dramatically or are, for some reason, particularly important in the scheme of things" (p. 236). The research study showed that critical and multicultural pedagogy can, and is happening right now in elementary social studies, and henceforth can happen everywhere. The dramatic points of my study being, if they (elementary teacher participants) can do it, then so can we (all elementary teachers).

Stake (2000) described the instrumental case study as one used "mainly to provide insight into an issue to redraw a generalization. The case is of secondary interest, it plays a supportive role, and it facilitates our understanding of something else" (p. 137).

The instrumental case study was used to examine the case of social studies teaching practices with elementary teachers in the state of Hawai`i, with a primary interest in gaining some insight into the general teaching of elementary social studies. The use of the case study allowed me to conduct an in-depth investigation into the complex reality of teaching elementary social studies in the current educational climate in the state of Hawai`i. In addition it provided

me an opportunity to explore critical aspects of current elementary school teachers' perceptions and experiences and how that framed their pedagogical choices when teaching social studies.

Bounding the Case

This case study looked specifically at elementary social studies as it existed in the current educational climate in the state of Hawai`i. The unit of analysis was the elementary teachers and how and why they teach social studies. Hawai`i's unique demographic makeup made it not only an ideal location to teach critical pedagogy and multicultural education in social studies, but also a necessity. When analyzing the 2000 census, Okamura (2008) noted, "more than one-fifth (21.4 percent) of Hawai`i residents reported that they belong to two or more races, a figure nearly nine times greater than that for the United States as a whole (2.4 percent)" (p. 22). Furthermore, in the school year 2005-2006, Okamura (2008) identified at least nine ethnic groups with significant population sizes within the 285 public schools in the state of Hawai`i: Native Hawaiian, Filipino American, Caucasian, Japanese American, Latino, Samoan, Chinese American, African American, and Korean American.

Unfortunately, diversity came hand in hand with inequities in education. For example, Halagao & Fujii (2012) found that there existed a hierarchy of inequality in educational achievement and attainment in Hawai`i. For example, Filipino Americans and Native Hawaiians are the top two largest ethnic groups represented in the Hawai`i public schools but also one of the lowest performing on statewide standardized assessments. Though they hold the highest demographic numbers in the public school system, they were the least represented in the higher education systems in Hawai`i. Within the state of Hawai`i the majority of public schools are populated "from subordinate groups like Filipino Americans, Native Hawaiians, Latinos, Samoan Americans, and other Pacific Islanders" (p. 1041). Furthermore, socioeconomically

privileged ethnic groups, such as Japanese, Chinese, and White Americans are over-represented at the university and graduate levels. Nieto's (2000) statement regarding the deficit theory makes it easy to blame the genetic or cultural background of these two ethnic groups. However, the idea that "students from non-dominant groups are genetically or culturally inferior, or that they bring little value to their education" (p. 181), in Hawai`i, is system discrimination. Many of the students from these low achieving ethnic populations often went to schools with the least resources and opportunities, thus perpetuating the cycle. The vast number of different ethnic cultural groups residing in one multi-island state combined with the challenges we face in providing equitable education for all children, implores us to engage in teaching critical and multicultural pedagogy in social studies to disrupt status quo. Critical and multicultural pedagogies in social studies has the potential to "instill a desire in students to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society" (Miller-Lane et al., 2007, p. 563); also known as civic-multicultural competence (CMC). Students with CMC have the skills, knowledge, and motivation to disrupt the status quo in an effort to create a more just and equitable world for all.

Role of the Researcher

The process of conscientization has had a strong influence on my teaching (Freire, 1970; McLaren, 1994; Sleeter & Grant, 1994; Wink, 2011). I began my career as an elementary school teacher two days after I had left my teacher education program in San Francisco. Having a history of multiple previous teaching experiences and a number of educators in my family, I felt that I was prepared enough to take the plunge into my own classroom. Two parents, three aunts and uncles, two cousins and countless friends of the family all with careers in teaching, I thought I had already been exposed to everything related to the field. It was not until one of the last field

trips of my first year teaching that I realized that my predisposition to the field of education did not equate to actual first hand experience. I had asked my mother, a seasoned educator, to join my students and I on a field trip to the University of Hawai`i Manoa. At the end of the field trip, she asked me (pointing), "Do you know that this boy is Chuukese?" I responded with, "What is Chuukese?" As I look back on this experience, I am embarrassed at my ignorance of this initially, seemingly innocent comment.

I realized that culture was important and a key to teaching and learning, yet I still felt ill-equipped to use culture as a foundation and resource when I taught my own social studies class. There were still many aspects about my student's cultural capital (McLaren, 1994; Wink, 2011) that I was unaware of, or was unable to uncover. It was not until experiences in my graduate studies that I was finally exposed to the potential of what social studies could and should be. I felt that my eyes had been opened and I began to see many of the things I had been missing. There were so many things I had not cared to or was unable to see. Suddenly culture, identity, diversity and social justice were no longer just a topic in a book, but a complex reality that I never truly understood or appreciated. That paradigm shift I encountered I later learned was conscientization.

In my graduate studies I read an article written by Fujikane (2000) titled *Asian Settler Colonialism*. It was the first time I was forced to see my role as an Asian settler in Hawai`i rather than a simple local or innocent immigrant. Asian settler had played an active role in the destruction of the Hawaiian Monarchy whereas I had believed for so long that my presence in the state of Hawai`i was neither harmful nor significant. I questioned for the first time what my true identity was. I did not identify with my Okinawan ancestry because in truth I had minimal knowledge of the language, culture, beliefs, traditions or any of the characteristics that

encompassed what it meant to be a part of that culture. Being a sansei, or third generation Japanese American in Hawai`i, many of the original cultures and beliefs had been watered down to superficial traditions that we performed without knowing the background or reason behind it. Our family values are a cross between the traditional Japanese values and the local values created back during the plantation days. Though I was in a constant struggle with my identity, there were those who are not. My father in-law and husband, when asked questions regarding their identity could with whole-hearted certainty say that they identify with the local Hawaiian culture. As I sought and craved this same confidence, I often reflected on the effect this had on my teaching practices.

I was aware that there were social ideologies at play in my own belief system, but I was still attempting to negotiate them within the context of being a critical pedagogue and teacher practitioner. My question regarding the experiences that led teachers to critical and multicultural pedagogy were important because I wanted to know if my participants and I shared similar experiences. This study was not only a theoretical inquiry into social studies practices, but it allowed me as a practitioner to see critical and multicultural pedagogy in action so that I could transform my own pedagogical practices to become the elementary teacher I never had. I needed the information obtained from this study to inform my ideological clarity.

Ideological clarity. Sleeter (2005) described ideological clarity as the process in which teachers reflect on how their ideologies regarding society, conforms to or contradicts with the dominant ideologies. When a teacher gains ideological clarity, he/she is able to compare his/her personal ideology to the dominant one and reflect on their teaching practices to insure they do not perpetuate unfair and inequitable opportunities for their students. This was the reason I wanted to adjust my teaching practices through the process of conscientization, to understanding

what I knew and how it affected the way I saw the world around me. I had not yet achieved ideological clarity as I have difficulty seeing the injustice and the dominant ideologies in comparison to my own.

My experience with graduate courses presented me with the opportunity to reflect and have an open dialectic conversation about the individual and educator that I was. The critical reflection on practice, or praxis, and conducting dialectics were other driving forces behind the methods of this study.

I also found that sharing stories and practices with peers motivated me to rethink my social studies teaching practices. I relied heavily on theories and pedagogies available at the academic level, but it was the teacher voices that pushed me to see that there were other practices worth pursuing. To empower teachers in my research, their voices were heard. Theorists have written books about their past lives as teachers in the public school system and recreated moving accounts for educators to use in their practices. But, in the classroom if you hit a wall, you talk to the teacher in the classroom next door to help you make sense of your situation. The teacher participants in this study were the teachers next door, the people we went to daily when we were in over our heads. I trusted those teachers. I wanted to empower those teachers. I wanted to be that teacher.

Empowerment. Empowerment is a word we often use when discussing disenfranchised peoples, at-risk youth, and victims of gender, racial or cultural issues, so on and so forth. We do not generally think of applying this word to those with power. As odd as it sounds, we must continue to empower one very significant group: educators. Educators have a significant influence on today's youth. However, we need to ask ourselves, can our educators empower young minds if they themselves feel powerless?

In an attempt to transfer some power back to teacher participants, I asked them to share a lesson and/or experience they felt exemplified good social studies. The idea for collecting narratives that stem from lessons/units, in-class experiences came largely from the book *Through Other Eyes* (Skolnick, Dulberg & Maestre, 2004). In this book, Skolnick et al. described a series of social studies lessons constructed to include multicultural perspectives in order to develop empathy in students. By juxtaposing a lesson with its accompanying narrative, the reader could be reminded why they are attempting to learn new practices as well as receiving a firsthand account of the successes and challenges of implementing critical and multicultural pedagogy. In this study I requested teacher participants to share and reflect one exemplary lesson. After dialoguing about their lessons, they felt empowered and validated. Many felt compelled to create more lessons or improve the one they had shared.

The qualities of an elementary social studies teacher who practices critical and multicultural pedagogical practices are very specific. None of the teacher participants had background knowledge of the technical terminology before entering my study. I knew however, that there were teachers practicing critical and multicultural pedagogy, they just did not label it as such. Therefore, to further empower the teacher participants who participated in this study, during the three-interview series I shared with them my knowledge of critical and multicultural pedagogy and how it was reflected in their practices. I felt that this was the primary benefit for teacher participants, to see the work they did was reflected in academic theory, giving them a sense of validation.

My study allowed teachers to reflect on those actions, gain some clarity, and have the opportunity to then move to the next step of becoming critical and or multicultural pedagogues. If done right this process may instigate a series of events that encourages teacher participants to

gain the ideological clarity necessary to become an educator who is in favor of fostering a more just and equitable society for all.

Action research. Empowerment partnership that my participants engaged in with me, the researcher, caused me to look at the method of action research. Action research was defined as "inquiry done by or with insiders to an organization or community, but never to or on them. It is a reflective process, but is different from isolated spontaneous reflection in that it is deliberately and systematically undertaken and generally requires that some form of evidence be presented to support assertions" (Anderson & Herr, 2005, p.3). I felt that action research was an appropriate methodology to borrow from because many of the critical theorists themselves have been recognized in the action research literature. For example, Freire's (1970) work with conscientization and critical reflection mirrored the action research process that McIntyre (2008) described. Essential to action research was: questioning, reflecting, developing a plan, implementing and refining (McIntyre, 2008, p. 6). Furthermore, the idea of action research comes under many titles, one of them being emancipatory praxis (Anderson & Herr, 2005, p. 2). It is a direct link back to critical theory and critical pedagogy. In addition, action research also finds its theoretical foundation in some of Dewey's (1938, 1998) work with applying the "professional experience of teachers and other practitioners and using it as a source of knowledge about teaching" (Anderson & Herr, 2005, p. 18). My study did this by taking an in depth look at the experiences of elementary social studies teachers to gain knowledge and insight into their pedagogy that could be shared with others. Though I utilized action research methods and theory to get at the heart of how and why teachers applied critical and multicultural pedagogy in their social studies practices, I was not proposing a change from critical case study to action research project.

Teaching is action research. Many action research projects begin with problem, followed by solution, reflection and refining of the solutions. The cyclical nature of action research already exists in the practice of student learning. Teachers reflect on what they know about their classroom and then plan a lesson. Once implemented, they refine (reteach) and then the process begins again. The teacher participants were already in the action research process, which supported my decision to continue to use the case study method rather than switching my study to an action research project. I looked critically at an ongoing system already employing action research strategies and took an in-depth look at one phase of the cycle. This study was already based around the premise that elementary educators were in the process of implementing and reflecting on their practices to improve their social studies pedagogy. The problem being, how to better engage and educate students in social studies and if there was a place for critical and multicultural pedagogy. Therefore, I took a snapshot of this process by interviewing teachers and having them recapture a lesson or memorable social studies teaching event they experienced. I chose the word memorable intentionally because not all memorable moments were successful teaching moments. I believed that the unsuccessful moments were important to pedagogy as well. By allowing teachers to retell and reflect on their own pedagogy, together generated new knowledge regarding the teaching of social studies for others to use.

Emancipatory interest, insider in collaboration with other insiders. The voice of teachers led me to research theorists. Teachers were experiencing the same issues and successes that I was experiencing in my own classroom and their voices impacted me the most and made me think, am I doing this right? For example, when teachers went to professional development classes or deliberated with administration at a faculty meeting regarding what research told us was the next "best practice," we all nodded and genuinely felt that we would implement the

advice and strategies we were given. However, like the saying goes, "easier said than done." Experts in the field may have been able to tell us what may or may not be the best for our students and our classrooms, but as teachers we knew what was possible. Hearing the voice of a teacher who attempted a new practice unsuccessfully had more impact on my own teaching than a lecture on successful theoretical practices. Due to the common mentality of "unless you are a teacher you just do not get it," too often there was a large disconnect between theory and teacher practice. By going back in the trenches alongside teacher colleagues I was able to find passage into the real world of teaching. My researcher background gave me the ability to play a dual role and find out what was the "it" that people do not get as an outsider of teaching, and how could we further forge that bridge between theory and practice.

Anderson and Herr (2005) state three types of interests in action research: technical, practical and emancipatory (p. 27). The emancipatory interest, the position this study will take, describes the aim of this type of action research to make way for critical reflection and the problematizing current practices and unexamined assumptions rather than simple problem solving (Anderson & Herr, 2005). Therefore, in order to aid teacher participants in posing the problem of applying multicultural and critical pedagogical practices in elementary social studies, I took the position of an insider in collaboration with other insiders (Anderson & Herr, 2005). Generally, my being a practicing elementary teacher strengthened my role as a researcher. I had insider knowledge that teacher participants would be able to relate to and I had understanding of participant situations that other researchers may not have had. My hope was that my being a teacher practitioner would allow the teacher participants to connect, relate, and view me not as an outsider, but rather as a peer with whom they could partner with to solve the issues surrounding social studies.

As a researcher and practitioner, it was difficult to negotiate my role in this study. McIntyre (2008) also noted similar challenges when he said, "I was a practitioner, a participant, a resource, but I was not the teacher, the leader, or the sole authority that determined the actions that would be taken within the context of the project" (p. 26). When taking the positionality of insider, the researcher had to be able to engage with the participants and work with them to generate outcomes that would address the problem being investigated in the study. The criterion that was coupled with the aforementioned goal was outcome validity (Anderson & Herr, 2005, p. 55). As a researcher it was difficult because the researcher must be able to maintain the procedures of an academic research study while still allowing for freedom of the participants to forge their own outcomes. Working in collaboration with other insiders in my field opened a window for other educational topics to be broached, but as a researcher attempting to focus on the goals of just one study, I could not let that happen.

The title of Freire's (1970) seminal book, "Pedagogy of the Oppressed," demonstrated the significance and necessity of equitable dialogue between social relationships. It was aptly named, using the preposition "of" rather than "for." Utilizing "of" rather than "for" signifies that Freire's pedagogy originated from, rather than for the oppressed. The framework for this study paralleled Freire's method of writing from the view of those he wrote about; the implications and recommendations for this study stemmed directly from the participants' dialogue. Freire's passion for a dialogic relationship influenced me to see how critical dialogue was lacking in the field of education between what teachers believed should be taught, and educational policy. For example, teachers were often given standards that they were told to follow without any real dialogue including them in the action-reflection process to create a strong social studies curriculum.

As a researcher, I did not want to perpetuate the dominant to subordinate power relationship, my methodology reflected an appreciation for Freirian dialogue and a mutual respect and interaction between researcher and teacher participants. Since the teacher drives actual teaching I employed a methods design that does more than extract information to create analysis and critique intended to influence policy "for" the teacher. Rather, teacher participants were part of a dialectic process that made their thought and reflections equally as important as the researcher's. That generated a data bank of critical dialogue "of" the teacher participants. The second phase of the study allowed the teacher and researcher to work in conjunction with one another, exploring the critical dialogue that will inform elementary social studies pedagogy. Patton (2002, p. 130) described the goal of critical theory, "seeks not just to study and understand society but rather to critique and change society" (p. 130). As a research-practitioner, I made all attempts to conduct myself as a researcher so as not to lead or bias the participant attitudes, reflections, or data.

Research Design Overview

Context & participants. The study targeted seven schools within the Leeward and Central districts of the Hawai`i public school system. Each school was obtained through convenience sampling and participants were elementary level teachers in a self-contained classroom (teaching multiple subjects). In addition, at the time of data collection all teacher participants were currently employed at a Hawai`i elementary public school and were the primary instructors of elementary social studies.

An Elementary Social Studies Survey was administered online to 50 teachers from targeted schools. The survey was created based on elements of the Wisconsin Survey of Enacted Curriculum and the Ramirez's (2011) Critical Pedagogical Teacher Assessment tool. The survey

is described in full detail in sections to follow. To identify teacher participants as critical and multicultural pedagogues, the Guiding Principles of Critical and Multicultural Pedagogies: Rubric, then was applied to the survey results to evaluate and determine which teachers were potentially active in applying critical and multicultural pedagogies. The rubric was based on Ramirez's (2011) Critical Pedagogical Teacher Assessment tool and Banks' (1997) Dimensions of Multicultural Education. The rubric is also described in depth in upcoming sections of this chapter.

The Elementary Social Studies Survey and rubric revealed more than ten eligible participants to interview, so I narrowed the search using multiple strategies. First I rated the teachers based on their responses to survey against the Guiding Principles of Critical and Multicultural Pedagogies: Rubric. Then I eliminated teachers with whom I worked very closely with (e.g. teachers on my grade level) as working so intimately on a daily basis might bias their answers to my questions. Also there were only one or two teachers from each of the participating schools who had agreed to the interview portion of data collection process so I made sure to select those teachers to enhance the validity of the data by collecting data from multiple school sites rather than just one or two. Finally, I also looked at the constructed responses that some of the teachers left with their multiple-choice response to gain further insight into their practices. I decided with such a specific criteria it was necessary to use a purposeful selection to research practices of critical and multicultural pedagogues currently teaching in elementary classroom settings. Once participant results from the survey were evaluated, ten teachers were purposefully selected to yield information-rich cases that would illuminate the questions under study (Creswell, 2009; Merriam, 2009; Patton, 2002). However, this case study reflects only seven teacher cases because after conducting the first seven interviews the data began to saturate itself

allowing me as the researcher to decide to stop at seven participants rather than ten. Saturate meant that sufficient data was collected and I had gathered "enough information to fully develop the model" (Creswell, 2013, p. 89).

Data Collection. Research for this study was conducted in two sequential phases. In both phases I collected and analyzed the data. This study included multiple sources of data collection to increase the depth of the analysis as well as provide a wider scope of information for the purpose of triangulation (Eiler & Fetterman, 2000). The study combined online surveys, semi-structured interviews and artifacts to provide a deeper understanding and analysis of how elementary social studies was currently being taught and how it was fostering CMC. An approval for research, for all instruments, was submitted to both the University of Hawai`i and Department of Education Institutional Review Board (IRB) and Stat of Hawai`i Department of Education Data and Governance Office for review.

In phase one of the data collection process, the Elementary Social Studies survey was given online to identify possible critical and multicultural pedagogues. The Guiding Principles of Critical and Multicultural Pedagogies: Rubric was then used to evaluate the survey data. The rubric allowed me to determine which teachers were potentially implementing critical and multicultural pedagogical practices. The rubric rated the teachers on four-interval scale. The highest rating being exemplary, followed by fulfilled, partial fulfillment and finally minimum fulfillment. The rating of each interview participant is described in chapter four. The identifying questions on the survey were based on the Guiding Principles of Critical and Multicultural Pedagogies: Rubric (see Appendix A). Therefore should a teacher answer in favor of the questions on the survey, they in turn were evaluated positively on the rubric.

In phase two, I took a maximum of ten identified critical and multicultural pedagogues and transitioned into the qualitative data collection phase. Conducting face-to-face semi-structured interviews, I applied Seidman's (1991) three-step in-depth interview method to investigate into the reality of the critical and multicultural pedagogues. The goal was to interview all identified critical and multicultural pedagogues until the data had been saturated and the same themes began to reoccur. Saturation took place after conducting interviews with the seventh teacher participant. The data collection process gathered rich in-depth information in current practices, constraints and opportunities elementary teachers faced in teaching social studies and experiences that may have led them to apply critical and multicultural pedagogy.

Once both phases of the data collection process were complete, the quantitative data from the 50 participant surveys were analyzed a second time, by applying various descriptive methods of data analysis in an attempt to reveal both descriptive and correlational statistics (Kranzler, 2007). However, because the survey was not created to measure constructs and variables, but rather to identify participants, it did not yield any inferential statistics applicable to this study. The use then was the correlations between specific survey items and also a frequency in descriptive statistics that supported findings in the interview data. The minimum use of descriptive statistics allowed for the triangulation of both data sets to inform one another and improve the study's validity and reliability.

Survey. Phase one employed the use of an online survey. Survey questions and survey format were adapted from two previously created instruments: the Wisconsin Survey of Enacted Curriculum (WCER, 2012) and the Critical Pedagogical Teacher Assessment Tool (Ramirez, 2011). Approval to use elements from the Wisconsin Survey of Enacted Curriculum and Critical Pedagogical Teachers Assessment Tool was given in writing. I used demographic items from the

Wisconsin Survey of Enacted Curriculum survey instrument in partial completion of this study's survey. None of the content questions were used from the Wisconsin Survey of enacted curriculum. Instrument items from the Wisconsin survey that were not used did not affect the data collected from remaining items. The remaining identifying questions were then created for this study.

Ramirez's (2011) Critical Pedagogical Teacher Assessment Tool was a crucial part in creating question items that would identify critical and multicultural pedagogical characteristics in teacher participants. His rubric created the framework and foundation by which to build an appropriate rubric for this study. Being that Ramirez had already infused elements of critical pedagogy in his rubric, it allowed for me to add in the multicultural elements also needed to identify teacher participants. The survey was a collection of nominal, ordinal, and interval data.

Survey Monkey was chosen as the surveying method because as a web-based survey, it was easily accessible for practicing teachers. Immediate data analysis, easy transfer to SPSS or Excel, accessibility to users/participants, and quick turnaround were a few reasons it was frequently used in research (Eiler & Fetterman, 2000). The data collected from the online survey was then transferred to Excel, a computerized program that allowed for data analysis. From there the data collected was initially run through descriptive analysis to determine which teachers had a majority of agreeing responses for critical and multicultural pedagogy implementation in social studies. Those results informed the purposeful sampling in phase two.

Guiding Principles of Critical and Multicultural Pedagogies: Rubric. In order to identify teachers who exemplified critical and multicultural pedagogical practices, I altered a teacher rubric currently done by Ramirez (2011). The rubric was designed to drive content questions on the survey as well as evaluate the results of the survey. The rubric was largely based

on Ramirez's (2011) critical-pedagogical teacher assessment tool to identify teachers who used critical pedagogy related to culturally and linguistically diverse learners. Ramirez (2011) created the critical-pedagogical teacher assessment rubric based on the "six guiding principles of critical pedagogy" (p. 44) to inform his research on critical pedagogical practices in the classroom: knowledge, dialectic theory, praxis: union of theory and practice, schools and the economic system, cultural politics, hegemony/power relations. He then turned those principles into a teacher assessment tool where he then identified five guiding principles combining dialectic theory and praxis. He reorganized these five guiding principles as: knowledge, culture, dialectic theory and praxis, power and hegemony, and economic system (Ramirez, 201, p. 295).

In order to identify teacher participants who showed characteristics of critical and multicultural pedagogy, I infused elements of Banks' (2008) five dimensions of multicultural education into Ramirez's framework: content integration, equity pedagogy, knowledge construction, empowering school culture, and prejudice reduction. The union of Ramirez's critical pedagogical guiding principles and Bank's five dimensions of multicultural education allowed me to create guiding principles to develop the survey questions as well as provide me with a rubric to assess the survey results. The following section describes the guiding principles for critical and multicultural pedagogy and how they were used in the Guiding Principles of Critical and Multicultural Pedagogies: Rubric (See Appendix A).

The Guiding Principles of Critical and Multicultural Pedagogies: Rubric provided guidelines as to what characteristics a critical and multicultural teacher might have, what their pedagogy might look like in the classroom, as well as corresponding questions that would demonstrate each principle. It also provided a means to classify teachers who were implementing critical and multicultural pedagogy in elementary social studies. The following five guiding

principles made-up the Guiding Principles of Critical and Multicultural Pedagogies: Rubric: knowledge construction, culture integration, dialectic theory and equity praxis, power and hegemony reduction, and empowering classroom.

Principle #1: knowledge construction. The Knowledge construction guiding principle is described as the way in which teachers first construct knowledge for their students, with their best interests at heart. Then once the lesson has been implemented, they continue to construct knowledge with their students. Teachers can then integrate this co-constructed knowledge into their daily praxis (Banks, 1997) and continue the cycle of constructing knowledge and lessons. Ramirez (2011) describes this principle as teacher's co-constructing knowledge with students by honoring the language and culture as rich resources for knowledge. Added to this principle, was Banks' (1997) idea that teachers also aided in instructional practices that were used in "helping students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it" (p. 21). Evidence of this guiding principle can be seen when a classroom teacher integrated students' lived experiences and cultural background in all aspects of lessons driving instruction. You could also see in the classroom a teacher who helped students question sources of knowledge and critically examine how knowledge is constructed and influenced by a person or community's positionality, perspectives, and biases. Students would participate in lessons that focused around bigger ideas or events from multiple perspectives. For example, rather than transmitting the history of how Christopher Columbus "found" America, the students would be given the opportunity to hear different perspectives on how the events unfolded. From there students and teacher together would make judgments on the mainstream history knowing that the recount of how Christopher Columbus "found" America was from his

perspective. This principle will be evaluated by a survey question such as: Students should be given opportunities to construct their own knowledge based on opposing narratives, provided by the teacher, that would allow them to develop their own opinions.

Principle #2: culture integration. Ramirez (2011) depicts the culture principle as the way teachers used instructional strategies that embedded the students' cultural background into the lessons/units. I added in Banks (1997) dimension of content integration by focusing on the statement that, the "infusion of ethnic cultural content into the subject area should be logical and not contrived" (p. 21). Culture should not be forced into the pedagogy simply because we are told to, but rather it should be integrated if it makes sense. Evidence of this guiding principle can be seen when the classroom teacher uses examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in the social studies content area (Banks, 1997, p. 21). Concepts rather than topics or events are the underlying foundation of lessons and they are taught by applying multiple perspectives from a variety of cultures and minority experiences. For example, according to Banks' (2008) levels of multicultural reform, many teachers remain at the contributions and additive stage of content integration. In other words they are not integrating at all. Instead they are inputting lessons and projects sporadically into the pre-existing lesson and units without changing its Western or Eurocentric structure.

True multicultural integration however, transforms the curriculum rather than being just a topic within it. It is clear that teachers are displaying the principle of multicultural content integration when they use student culture and background to build and implement social studies lessons. For example, rather than using Martin Luther King Jr.'s birthday/holiday as a freestanding lesson to discuss his biography, an entire unit could be built around the concept of

freedom. The lessons incorporated into the unit could pull from various examples not only to provide students with multiple perspectives, but also an appreciation for other minority groups. Stories could be shared such as the Japanese internment camps (Baseball Saved Us), slavery (Henry's Freedom Box), the Holocaust (The Butterfly), King Kamehameha's flight from vengeful kings (Kohala Kua Mo`o), and others from cultural groups represented in the classroom. A question on the survey rubric that might indicate this principle would be: Students should have opportunities to utilize various cultural perspectives and/or multicultural resources when learning social studies concepts.

Principle #3: dialectic theory & equity praxis. Ramirez (2011) describes this guiding principle as how the teacher reflects on their teaching and learning practice to alter their instruction to what works best for the student. Banks' (1997) equity pedagogy dimension has similar goals where teachers "reflect on multicultural issues and concerns…modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups" (p. 22). It allows for a wide breadth of teaching and learning styles including having students become active decision makers in their learning and having them also reflect on their academic journey. Evidence of this can be seen when teacher reflective journals or lesson notes shows process thinking and reevaluation. Teacher formative lessons and assessments aid in the reflection and construction process of new or modified future social studies lessons. For example, when teaching the importance of the water cycle, teachers may first approach this concept by utilizing traditional mainstream methods (e.g. lecture, videos, cut and paste water cycle diagrams). If however, they realize that ideas like watershed, transpiration or evaporation are not effectively getting across the point of the value of water, they could then reevaluate and reflect on a cultural approach to teaching the same lesson. Re-

constructing an old system of ahupua`a may bring to light for the students how water and the water cycle play key roles for so many lives. The connection would demonstrate the idea of sharing water, cycling water and more importantly a cultural perspective on water usage in Hawai`i. For students, they enact the dialogical process in the group work. Student displays might take the form of dialectic conversations where students cooperatively argue about the use of water, the purpose of the ahupua`a and the system as a whole. Furthermore, the teacher in an effort to make their pedagogical practices equitable for all students, might not only consider lessons that culturally sensitive, but also activities that adhere to the strengths of students from different cultures. This principle would be evaluated in the survey rubric by a questions such as: Teachers' social studies pedagogy should include awareness, understanding and appreciation of learning styles for students from diverse cultural, ethnic, and social backgrounds.

Principle #4: power & hegemony reduction. Ramirez's (2011) describes the economic system as teachers challenging the mainstream to provide opportunities for critical thinking skills used to critique school and society. I describe this as power and hegemony reduction. Therefore Ramirez's (2011) description of his guiding principle "the economic system" (p. 295) clarifies the term of power and hegemony reduction in my study. Power and hegemony understanding would provide students with the perspective and skills to actively critique the dominant power and counter cultural hegemony. Students could be given experiences that would teach them to challenge what was established and create a new community that would promote CMC. Students must be given opportunities to critique the world around them, question the information they receive, and their role in society.

Additionally, Banks' (1997) prejudice reduction dimension discusses the "lessons and activities teachers use to help students develop positive attitudes toward different racial, ethnic,

and cultural groups" (p. 22). I tied this to power and hegemony because the act of critiquing of the dominant society would lead to reflection on the prejudices within society and potentially inspire the break down of stereotypes. It could encourage more positive attitudes towards different cultural groups transforming society from within.

Evidence of exploring hegemony and power in the classroom could be seen when teaching approaches supported critical thinking skills and student voice to examine the impact of a meritocratic society. Teacher and students must have authentic discussions about the impact of their action on society and societal concerns. Teachers allow students to examine and openly discuss the equitable opportunities of the class, school, and community. Teachers and students collaborate on projects based on problem posing approaches and together address larger community issues posing possible action solutions together. They openly identify stereotypes in their immediate environment and the potentially harmful and real effects they have on their lives and society. For example, students may come up with a local problem in the community and discuss solutions to address it. Students would first look at the root cause of the problem. If the problem were homelessness, students may say that some people are homeless because they are lazy. Others may say that they are mentally unstable. The teacher then would redirect their attention to the fact that many homeless people are women and children. Students would discuss the stereotypes behind homelessness, readdress the problem, and come up with action projects to solve the problem of homeless women and children. Students may come up with a food or penny drive to counter the problem of homelessness. Students may donate gently used clothes and toys. Students have displayed critical thinking, prejudice reduction and re-education and critical problem solving skills. The survey rubric may evaluate this principle by questions such as:

Students should be allowed to discuss, debate, and come to an understanding of real world/community problems.

Principal #5: empowering classroom. Empowering classroom is one that shows "practices and instructional approaches (that) reflect a democratic classroom" (Ramirez, 2011, p. 296). The classroom reflects equitable learning strategies and opportunities for all students. Ramirez makes this description of the empowering classroom under the power and hegemony heading. However, I felt that his above description fell under the empowering classroom practices heading instead. Again, the ideals and description of a democratic classroom remains consistent between Ramirez's and my study, only the headings have been altered. Furthermore, in addition to Ramirez's ideas of reflecting democratic approaches in the classroom, Banks' (1997) description of the empowering school culture dimension went beyond the classroom to include the school culture and how the whole school empowered students and fostered an equitable environment. Banks discussed the idea of looking at the structure of the school and how the power and resources within the school system either upheld of denied a democratic environment. His description shows that the empowering classroom does not stop at the classroom doors, therefore the attempt at a democratic environment should at the very least extend to the school as well. Evidence of this can be seen when the classroom environment reflects a democratic classroom where students' voice is represented through artifacts, collaborative groups, class rules etc. Schools also carefully assess how they group and label various systems and extracurricular opportunities available to students. For example, teachers and students collaborate on major decisions in the classroom such as class rules and homework policy. Students feel like safe members of a comfortable social, cultural, academic, linguistic group (Sheets, 2005). This principle would be evaluated by a question on the survey rubric such

as: Students should feel safe enough to work collaboratively in groups that promote a class culture of safety and equity (fairness) during social studies lessons.

Pilot study. Survey questions were pilot tested by ten current elementary school teachers. Those pilot participants were educators who were familiar with my work and therefore were not be good potential candidates for the actual study. Though they were familiar with the case, I asked them to answer honestly about their beliefs and practices as many of them had already expressed differing and opposing viewpoints to my own. Though I ran the risk of losing a potential critical-pedagogue here and there, their knowledge of my study had already negated their data. Those teachers were not participants in the actual study. Survey questions were then redesigned to accommodate changes suggested by teachers who piloted the survey as well as comments made by collaborating university level professors to further increase validity and reliability of the instrument.

The pilot test of the survey instrument of ten elementary school social studies teachers was done via a web-based tool (surveymonkey.com). I also requested that surveyed teachers also be asked to give open feedback via email. The ten surveyed teachers were asked to take a questionnaire that included thirty-eight items. Survey items elicited information regarding teacher demographic information, current practices, beliefs, knowledge, past experiences, and philosophy.

Once the instrument was revised, the 50 participants obtained for the actual study completed the revised online survey via Survey Monkey a web-based survey. Administering the survey depended on the availability of the participants, but the study had no less than 50 participants. The survey was completed and the data collection process then moved to phase two.

Interview Tool. In phase two, an interview tool was implemented to collect qualitative data. Seidman's (1991) three-step interview series included the use of qualitative semi-structured interviews. Merriam (2009) describes the semi-structured interview as falling between structured or unstructured. Patton (2002) describes it as the combination of informal conversational interview embedded within an interview guide approach. The interview process was more flexible, but still allowed for specific information to be gathered for the study or case. Application for approval from both the University of Hawai`i and Department of Education was submitted. Participants chosen for phase two were those whose survey scores revealed on the Guiding Principles of Critical and Multicultural Pedagogy: Rubric that they were potentially implementing critical or multicultural pedagogies. Ten participants were selected for the three-step interview series but the data saturated at seven. Saturation was achieved when the participants consistently revealed the same information with nothing new to add to the case.

By employing Seidman's (1991) three-step interview series this study aided in "understanding the experience of other people and the meaning they make of that experience" (p. 3). Seidman's three-step interview series originally identified to phenomenological studies, begins with the experience or event under study as part of the phenomenological process. It was followed up by one interview regarding the participant's history and background, and then a final reflection interview. This study will utilize his three-step interview series. Seidman's interview series, commonly used with phenomenological interviewing, was modified for this study as it had questions regarding life experiences presented in the second interview rather than the first. While still focused on Seidman's (1991) goal to "have the participant reconstruct his or her experience within the topic under study" (p. 9), the current study was not a phenomenological study and the main focus was to have participants look at their current practices and then

critically reflect on past experiences to discover why they did what they did in their current practices. Ritchie (2012) wrote an article with a similar focus of this study and he also used Seidmans'(1991) three-step interview series as part of his methodology. However rather than starting the series with a discussion on the phenomenon in question, Ritchie began with having the participant share about his/her current practices. Borrowing from Ritchie's (2012) rationale, the reason for proposing a look at current practices before life experiences gave teachers an opportunity to "backwards map their experiences and reflect critically on how they got to their current situation" (p. 121). Furthermore, the continued use of the Freirian dialogic theory previously done by Ritchie in his study was seen by my use of the three-step interview series data collection method.

Along with applying Ritchie's use of Seidman's (1991) three-step interview series method, I decided to implement his interview protocol. The protocol elicited responses relating to current practices, teacher beliefs, teacher experiences, demographics and more. After receiving permission to use his interview protocol, I decided to apply his protocol almost exactly the way it was with a few changes to suit the focus of my study. The changes I made included questions related to topics such as CMC, National Council for the Social Studies, teacher artifacts etc. All additional questions added to Ritchie's original questions were based on topics directly relevant to my study. Also, unlike Ritchie (2012), I did not choose teachers who had published works in critical theory. Therefore it was necessary to remove questions related to that topic. Instead I replaced those questions with ones that regarded their current social studies units or lessons that the teacher participants felt exemplified their practices. Additionally, in the second step of his interview series protocol, Ritchie did not ask teachers about pivotal moments or experiences in their classroom as practicing teachers that may have affected their teaching. I

decided to add that in due to the fact that my focus was current pedagogical practices in social studies and what experiences led them to apply those practices. Permission to apply Ritchie's rationale and elements from his interview protocol were given in writing.

Interviewing gave me access to the real context in which participants' taught and then understand the meaning of their behavior. Furthermore, because the research questions for this study looked at how teacher participants understood and made meaning of their teaching practices and experiences it made interviewing a logical choice for employing the dialectical communication practice in the data collection process. In continuing the tradition of dialectical communication, the interview process itself was a chance for the teacher participant to engage in reflection that I hope led to further transformative practices. The use of interviews as a suitable method to engage the teacher participants in reflective praxis was supported by a study done by Christensen, Wilson, Anders, Dennis, Kirkland, Beacham, & Warren (2001). In their study they employed the use of reflective responses to guiding questions and transcribed interviews as a portion of their data collection methods. Once conducted, the data revealed that the teacher participants whose teaching previously held more traditional practices "saw their social studies practices as transformative because of the reflection process" (Christensen et al., 2001, p. 208). The data collection aimed to obtain rich data from the participants, but also to give them opportunities to critically reflect on their own practices as they shared their experiences.

Data Analysis

Both quantitative and qualitative data sets were collected to generate descriptive and analytic data. The data set from survey in phase one and the data set from the three-step interview series in phase two were collected and analyzed separately. The data results however, converged in the results and discussion sections of the study. The analysis from both data sets

was merged together to triangulate findings to increase validity of the results and to inform one another. Combining the results of both the qualitative and quantitative data also provided a comprehensive picture of how and why elementary teachers are applying critical and multicultural pedagogies in social studies. Data sets were compared and contrasted to create a more comprehensive picture of the current social studies situation in Hawai`i elementary public schools.

Analysis of the quantitative survey. The survey represented phase one of the data collection and analysis process. It was a cross-sectional survey, or a survey that was collected at one point in time (Creswell, 2009). Upon receiving completed surveys via web-based survey tool the results were immediately converted to a form appropriate for a computerized data analysis program (Excel). Once entered into Excel, the data was cross-referenced with the original raw data collected from the survey to insure accurate data entries.

Descriptive statistics (Kranzler, 2007) was collected first. It provided me with information regarding which teachers were potentially applying critical and multicultural pedagogies in social studies as the questions were designed to reveal characteristics of the pedagogy. The participant responses from the survey were evaluated against the Critical and Multicultural Pedagogical Teacher Assessment: Rubric. The results from that analysis provided me with the ten participants that would enter into phase two of the data collection.

The initial analysis of the survey data was followed by correlational analysis. Furthermore, the correlations made between survey items would also function as a data set for triangulation. The correlations would have the potential to support or refute inferences made from data collected in the qualitative phase of the study.

Analysis of qualitative three-step interview series. The analysis of the three-step interview series in phase two yielded qualitative data regarding the use of critical and multicultural pedagogies in elementary social studies. The data was transcribed from its audio version to a word document. The interview data was first analyzed individually to look at the trends that formed within each case. It was also necessary to initially look at each case on its own to produce information that would later generate a profile for each teacher without confusing specific philosophies across the seven cases. Interview data went through an initial content analysis what Merriam (2009) calls an open coding system. Merriam describes open coding as a data analysis system that allowed me to be "open to anything possible" (p. 178) as these codes eventually informed the categories or themes that came out of the data. The open codes were then grouped together to form larger categories known as "axial coding" (p. 180). The use of axial coding to generate larger categories for the various data sets will allow me to more easily and comprehensively compare data sets from both phases. The axial coding done in phase two created the categories and themes that allowed me to generate inferences and implications to address the research questions.

The specific type of open coding applied to the first cycle coding of the data was simultaneous coding. Simultaneous coding is a method that permits the researcher to apply more than one coding method at once (Saldana, 2012, 80). In this case the two processes were in vivo coding and process coding. In vivo coding looks at a "word or short phrase from the actual language found in the qualitative data record" (Saldana, 2012, p. 91). This was important to me as the researcher because many of the words participants used were specific to their philosophy, personality and profession. Hanging on to the language participants used, I felt also gave them a bit more empowerment in my study. The process coding allowed me to code phrases and items

from the interview data using "ing" words to identify action in the data (Saladana, 2012, p. 96). Trying to reveal what actions teachers were taking to successfully implement critical and multicultural pedagogy into their social studies teaching practices was crucial to understanding how CMC was being fostered in social studies. All seven cases went through the initial simultaneous coding analysis, and general codes and phrases were recorded in an analytic memo. An analytic memo is similar to a journal or blog in which I was able to put down my thinking, trends in the data and other questions I may have had regarding the data. Saldana (2012) cited many authors revealing that the purpose of the analytic memoing is to give the researcher an opportunity to have a relationship with the data as it evolves (p. 42). Codes and phrases from all seven cases revealed roughly eighty overall general codes.

The data was then reviewed a second time and was constantly compared to one another acting as a unit of data to reveal common codes, categories, and themes related to the research focus. Applying the constant comparative method (Teddlie & Tashakkori, 2009), I was able to "compare different pieces of data, refine or tighten up categories, and move on to higher conceptual levels" (p. 254). The point of analyzing the data as one comprehensive case study was to pull out themes that would later inform potential critical and multicultural pedagogues. In the second cycle coding of the data analysis process, a type of axial coding was used called "focused coding" (Saldana, 2012, p. 213). Focused coding looks at frequent and significant codes that develop into categories generated from the overall data. Once categories were determined it revealed many layers to the codes and elements within each code. Therefore subcoding was employed where a "second-order tag assigned after a primary code to detail or enrich the entry" (Saldana, 2012, p. 77). Subcoding allows for specific coded data to fall within their respective categories but also be further described as a more specific element within the

general category. Once analyzed data was then turned into tables and statistics to be used for the results and discussion sections of this study.

The content analysis was for the purpose of identifying themes to inform the research questions: perceived opportunities and constraints of teaching critical and multicultural pedagogies, experiences that led to the application of critical and multicultural pedagogy. The themes and results of the codes were described in detail in the results chapters four and five.

Combined analysis of data sets. Once all data sets had been initially coded, categorized and revealed themes, they were cross-referenced against all data sets. The mixed methods approach to data analysis called sequential typology development prepped the data for consolidation for emergent themes (Teddlie & Tashakkori, 2009). The data collected in sequential phases had emergent themes that influenced or informed the next phase. In this study Teddlie and Tashakkori (2009) would describe phase one as "exploratory" (p. 274) in nature initially attempting to reveal possible themes that may affect the use of critical and multicultural pedagogy in elementary social studies and phase two as "explanatory" (p. 274) in that the data from that phase provided me with the concrete evidence as to what actual themes or factors did indeed affect the use of critical and multicultural pedagogy. The recurring codes and categories provided support to validate themes that were discovered and developed. The combining and triangulating of data occurred throughout the data collection process. As data was collected, it was analyzed and the information used to inform other phases of data collection. In the end the sequential typology development analysis yielded understandings that "are linked, combined, or integrated into meta-inferences" (Teddlie & Tashakkori, 2009, p. 266) for a more comprehensive and reliable conclusions and implications discussion.

Validity and Reliability

To insure validity and reliability on my part, my own beliefs and knowledge regarding elementary social studies was not divulged to the survey and interview participants prior to the collection of the data in the study. To increase reliability of the data collected during the interview phase, I sent back the constructed themes pulled from the data to insure that participant themes were consistent with their intentions. This method of ensuring validity was what Saldana (2012) called "member checking" (p. 35). Interrater reliability will be achieved when I share the collected data with a professor of quantitative and qualitative data with a doctorate in education. The interrater and I met to discuss codes and constructs found in the data and discussed until an agreement was reached.

Due to the fact that coding was subjective in nature, it automatically raised a question of reliability of the codes. As Silverman & Marvasti (2008) put it, the problem with coding is "that every way of seeing is also a way of not seeing" (p. 225). To minimize the effects of "missing codes," I member checked with the participants in phase two by checking codes and inferences I made when developing the codes.

To increase reliability and validity of the study, I triangulated the data from all data sets confirming codes, categories and themes across data collected. Triangulation as described by Creswell (2009) is

> examining evidence from the sources and using it to build a coherent justification for themes. If themes are established based on converging several sources of data or perspectives from participants, then this process can be claimed as adding to the validity of the study (p. 191).

Repetition of themes and categories supported their use in the data analysis and discussion section. The sequential design of the data collection phases allowed me to use developing codes, categories, and themes as guides to upcoming data collection phases as well as support for emerging codes, categories, and themes throughout the data collection process.

A sound and appropriate research methodology. To have a sound and appropriate research methodology, there were many factors that came into play. The first of course being that the methods reflected the theoretical framework of the study itself. In my study the use of critical theory and multicultural educational theory was reflected in the methods. My use of interviews as an open dialectic between participants and researcher was one example of that. A further connection between theoretical framework and methods was noticeable in the use of action research methods and framework to further empower the teacher participants. Another criteria to having a sound study was the ability to prove reliability and validity of the data. Having the survey that provided statistical analysis and the instructional artifact that came out of the interview series were all data sets that were used to triangulate the themes and outcomes. Last but not least, the constructs had the ability to reveal data and themes to produce real answers or insight into the research questions under investigation.

Results that are relevant to the local setting. The goal of achieving results that were relevant to the local setting aligns to democratic validity (Anderson & Herr, 2005). Democratic validity looks at how the constructs of the methods and outcomes are truly geared towards the participants. It asked the questions, were these participants truly the stakeholders surrounding this issue? Though one could make the argument in my study that there were many other stakeholders (e.g. parents, students, administrators etc.), the problem in question focused mainly on how teachers negotiated critical and multicultural pedagogical practices in their social studies

making teachers the primary population target. Democratic validity was upheld when I looked at how and why teachers made the decision to use critical and multicultural pedagogy. Future studies may look at the benefits and outcomes for students. In this study, the democratic validity was maintained because the teachers were the primary subjects in context that I was researching.

The education of both researcher and participants. Following the action-oriented outcomes is the goal of educating the researcher and participants. The researcher was just as much part of the resolution process as the participants. It couples with catalytic validity where Anderson & Herr (2005) claimed "in the case of action research, not only the participants but the researchers/practitioners themselves must be open to reorienting their view of reality as well as their view of their role" (p. 56). The study was not done to the participants, but rather with them. It meant that in my study, the balance of maintaining my integrity as a researcher was delicately balanced with being able to view myself as a partner in the research learning and growing along with my participants.

Though validity may come under many titles, the truth is that it is a requirement for any and all research studies. The choice to incorporate action research methods and framework were not an attempt to water down the methods process. Rather it was, I felt more challenging to include in those methods because it put the researcher in a precarious situation where there was a delicate balance between being the researcher and insider/partner. However, even with its many hurdles and the additional steps needed to insure validity and reliability of my study, I felt it was a necessary step to provide teacher participants with an opportunity to struggle, grow, and empower themselves on the often neglected topic of teaching elementary social studies.

Summary

Chapter three discussed how this study used a qualitative case study design to best capture how critical and multicultural pedagogy was currently used in public elementary schools in Hawai`i, challenges and opportunities teachers face implementing critical and multicultural pedagogy and what experiences led them to do so. The chapter began with a description of the case study design followed by a brief explanation justifying its application in the study. The following sections outlined the context and setting for the design, procedures, data analysis, reliability and validity issues, and study limitations.

Chapter Four
Results

This study set out to identify clear examples of how critical pedagogy and multicultural pedagogy are currently being used to foster civic-multicultural competence in elementary students in the state of Hawai`i. Civic-multicultural competence (CMC) supports the "desire and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society" (Miller-Lane et al., 2007, p. 563), ideals that directly tie back to the National Council for the Social Studies (NCSS) purpose for the social studies content area. The main research question was how does critical and multicultural pedagogy manifest itself in elementary social studies? The three sub-questions behind this study were:

1. How are elementary teachers using critical and multicultural pedagogy in social studies to foster the development of CMC?
2. What are the perceived opportunities and constraints of teachers being able to implement critical and multicultural pedagogy into social studies?
3. What has enabled teachers to adopt critical and multicultural pedagogy into their social studies teaching practices?

The beginning of this chapter will give a brief description of the data collected from the macro participant population in phase one of the data collection process. Inferential statistics and implications could not be drawn from the data collected by the survey in that it was intended to be used as an identifying instrument and not an inferential one. The survey itself, provided general population descriptive statistics and correlations between items will be used in chapter five, the cross-case analysis, to further support the idea of specific common themes but to draw conclusions

The next part of this chapter contains the narratives of the seven teacher case studies. The information shared includes a background of each teacher and their alignment to critical and multicultural pedagogies. Each teacher had a specific underlying passion or lens through which they viewed his or her teaching practices. Though there was not a specific critical or multicultural lens, what mattered was the existence of a pedagogical lens that drove them and their teaching and gave them a focused philosophy behind teaching social studies. Once they completed an open dialectic about their teaching with me, the researcher, their lens became more apparent and its development clearly aligned to their current practices. Chapter 5 will then provide a cross-case analysis of the seven teacher case studies and the emerging themes that aligned to each research question respectively.

Descriptive Statistics

In this section, descriptive statistics and percentages for the overall results of the survey data will be shared. The section begins with basic percentages of the overall survey data. The next section then goes into detailed analysis of each teacher who participated in the interview portion of the research study and the results of their survey in comparison to the macro population studied. The macro look, 50 participants, at the elementary teaching population provides an overall perspective as to how social studies is viewed and how it is currently being taught in elementary public schools in the state of Hawai`i.

Guiding principles survey item results. The five guiding principles that were used to identify teachers who exemplified critical and multicultural pedagogical practices were *knowledge construction, culture integration, dialectic theory and equity praxis, power and hegemony reduction, and empowering classroom.* A description of the guiding principles can be found in Table 1 below. Table 1 houses the five guiding principles and their brief descriptions.

For more detailed descriptions and rationale behind each principle, please refer back to methods chapter.

Table 1

Five Guiding Principles

	Description
Knowledge Construction	Teachers co-construct knowledge with students and honors students' language, culture and students lived experiences by using it as rich resources of knowledge. Teacher provides a learning environment that is guided by critical questioning. Teacher and students create new knowledge through questions, dialogue, and reflection (Wink, 2011; Freire, 1993; Shor, 1980).
Culture Integration	Teachers use strategies such as building on prior knowledge and using routines and structures to facilitate comprehension and language and academic development while integrating the student's community (Ramirez & Castaneda, 1974). Teacher's instruction embeds students' cultural background in lessons or units of instruction, and use appropriate culturally relevant resources (texts, perspective, etc.). Academic success is attained through skills that support and enhance subject matter comprehension through cultural awareness (Sheets, 2005).
Dialectic Theory and Equity Praxis	Teacher reflects on his/her teaching, evaluates their assessment tools (tests, quizzes, reports, portfolios, standardized tests, oral/listening projects, group activities etc.) and is constantly changing their instructional approaches based on reflections and dialogue with students, parents/ community members and other critical teachers. Teacher self critiques effectiveness as a teacher and seeks to help student obtain "conscientization" (Shor, p. 48, 1980). Teacher seeks curriculum and

	pedagogical practices to those that will teach students to integrate critical thinking skills across subjects and guides students to question and critique texts and other sources of information (Gay, 2000).
Power and Hegemony Reduction	Critical pedagogical teachers challenge the often-uncontested relationship between school and society unmasking the claim that it purveys equal opportunity and provides access to egalitarian democracy and critical thinking. Meritocracy is challenged in the school and equal opportunity and access is provided for all students (Darder, 2022; Pearl, 2005). Stereotypes and social and ethnic student groups will be questioned to reduce prejudice and promote positive attitudes towards dominant and minority racial and ethnic groups.
Empowering Classroom	Teaching practices and instructional approaches reflect a democratic classroom where all are equal and are given equitable opportunities to succeed. Pedagogy emphasizes students' voice and decision-making. Teachers promote a classroom in which all students feel safety and trust and view their membership as valued (Wade, 2007). Teacher questions curriculum, programs and professional development.

Note. Examples of each guiding principle can be found in Appendix A.

In the survey, certain questions were included to gather information about how the teacher participants felt about the five guiding principles. Ten questions were generated, two per guiding principle, to explore the feelings of the teacher participants. Percentages shared in the following sections reflect the raw percentages taken directly from the survey data. Some percentages vary from question to question because all participants chose to answer all survey items. Participants were allowed to skip questions if they did understand it or they did not feel comfortable answering the item.

Knowledge construction results. The first guiding principle, *Knowledge Construction,* focused on the how the teacher constructs and deconstructs knowledge with the students by applying critical questioning on meaningful classroom as well as lived experiences. It was identified by items number three and five on the survey.

Table 2

Knowledge Construction

Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Question #3 Knowledge Construction	2%	0%	14%	60%	24%
Question #5 Knowledge Construction	2%	0%	4%	64%	30%

Note: Percentages shown in the above table are results of raw data taken from this study's survey.

Looking at the percentage distribution for question three, 84% of teachers were in favor and for question five, 94% of teachers were in favor of ideals that surrounded the guiding principle Knowledge Construction. While this may lead one to believe that the majority of the elementary school teachers were in fact in favor of the ideals in Knowledge Construction and were implementing them, this was not so.

Table 2a

Knowledge Construction Implementation Percentages

	75% or more	51-74%	26-50%	0-25%
Frequency for Question #3	2%	16%	38%	44%
Frequency for Question #5	2%	20%	32%	44%

Note: Percentages shown in the above table are results of raw data taken from this study's survey.

The numbers at the top of the table showed the percentage that ideal or principle was implemented in social studies practices. The percentage results showed an inverse application of

this guiding principle. What that meant was that although teachers reported a strong majority in favor of the guiding principle Knowledge Construction, rather than seeing an increase in the amount of time spent on those ideals in the classroom, the data showed a trend of minimal amounts of time spent implementing ideas and strategies.

Culture integration results. The second principle, *Culture Integration,* looked at how the teacher used culture to inform instruction, plan lessons, used culturally relevant resources to enhance student learning. It was identified by item numbers seven and nine on the survey.

Table 3

Culture Integration

Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Question #7 Knowledge Construction	2.04%	2.04%	0%	61.22%	34.69%
Question #9 Knowledge Construction	4.08%	0%	0%	55.1%	40.82%

Note: Percentages shown in the above table are results of raw data taken from this study's survey.

Looking at the percentage distribution for question seven, 95.91% of teachers were in favor, and for question nine, 95.92% of teachers were in favor of ideals that surrounded the guiding principle Culture Integration. Again, this could have lead one to believe that the majority of the elementary school teachers were in favor of the ideals of Culture Integration and were implementing them.

Table 3a

Culture Integration Implementation Percentages

	75% or more	51-74%	26-50%	0-25%
Frequency for Question #7	8.16%	20.41%	22.45%	48.98%
Frequency for Question #9	12.24%	18.37%	38.78%	30.61%

Note: Percentages shown in the above table are results of raw data taken from this study's survey.

This guiding principle continued the trend of inverse application. Meaning, teachers again theoretically, felt strongly in favor of the guiding principle Culture Integration, but rather than seeing an increase in the class time, the data instead showed minimal amounts of time spent implementing those ideas and strategies.

Dialectic theory and equity praxis results. The third guiding principle, *Dialectic Theory and Equity Praxis,* examined the way in which teachers reflected on their practice to inform and revise instruction that was equitable for all student needs. It was identified by items number fifteen and seventeen on the survey.

Table 4

Dialectic Theory and Equity Praxis

Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Question #15 Knowledge Construction	2.04%	0%	8.16%	65.31%	28.57%
Question #17 Knowledge Construction	2.04%	0%	4%	59.18%	30.61%

Note: Percentages shown in the above table are results of raw data taken from this study's survey.

Looking at the percentage distribution for question fifteen, 93.88% of teachers were in favor and for question seventeen 89.79% of teachers were in favor of ideals that surrounded the guiding principle Dialectic Theory and Equity Praxis. Like its preceding counterparts, this

guiding principle was favored by a majority of teachers in theory, but the implementation of the actual teaching practices was not reflective of this favorable outcome.

Table 4a

Dialectic Theory and Equity Praxis Implementation Percentages

	75% or more	51-74%	26-50%	0-25%
Frequency for Question #15	4.17%	14.58%	31.25%	50%
Frequency for Question #17	10.20%	18.37%	16.33%	55.10%

Note: Percentages shown in the above table are results of raw data taken from this study's survey.

Although the percentages for question seventeen showed a slight increase in the application, the results still supported an inverse application of this guiding principle. Dialectic Theory and Equity Praxis stayed consistent with the trend of seeing of minimal amounts of time spent implementing ideas and strategies compared to a high level of agreement to its ideals.

Power and hegemony reduction results. The fourth principle, *Power and Hegemony Reduction,* looks at how teachers challenge injustices in society and their attempts to unmask prejudices and stereotypes in an effort to do so. It was identified by items number eleven and thirteen on the survey.

Table 5

Power and Hegemony Reduction

Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Question #11 Knowledge Construction	0%	0%	14.29%	63.27%	22.45%
Question #13 Knowledge Construction	2.04%	0%	4%	59.18%	30.61%

Note: Percentages shown in the above table are results of raw data taken from this study's survey.

Looking at the percentage distribution for question eleven, showed that 85.72% of teachers were in favor, and question thirteen showed 95.92% of teachers were in favor of ideals surrounding the guiding principle, Power and Hegemony Reduction. Though there was a slight decrease in the favorable responses for one of the questions related to Power and Hegemony Reduction, both questions still held a majority of favorable responses.

Table 5a

Power and Hegemony Reduction Implementation Percentages

	75% or more	51-74%	26-50%	0-25%
Frequency for Question #11	12.24%	8.16%	16.33%	63.27%
Frequency for Question #13	8.16%	12.24%	44.9%	34.69%

Note: Percentages shown in the above table are results of raw data taken from this study's survey

There was a slight increase in the application of this guiding principle, but it was significant enough to alter the trend of inverse application that has been seen thus far. Parallel to the other guiding principles, teachers continued to be in favor of the guiding principle, Power and Hegemony Reduction, but the data still did not reflect this favorable report in the time spent implementing the ideas and strategies.

Empowering classroom results. The fifth principle, *Empowering Classroom,* focuses on the democratic classroom practices that provide equitable learning opportunities for students to learn and feel safe. It was identified by items number nineteen and twenty-one on the survey.

Table 6

Empowering Classroom

Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Question #19 Knowledge Construction	2.04%	6.12%	2.04%	63.27%	26.53%
Question #21 Knowledge Construction	2.17%	0%	0%	28.26%	69.57%

Note: Percentages shown in the above table are results of raw data taken from this study's survey

Looking at the percentage distribution for question nineteen, 89.8% of teachers were in favor and for question twenty-one, 97.83% of teachers were in favor of ideals surrounding the guiding principle Empowering Classroom. Though the two questions yielded very different results for the strongly agree and agree responses, the overall percentages for questions related to Empowering Classroom, still held a favorable majority.

Table 6a

Empowering Classroom Implementation Percentages

	75% or more	51-74%	26-50%	0-25%
Frequency for Question #11	12.24%	20.41%	16.33%	51.02%
Frequency for Question #13	30.61%	20.41%	34.69%	14.29%

Note: Percentages shown in the above table are results of raw data taken from this study's survey

Teachers were in favor of the ideals of the guiding principle Empowering Classroom, but the results of question nineteen still showed minimal amounts of time spent implementing the ideas and strategies. Survey item nineteen that looked at the Empowering Classroom principle continued the theory that teachers were in favor of the guiding principles, but were unable to report the levels of implementation that would reflect those favorable ideals. The second survey item that also looked at the guiding principle Empowering Classroom, however, painted a

different picture altogether. This guiding principle was the first to have one of its survey item refute the inverse application trend. After reviewing question twenty-one, it could be that teachers interpreted the question in different ways. For example, some may have focused primarily on the words, "students should feel safe," a concept that hopefully all teachers typically agree upon and put into practice. However, others may have put more emphasis on the words "promote class culture, safety and equity" which arguably is more difficult to achieve in the classroom, leading them to a lower percentage of application. Though just speculation, those were two possible scenarios for the difference in trend for survey item twenty-one.

After looking holistically at the data taken from survey items created by the Guiding Principles of Critical and Multicultural Pedagogies: Rubric, shared in the methodology chapter, it was evident that the majority of the macro population studied in this research were in favor of the principles. However, that favorable response did not align to the amount of time most teacher participants spent implementing the ideals of each guiding principle. Chapter 5 revealed some of the constraints that teachers felt hindered their social studies teaching practices, and that discussion will reveal more insight as to why this trend exists.

Interview participant results comparison. This section discussed the results of each participant interview and how their survey results compared to the rest of the macro population studied. The results shared in this section rely solely on the survey responses and do include the information gathered from the interview data. Table 7 below illustrated in general the seven participants that were interviewed in this study. More in-depth descriptions will be shared later in this chapter as each individual case is reviewed.

Table 7

Interview Participant Profiles

	Grade Taught	Years Teaching	Highest Degree	Ethnicity
Ashley	Kindergarten	3-5 years	Master's in Education	Japanese/Chinese
Charlie	First Grade	16+ years	Master's in Education	Japanese
Gabby	Second Grade	6-8 years	Master's in Education	Caucasian
Ryanne	Fourth Grade	6-8 years	Master's in Education	Portuguese, Filipino
Samantha	Kindergarten	6-8 years	Bachelor's in Education	Japanese
Lana	Fourth Grade	16+ years	Master's in Education	Japanese
Monica	Fifth Grade	16+ years	Master's in Education	Japanese

Note. Demographic information taken from participant surveys.

Ashley survey results. Ashley's survey results revealed that she fell in with the rest of the macro population in her favorable responses towards the guiding principles. However, the amount of time she reported applying the ideals and strategies of each guiding principle varied. While the majority of the macro population studied had an inverse effect to favorable responses on guiding principles and time spent teaching them, Ashley's results did not always stick with the inverse trend. Ashley's survey revealed that she spent more than 50% of social studies time on half of the guiding principle questions. The other five questions ranged from spending 0-25% or 26-50%, reflective of the trend in the macro population. Ashley's survey results occasionally put her in agreement with the majority of the macro population.

Charlie survey results. Charlie's survey results showed that she also fell in with the rest of the macro population in her favorable responses towards the guiding principles. Furthermore, the amount of time she reported applying the ideals and strategies of each guiding principle also aligned to the macro population trends. The majority of the macro population had an inverse effect to favorable responses on guiding principles and time spent teaching them, and Charlie's results fit with that inverse trend. Charlie's survey put her at spending 0-25% of her social studies time on 90% of the guiding principles. This showed that very little of her instructional time was spent on the ideals she was in favor of. There was one item she identified spending 26-50% of her social studies time on. Charlie's survey results put her in agreement with the majority of the macro population.

Gabby survey results. Similar to Charlie, Gabby's survey results put her with the rest of the macro population with favorable responses towards the guiding principles. Also, the amount of time she reported applying the ideals and strategies of each guiding principle paralleled the macro population's inverse trend. Gabby's results aligned with the inverse trend as she spent 0-25% of her social studies time on four of the guiding principles and 26-50% of social studies time on the other six questions. Gabby's survey results put her in agreement with the majority of the macro population.

Ryanne survey results. Ryanne's survey results were similar to Gabby, Charlie and rest of the macro population in this study. She was in strong agreement with all of the guiding principle questions but was unable to implement those ideals and accompanying strategies as much as she would have liked to. Ryanne's results aligned with the inverse trend as she spent 0-25% of her social studies time on seven of the guiding principles and 26-50% of her social

studies time on the other three. Ryanne's survey results put her in agreement with the majority of the macro population.

Samantha survey results. Samantha's survey results fell in line with the rest of the macro population in her favorable responses towards the guiding principles except for two questions that she marked neutral. It did not significantly alter her data because they were not favorable responses, and still aligned to the macro population. However, the amount of time she reported applying the ideals and strategies of each guiding principle did align to the macro population trends. Samantha's implementation results went with the inverse trend. Samantha's survey put her at spending 0-25% of her social studies time on seven of the guiding principles. There were three items she identified spending 26-50% of her social studies time on. Samantha's survey results put her in agreement with the majority of the macro population.

Lana survey results. Lana's survey was unique because like Ashley, she showed favorable responses to the guiding principles questions with the rest of the macro population but the amount of time she reported applying the ideals and strategies of each guiding principle were higher than the macro population trends. The majority of the macro population had an inverse effect regarding favorable responses on guiding principles and time spent teaching them, but Lana's results showed that she was able to spend significant amounts of time addressing ideals and corresponding strategies for most of the guiding principles. Lana's survey put her at spending 0-25% of her social studies time on only two of the guiding principles. She spent 26-50% on three items, 51-74% on three other items and more than 75% of social studies time on two of the guiding principle items. Lana's survey results put her in agreement with the majority of the macro population as far as favoring the ideals of the guiding principles. In regards to the

amount of time she spent putting those ideals into practice, Lana's responses were not aligned to the macro population. Lana found ways to implement those practices when others had not.

Monica survey results. Monica's survey results showed that she also fell in with the rest of the macro population in her favorable responses towards the guiding principles with the exception of one question where she was in strong disagreement. However, due to the stark contrast in her responses on the survey, I was led to believe that this was an error. After going back through her interview data, it was clear that she had marked strongly disagree by mistake and that it should have been a favorable response instead. Like Lana, while the majority of the macro population had an inverse effect on favorable responses to guiding principles and time spent teaching them, Monica's results to some extent defied the inverse trend. Monica's survey put her at spending 0-25% of her social studies time on two of the guiding principles. There were three questions where she identified spending 26-50% and three items where she spent 51-74% of her social studies time. Over 75% of her social studies time was spent on only one of the questions. Monica's survey results put her in agreement with the majority of the macro population, but like Lana she too found ways to implement those practices when so many were unable.

The statistics shared in the above section only gave a basic preview of the raw percentages and data from the initial analysis of the online survey. No inferential statistics were garnered from this information. The further use of descriptive statistics and correlations taken from this data set will be put to further use in Chapter 5 in the cross-case analyses to support themes that emerged from the interview data set. The survey data set and interview data set are purposefully described separately in this chapter, as the results from both phases of the data

collection will later be used in Chapter 5 to support emergent themes. The next section will take an in-depth look at each interview participant's data.

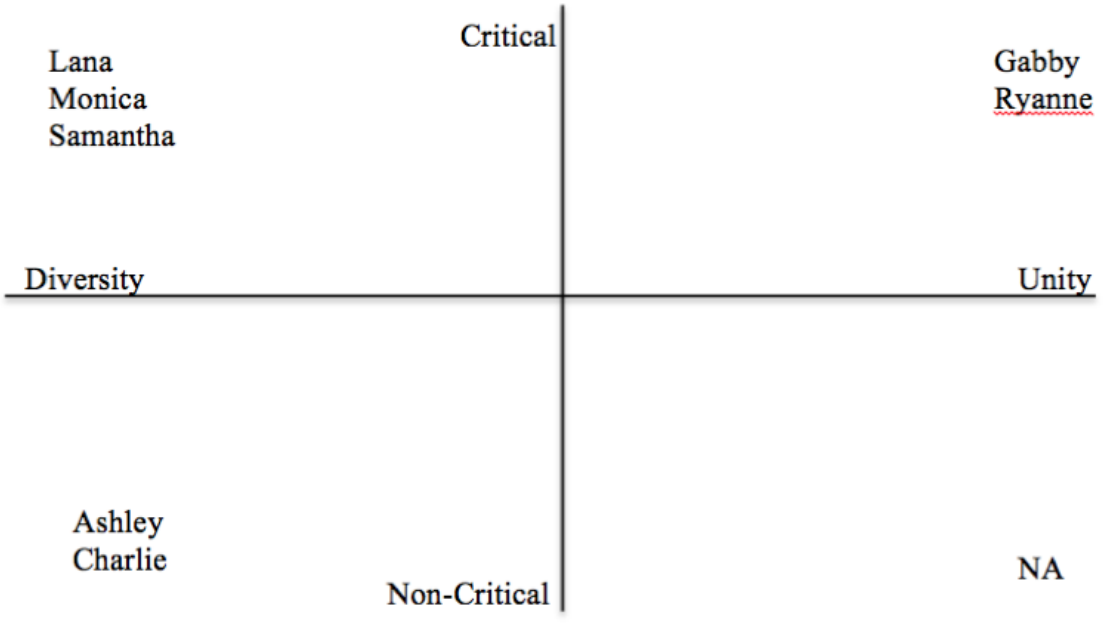
Case Study Narratives

Each case study consisted of three sections. It included data from the three-series interviews. First, the case study report introduced classroom teachers' basic background and significant events/experiences that have led to their current practices and beliefs. The second part of each case study was organized by the elements in the Guiding Principles of Critical and Multicultural Pedagogies: Rubric. The five principles were knowledge construction, culture integration, dialectic theory and equity praxis, power and hegemony reduction, and empowering classroom (see Table 1 for brief descriptors or Appendix A for detailed description of each principle). The teachers' philosophy and practices will be discussed in regards to each principle. Information for each principle was based on data from interviews, lesson/unit plan and the teachers' individual survey results. The teacher participants were then assigned a category rating to give me, the researcher, an opportunity to analyze and compare the level at which each guiding principle was being achieved. The Guiding Principles of Critical and Multicultural Pedagogies: Rubric allowed me to determine which teachers were potentially implementing critical and multicultural pedagogical practices. The rubric rated the teachers on a four-interval scale. The highest rating being exemplary, followed by fulfilled, partial fulfillment and finally minimum fulfillment of each guiding principle.

The third section examined the teachers' overall philosophy and practices to teaching elementary social studies and where it falls on the critical-non-critical and the unity-diversity continuum (Miller-Lane et al., 2007, p. 554). The figure allows me, the researcher, to see where teachers were falling in regards to upholding critical (critical-non-critical continuum) pedagogy

as well as multicultural (unity-diversity continuum) pedagogy. The teachers who fell in the critical-diversity quadrant were those whose philosophy and practices foster CMC while implementing both critical and multicultural pedagogies. For the teachers who fell in other quadrants, their lapse in either pedagogy will be discussed. Teachers are presented specifically in the way they fall on the critical-non-critical and diversity-unity continuum. Ashley and Charlie are presented first as they both fell in the bottom-left quadrant, non-critical-diversity. They are followed by Gabby and Ryanne who placed in the top-right quadrant, critical-unity. Samantha, Lana, and Monica were the final three interview participants to be examined and they all fell in the top-left quadrant, critical-diversity. Figure 2 below showed the breakdown of each teacher and how they fell on the continuum. Figure 2, as well as an in-depth description of the meaning of the continuum placements were presented in chapter 5 of this study.

Figure 2. Teacher Placement on Critical and Multicultural Pedagogical Practice



Case 1: Ashley. Ashley is a kindergarten teacher at a public school in the state of Hawai`i. She was born and raised in Hawai`i and all of her schooling was through the Hawai`i public school system (primary, secondary, tertiary). She has been teaching between 3-5 years and has a Master's in Education. She is half Japanese and half Chinese, with both ethnic cultures having an impact on her values growing up. She attributes her acceptance and understanding of various culture groups to her growing up in Hawai`i. She described this experience as:

> Growing up in Hawai`i has taught me to accept other cultures, because there are so many here, and you experience so many different cultures. For example, if you go to your friend's house for a party or something. I would think that being here in Hawai`i has broadened my horizons to different cultures and their practices.

Exposure to growing up with multiple ethnic cultures in Ashley's personal and professional life has also translated to her teaching practices. Her appreciation for diversity inspires her needs to help students understand and appreciate diversity. Ashley demonstrated this when she stated:

> It's a benchmark for us to teach culture and so we teach it in this school like Japanese, Chinese, Hawaiian and Irish culture. So, we definitely talk about like accepting others. Although they are different, you know there are some things that are the same and trying to find those similarities and differences using the double bubble to, you know, compare and contrast…this school is mainly military, you are mainly going to have your Caucasians and African Americans. So we already have a culture very similar to the mainland. But, you know I tell them all the time, it doesn't matter, you still need to learn about other cultures. Especially for the military they move around all the time. I tell them you are going to have to get used to other cultures and other people.

Ashley brought up the issue of having the majority of her students being Caucasian or African American to further prove her point that understanding cultural differences were important regardless of the population you are accustomed to. She wanted to emphasize that although her students may interact with a majority of Caucasian and African American children on a day-to-day basis, the fact that they lived in Hawai`i would guarantee that they would have interactions with people from other ethnicities, and that they should be prepared for it.

When discussing her teaching philosophy, Ashley describes herself as organized, someone who runs a tight ship, and holds the belief that students will rise to the expectation level that you give them. Ashley understood that in order to aid students in meeting her expectations, she needed to be able to hit multiple modalities of learning in her lessons to reach every student.

> I have noticed through the years that kids all learn in different ways. Which is why I try to choose lessons that are more interactive and hit everybody, all the learners. You have your below, you have your high, but the ultimate goal is to get them all to the learning goal and to get them there you have to reach their style.

Ashley also mentioned during interviews the usefulness of the "understanding by design" method that she learned in her pre-service days. Similar to backwards mapping, this method pushed her to look at the end goal of what she wants the students to be able to understand and execute by the end of a lesson or unit. Later this translated into her teaching as more than just standards, but also the bigger implications of the standards. Ashley supported this idea when she said:

> It's what your interpretation of the standard is and what you think your end goal is…basically what social studies is, it's teaching them how to be a citizens in life.

Ashley's bigger understanding of the standards and looking at the ultimate end goal when

teaching gave her opportunities to teach bigger ideas like diversity or tolerance while including the standards. It also led to her philosophy that a teacher should be a lifelong learner in order to consistently provide meaningful learning experiences for students. Ashley was very conscientious of being stagnant and keeping up with the times. If teachers were to get too comfortable and forgo learning new teaching styles, strategies or theories about young learners, Ashley felt was an injustice to the students. Due to the ever changing times and student dynamics of each class, a teacher's ability to learn and grow are directly tied to their ability to teach. Ashley articulated her belief on continuous learning when she stated:

> I do believe the teacher should always learn and grow. So I don't believe in doing the same things all the time. Everyone will not fit into that same category or niche. You need to kind of learn and grow as the years go on and as the profession goes on. Every year there's new students and you have to attack every group differently with different strategies. I definitely don't want to become too comfortable. I want to learn and grow and take professional developments and do things so I can approach teaching with new strategies.

When asked in the third interview what her catchphrase might be, Ashley replied with "always be open to learning and growing." If a teacher is truly concerned about an appropriate end goal for each lesson or unit, then he/she would need to take into account the newest social trends, teaching practices, and technology developments to prepare students for what Ashley called, "citizens of life."

Knowledge construction. Knowledge construction occurs in a classroom when the teacher actively pursues creating lessons and activities that will include students in the knowledge construction process. As a result, the students then become part of the learning

process and knowledge creation rather than just waiting to be informed. The teacher provides stories and perspectives on a topic to begin a dialogue with students. This leads to students generating their own ideas, opinions and inquiries that are guided by the teacher. Other ways teachers can help students construct knowledge is by providing multiple opportunities to obtain knowledge, knowing that different students gain and retain knowledge in different ways, relying on different modalities, and learning styles to engage in lessons. In her classroom, Ashley provides multiple opportunities in social studies for students to learn concepts and topics in various ways. The implementation of various learning strategies lends directly to the knowledge construction principle. Ashley described an example of this when she discussed a lesson her class had completed on buyers and sellers. She said:

> I'm a firm believer in art. We do a lot of hands on activities like with the buyers and sellers. We do a lot of singing and writing. We create a lot of books…we will pretend to be authors and illustrators. We do a lot of drawings and a lot of focused discussions. This year we are trying to do a lot more with technology.

By having students participate in different activities that hit different modalities, Ashley was giving students a chance to co-construct knowledge in ways that made sense to them depending on their learning style. Ashley currently teaches kindergarten, so much of the new knowledge the students acquire, are pre-determined by their teacher. Ashley mentioned that many of the things students did with her were at an introductory level which meats lots of teacher given information and less student driven inquiries. A key element to knowledge construction is that students are given opportunities to construct knowledge and opinions on topics on their own. The teacher provides various perspectives to spur students into discussion, which would eventually lead to them to creating their own conclusions. One example of this was

when Ashley spoke about a culture unit she did. She pre-determined which specific cultures to discuss in class, based around major holidays.

> When it's Chinese New Year's, we learn about their practices. I have done stations in the past we make food, dress them up in traditional Chinese gowns and had them learn about the culture. Then we also do in March, St. Patrick's Day. We learn about the Irish culture and all of that. We also do Japanese culture for girls and boys day. I would compare and contrast and we talk about the differences and similarities between the cultures. We do a verbal discussion, then we talk about how our culture is different from the cultures that we already learned about.

Ashley does a good job of including various cultural perspectives into lessons. However, the topics and cultures are pre-determined and she prepares the information and activities. This limits the activities and information to her knowledge of each culture. To counteract this, Ashley also provides students with an opportunity to share some of their own knowledge, which allows for an introductory level of knowledge construction to happen. In regards to the same culture lesson, she said, "So we talk about how maybe we didn't learn about your culture. What do you do at home that is different from the cultures that we learned about?" A seemingly simple question allows an open dialogue where students could share their expertise in their culture and combine it with what they learned to co-construct knowledge about cultures. In the upper grades students would have the ability and capacity to bring in artifacts and articulate what the artifacts represent culturally, symbolically and personally. However, in kindergarten this introductory lesson into knowledge construction is a great start due to their limited ability to verbally articulate ideas. Due to the introductory nature of the knowledge construction process in her class, Ashley falls in the category of partial fulfillment of the guiding principle knowledge

construction.

Culture integration. A teacher integrates culture by applying cultural awareness in how he/she conceptualizes and builds all lessons. Those at the more introductory level of culture integration can be seen implementing larger cultural units and putting emphasis on tolerating, accepting, and understanding cultures. The teacher would recognize the importance of teaching cultures as part of a bigger function to being a member of society but have yet to incorporate his/her understanding of cultural learning differences and values into the overall day-to-day lesson planning and teaching practices. Ashley introduces students to the value of appreciating and understanding cultures in her social studies lessons because that idea is important to her. She uses a large portion of the allotted social studies time to address this topic. The following quote demonstrates her obvious care and concern in having students learn about cultures, cultural similarities, and differences. However, it also shows that the concept of culture has been condensed into a unit topic rather than becoming a lens through which she views the students, lessons and everyday practices.

> So they understand all these people make up a society and that they need to understand that you need everyone to have worked together to make it work. So we do a whole lesson of that and the thing with culture too for me is the big learning lesson. For that unit in particular for them it is understanding that it is okay to have different cultural practices and it is okay to be different but still work together, be together, and accept one another. To me that is a really huge thing about being in a society. Is understanding everyone is different and does things differently but you still get along and cohabitate and things like that.

Ashley's passion for teaching her students the value of understanding cultures directly

ties back to her idea of what it takes for students to later as adults, be able to function as part of society. By keeping this bigger idea in mind, it insures that she is not teaching solely to the standards, but to the standards and beyond. Ashley showed that she was making progress in how she integrated culture into her practice when I inquired as to why she decided to share this culture unit as the one that best exemplifies what she believes good social studies might like.

> I felt that this lesson was super important to teach them (students) because of the culture here. It's a very military based school and they PCS (transfer bases) a lot. So it's hard for them to learn the culture of each place unless they are taught it. . . this one was a little bit more comprehensive. It's more of a unit that was based off of the culture here and it was a unit that was taught over a period of time versus some of the other ones that we talked about where we spent just one day.

Ashley's words provides evidence demonstrating that she was deliberate in how she thought about how students' cultures affected them and potentially their learning. Ashley used this knowledge to make adjustments to her teaching and extended the longevity of the unit. It allowed Ashley to go more in depth into a topic she felt was necessary for her population. Would Ashley feel this way about the culture unit if she were at another school? What Ashley would do with students representing a different demographic cannot be foreseen, it can be said that she would reflect on their needs and adjust her teaching accordingly. Ashley's efforts to extend this lesson and her ability to consider student cultural values and beliefs when planning and executing this lesson shows that she had begun to integrate cultural awareness into her teaching practices. As a result Ashley then falls into the partial fulfillment category for the guiding principle culture integration.

Dialectic theory and equity praxis. For a teacher to demonstrate dialectic theory and equity praxis, that teacher must actively engage in thoughtful and critical reflection processes regularly to inform teaching practices. Additionally, the teacher should strive to obtain ideological clarity of themself and foster conscientization in students. Ideological clarity for the teacher would be first reflecting and recognizing beliefs, values and philosophy. Then, a comparison should be made between their current reality and how it fits into the dominant perspective, and influences teaching practices. Do their beliefs and values contradict what they are being asked to do? If so, how do they negotiate that without taking away from equitable teaching practice. Conscientization is the ability to look critically at what one knows, apply that knowledge to understand and read their world, and realize that there is always more to know. As stated earlier, Ashley described herself as organized and running a tight ship in the classroom. As we spoke, I learned how efficient she is and that she is the kind of teacher who accomplishes everything that is asked of her, in addition to things she feels are important. It was refreshing to see such a determined approach to teaching because so many other teachers appear to be ready to throw in the towel altogether. Ashley mentioned in one session that that there was time for everything that needed to get done and anything less was unacceptable. She stated:

> We are going to cover everything. . . the question for me is why does it need to be cut. . . then the question goes back to the teacher on how can you self-assess and create something different to work with what you have been given…to me it's a checklist to get done. How can you get it all checked-off, you know? You are not going to get it checked-off by just saying, "I'm not going to do it." That's crossing it off.

The value of these statements lies not only in her passion to provide the best possible education for her students, but also her strong commitment to the idea that a teacher needs to be

self aware and mold him or herself to take in and solve the situation while being true to personal philosophy rather than letting the situation take over and change who they are and what they stand for. A clear teacher ideology helps Ashley to remain focused on what she believes, while managing the systems the educational institution places upon her. Ashley was not willing to let go of what she valued most in an effort to adhere to teaching policies and constraints. While it would be simpler to eliminate parts of the social studies curriculum in an effort to create more time for English and Language Arts or Mathematics, Ashley was determined to achieve it all. Ashley opted out of a scripted social studies curriculum and instead created her own lessons to satisfy student needs. This serves as a great example of Ashley's efforts towards active equity praxis and understanding herself to better understand her students.

> It just seemed too much like filling out worksheets and listening. Like it would be read a book, fill out a worksheet and kids don't learn like that. I don't learn like that so I can't expect them to learn like that you know…I pulled out the lessons that I thought were okay, like this might work, and then everything else I just did on my own because there was no way that I was going to get them to what I wanted them to learn in the short amount of time I had for social studies, with that book.

Ashley's dedication to incorporating equity praxis and utilizing reflection to inform what practices would be best for students is evident in the previous statement. Ashley's critical perspective when choosing what potentially had the most effective impact on students' learning versus what was easiest showed that she actively engages in equity praxis when critically reflecting on her teaching. Therefore, Ashley falls in the fulfilled category of the dialectic theory and equity praxis guiding principle.

Power and hegemony reduction. Openly discussing the inequities in society at the kindergarten level is challenging. The students are at an introductory phase of their learning and growing process, so dealing with complex issues can be difficult. However, students at that age are exposed to the inequities in society and to some extent, can understand them. It is imperative that teachers attempt to include these topics in their lessons so that students at any age have the skills and knowledge to deal with them. Ashley has her students consider these larger issues by breaking down the importance of appreciating and accepting the different types of people that make up a society.

> So we talk about how I'm a teacher and my contribution is I teach the minds of America, basically. I teach them to become part of society, all these different jobs, and all these different things. So (she asks) what is going to be your job later on? We do a whole lesson and we do an occupation a day, we do tons of occupations including those that people wouldn't find, what should I say, luxurious. Like gardener, chef, but we get them used to all these things that they're going to see in life and all the options that they're going to have. So that they understand that all these people make up a society, and they need to understand that you need everyone to kind of work together to make it work.

By incorporating and pointing out that some jobs are not as "luxurious," Ashley was introducing students to the idea that there is a stigma attached to some occupations and a level of esteem given to others. What was most important was that all jobs were necessary for a functioning society. This was a nice first step into the inequities in society for a kindergarten class, but it could have been taken even further. Having students share their opinions on what jobs were ideal, or desirable had the potential to bring out biases learned at home or by other peers. When the biases came out, the teacher could then address them. Students of all ages come

to school with knowledge, prejudices and stereotypes. It is unknown what they are until we either ask them, or give them opportunities to share in a safe space.

Ashley's class did not have many opportunities to discuss larger issues or make inquiries into community problems making it difficult for students to begin identifying equity issues and start taking action to solve them. Although Ashley did spend some time trying to construct knowledge to positively promote attitudes and relationships, there was not as much time spent on discussing harmful stereotypes and minimizing biases the students brought with them. Ashley falls into the partial fulfillment category for the guiding principle power and hegemony reduction.

Empowering classroom. A democratic classroom empowers students where they truly feel apart of the class as an equitable partner rather than a student in the teacher's classroom. The teacher works towards making the students voice heard rather than silenced. Students feel safe and work collaboratively in groups feeling as though their contributions are seen as important, necessary, and applicable to the class. Ashley's philosophy of putting the students best interests first, aligns directly to the empowering classroom principle because her focus is on creating a safe and valuable learning environment for all her students and meeting all of their individual needs. Her philosophy for teaching no doubt ensures that she is beginning to show development in creating an empowering classroom. She starts by giving them some choice in the activities done in the class but her organized nature still pushes her to create many of the options for the students. For example, when she was discussing "aloha day people," an activity incorporated in her social studies culture unit, she said:

> The boys and girls get to choose based on what they want to do. So for girls they get pink tails, their ponytails. Boys, they get to choose the color of their shorts and then they get

either a grass hat or a fish…They draw the faces…we had some critical thinkers and then some of them asked if they could decorate their fish. And they did stripes on their fish and then they drew things on their straw hat.

Ashley recognized the value of the students making their own choices and asking if they could be creative and add more of their own personality to their aloha day people. However, the people were pre-cut, the various colors the students could choose from already pre-determined stifling some of the students' freedom to make bigger choices about their work. Keeping in mind that kindergarten is an introductory grade level, it is difficult to consistently practice open dialogue with students of this age and having them take part in so much ownership of the class and lesson activities. Due to the fact that they are still learning basic knowledge, it would be difficult for the teacher to relinquish much control over to the class when they have so little knowledge and even fewer skills to make large decisions about their class. Being at the introductory level of kindergarten, Ashley's classroom falls into the category of minimum fulfillment for the guiding principle empowering classroom.

Critical-non-critical and unity-diversity continuum. There are numerous examples of how Ashley's teaching practices and philosophy attempt to foster CMC. However, many of her practices fell into the partial fulfillment category. Looking first at the unity-diversity continuum, there is evidence suggesting that Ashley does function more on the side of diversity rather than unity. This was proven when Ashley discussed heavily in each interview the importance of understanding and appreciating cultures and how she took student culture and needs into account when reflecting on what and how to implement lessons. Just because her students were mainly from two ethnicities, she did not agree that they should be exposed to topics that only surrounded their cultures. She insisted that they be allowed to learn, understand and appreciate a diverse

number of cultures to better equipment them to be part of society.

> This Aloha festival lesson goes on for a week. We go a little more in depth and we spend more days on it because it's something I feel like every military kid should learn too because they're here, they should know the culture and understand it.

In Ashley's classroom, an appreciation for cultural diversity flourishes because of her attitude and perspective on it. Looking next at the critical-non-critical continuum however, Ashley's dealing with an introductory grade level has kept her on the non-critical end. When looking at her practices and comparing them to the Principles of Critical and Multicultural Pedagogies: Rubric, Ashley fell in the partial fulfillment range category for many of the critical pedagogy side of those principles. Her minimum evidence of an empowering classroom was a big indicator and students still needed opportunities to look critically at their own voice and how it impacted their own learning. The partial fulfillment of the power and hegemony principle also leads one to believe that Ashley may still be working on trying to make her practice more critical so that it can foster in her students the desire to think critically about their own knowledge, apply it, and then take action. Being at the kindergarten level does make it difficult to consistently implement more of the critical pedagogical practices, but there was also an absence in her philosophy of the necessity of encouraging students to openly question larger issues and critique their community. This would put Ashley in the bottom left quadrant: non-critical-diversity.

Case 2: Charlie. Charlie is a first grade teacher at a public school in the state of Hawai`i. She was born and raised in Hawai`i and attended primary and secondary schools there. However, she experienced college in the state of California where she was first exposed to students who were considered English Language Learners (ELL). She has been teaching for over 16 years and has a Master's in education. Charlie also holds two teaching certifications, one in elementary

education and the other in early childhood education. Charlie distinguishes herself as Japanese-American. A statement that right away helps Charlie to make distinctions between how she connects, or fails to connect to her students. She describes one of her first teaching jobs and how her ethnic identity aided her in relating to the kids. She said:

> So my first job as a teacher was in California where the ELL kids were self-contained. And then many of these kids were from Japan –Asia, Japan, Taiwan, Hong Kong, India, and their parents worked in Silicon Valley like Apple and all those computer companies…so I identify with those kids from Japan, because I'm Japanese, but not exactly because I'm American Japanese…but I was drawn to those kids because I could see myself in them or their celebrations or the way they do things were similar to the way I did things.

Charlie's first encounter with ELL students appeared at first to have been chosen, but it was a happy coincidence that led her to working in an ELL classroom. Her comfort working with ELL students eventually became a passion, one that was woven into her professional and personal life. When I initially asked what her teaching philosophy might be, she mentioned "I try to think of different ways to help students learn." She further went on to discuss the importance of hitting different modalities (something she had in common with Ashley) and how that general idea could work with any content area. After more inquiries into this idea it came out that part of why she did focus on hitting different modalities was also because she had a large number of ELL students in her class. I asked her if this had always been the case, where she knew that ELL was going to be her passion, she replied with no. When she had first been assigned a teaching position in California it just so happened to be in an ELL classroom. The experience was positive, leading to continued positive experiences with ELL students and eventually to the

meeting and marrying of her husband (also and ELL teacher) and then to the adoption of her son. While it will come out later how ELL played an important role in Charlie's life, it is not to say that having a passion for ELL dictated her personal or professional relationships, but rather it provided Charlie with her lens to understand the realities of both her worlds.

Having worked for many years with ELL students and then attempting to raise one in her own home, Charlie gravitated to the idea of differences as being an asset rather than a drawback. She took her perspective on understanding differences and threaded it through her teaching philosophy, practices and reflection. A thread that would hold together her views on social studies and teaching in general. She articulated her feelings about "differences" when she mentioned:

> Just understanding that people from different places or cultures, you know, we are the same and yet different from each other. But being different is not a negative thing that everyone should be afraid of. What makes us different is what makes us special.

Charlie's ideal that differences makes us special was one that she wanted to instill in her students before her personal life began to mirror her professional. She noticed that some students were ashamed to speak their home language or often chose to forget it entirely because it was engrained within them to Americanize and learn English. She stated:

> I do like social studies too. The kids have to learn that they should be proud of who they are and whatever their life – whatever they have experienced in life. That's what made them who they are now. You know what I mean? You should not be ashamed, you should not feel put down to be ELL. A lot of them don't want to speak their language anymore, but why? That's who you are, you should be proud right?

Charlie saw the ability of her ELL students to be bi-lingual as an asset, and this asset

became more apparent when she adopted her son from Japan. A decision that also later affected her identity and she now describes herself as an adoptive mother. She recognized the different scenario than what typically played out for others when starting a family, but she also realized the uniqueness of the situation. She told me:

> I'm an adopted mom. So I put myself in that category with other people who have adopted too… I'm a mother in a different way…although when I look at my son, I don't feel differently about him (in comparison to how biological mothers feel). I feel that he has been with me since birth even if he wasn't.

Taking notice of this "difference" that she embodied, helped Charlie to further appreciate the "differences" that occurred later in her life at school and at home. An appreciation that she could use to manage and make sense of experiences she had with her students and her son. When encountering ELL parents in conferences, Charlie often found that they were eager to share how they further encouraged speaking English at home in hopes that learning English would eventually raise their grades. But being an adoptive mother of a boy whose first language was Japanese, Charlie knew better than most, the importance of preserving the child's home language. She told me:

> If you go to my son, Japanese is his first language. I do not want him to lose it. So Gerald at home still speaks to him, but who else? No one at school speaks that right? So nobody helps him get that practice. I always tell him that you should be proud of it and it's actually a good thing to have two languages…but I speak to the parents it's (the low grades) because your child is learning a second language and don't stop speaking the home language.

Charlie's empathy for her ELL students stems from so many personal and professional

experiences and made her into the teacher that she is today. In the next few sections Charlie's philosophy about appreciating differences will be further examined through the five guiding principles of critical and multicultural pedagogy.

Knowledge construction. In an effort to uphold her beliefs in hitting different modalities and to steer clear of lessons that relied solely on English written stories and responses, Charlie shared with me a lesson example that included opportunities for her students to live the experiences rather than just hear about them. Knowing that her particular classroom makeup would need to hit different modalities if she were going to reach all of her students, she then told me how she used the story Ruby Bridges in social studies to begin a discussion on societal inequities, history, and empathy. Starting with the basic story to jump-start a conversation, Charlie was able to take it a step further just for the ELL students, but for all the students in her class to have meaningful experiences. She shared:

> I like books from long ago, or videos too because I feel that they need to see, the actual reality. And I guess their activity will be like to get them to feel the way the person felt. Like when they learn about Ruby Bridges, you know how would you feel if you were the only one in the classroom who wasn't allowed to come to school? I always talk about that, empathy…then we do a role-play you know, as if we were in that era, or period of time. Like what would be some things that people would say to Ruby Bridges if they didn't want her to come to school?

Ruby Bridges, a famous civil rights story used in countless classrooms, but to what end? Charlie took the well renowned story and then made it personal and relevant to her students. She made it real. By role-playing the story after hearing it read aloud, students are able to deconstruct the situation, which up until that point was seen only abstractly in their minds and in the

illustrations, and construct knowledge by experiencing what Ruby Bridges experienced. The feeling of solitude, negativity and degradation that Ruby Bridges felt was suddenly something that the students could feel too. By living the experience, the teacher insured that the students were able to construct their own opinions and knowledge of a past situation and how that lesson might affect their lives in the future. Charlie further advocates for strong experiences in the classroom when she compares children in history to the students' own lives, increasing the level of connection and relevance for her students. She talks about the Hawai`i Plantation Village as an example of taking knowledge learned in the classroom about children in history and then coupling it with a field trip to help students create knowledge through more than just books and worksheets. She stated:

> I think that's one of the better ones (Ruby Bridges lesson) that like compared children in history. I mean I feel like those lessons are the ones that the kids really connect with, the children in history. Like come thanksgiving time, we talk about the pilgrim children and that kind of thing. We compare their lives and then we go to the Hawai`i Plantation Village so we talk about the children of the plantation days and how they lived. So that you know they can really connect with it, because they actually see when they go on the field trip.

Connecting what they learn in the classroom to what they see and experience on their field trip creates opportunities for Charlie's students to analyze what they learned and apply it to a real life situations. Charlie's dedication to teaching students through different modalities and creating relevance in the topics to their lives puts Charlie in the fulfilled category for the knowledge construction guiding principle.

Culture Integration. Charlie's belief that teachers need to work with different modalities like Ashley, immediately opens her up to knowing and understanding her students' backgrounds. She uses her social studies culture unit to further infuse the importance of accepting and understanding cultures as important. When thinking back to her teaching days in California, she shared with me her lesson/unit plan and together we looked at what was covered. We carefully combed through the plan and found that things like celebrations, food, clothing, housing, toys and entertainment were all topics included in the project but the topic of language was left out. It was an interesting realization to make being that Charlie was so heavily driven by the idea of language. For some of her students, language was all that mattered. Yet after further reflection, it was the fact that she herself saw language as inherent to the project, it caused her to forget it as a topic. The fact that the project itself would undoubtedly come with cultural language was part of the reason it was overlooked and she did not feel it needed to be a separate topic. Charlie had this thinking because of her intimate experiences with ELL families in California taught her that language is embedded throughout culture and does not need to be a separate topic.

> I don't know why, but those (California) parents viewed me differently as a teacher. It was almost like I was part of their family. I would be invited to family dinners… to this day I still keep in touch with them…being an ELL teacher in California I just learned about the cultural groups because they would invite me to their family gatherings and their celebrations and then the parents would volunteer in my classroom. So we got to be close that way, and I kind of learned their way of living, their language, and their beliefs through that.

Though Charlie's own beliefs about culture and differences were integrated into her social studies curriculum, she also took the idea of appreciating differences from a cultural

perspective to one that could work for any content area. What started out as a critical examination of cultural differences soon spread to other content areas transforming the idea of "different" from concept to perspective.

> The way you teach was a reflection of who you are and what you think is important. Then I guess I picked this activity/lesson where the kids are sharing. I think that's something that goes beyond just social studies. It's everything like in reading, they should be sharing, and from sharing with one another you learn other ideas and ways of thinking. That one-way of thinking we are doing something is not always the only way, or the right way. I mean even with math when you share out that you found a different way of solving the same problem, nothing is wrong with the different way, it's just different.

A strong resonating tone from Charlie's teaching philosophy, she was able to take her lesson from social studies and extend it to all of her teaching practices. By acknowledging the various strategies, methods, and backgrounds her students brought to the class, Charlie is able to aid students in appreciating multiple viewpoints in all content areas. That acknowledgement of student background is one of the bigger ideas in social studies of how a teacher could apply sensitivity to student experiences when developing and reflecting on instructional practices. Charlie falls in the fulfilled category for the guiding principle culture integration.

Dialectic theory and equity praxis. Going back to the idea of ideological clarity where a teacher understands his or her beliefs and how it affects classroom practices, Charlie is very certain of her passion for the ELL population. Knowing that this specific type of students holds a special place in her heart, and her teaching, she purposefully seeks out opportunities to work with them. She said:

> I always asked for the ELL kids because over here they are so scattered and I just like to

work with them to kind of keep me grounded in what I originally started teaching.

When Charlie began her teaching career many years ago, she did not anticipate her passion for ELL to intertwine so completely in life. Now she cannot imagine a life without them. But her passion for ELL does not just make her a good teacher for ELL students, it makes her a good teacher. But what makes a good teacher is not just one who reflects on relationships with students, but with their parents as well. Charlie being an adopted mother of a child whose second language was English, suddenly was thrust into a role that she did not expect: the ELL parent. Only this time she was the one who could not speak the language. While her son was attending Japanese school she would often come face to face with the Japanese schoolteachers who would try to speak to her in Japanese but she herself was not fluent. She recalled this incident as enlightening for her as she began to relate her own ELL parenting experiences with those of her students' parents; an important empathy experience.

> So working with the ELL groups in the mainland and here, I got to realize like the parents, they really want to know what's going on in the classroom. But they are just hesitant to get involved because they're ashamed they don't know English. Because when I take my son to Japanese school the teachers all speak Japanese and all the kids and so, I do where I drop off and get out of there because I do not want anyone to talk to me. I'm afraid they'll talk to me in Japanese and I am still learning.

A sobering lesson to learn while being on the receiving end of a teacher who does speak your language. Suddenly a deeper understanding of ELL parents and students came into clear view for Charlie and she continues to see connections between her personal and professional passions. When discussing a social studies culture unit that she once implemented in California, she shared with me the impact it had on the ELL students and their parents.

> That's the only chance (ELL students presenting on their culture) for me to understand where their child comes from because they could be academically low in reading, writing, but then you see them do like a cultural craft that you are amazed by and you think, wow they have talent, but you don't see that (normally in content lessons)…and then the parents can help with this right? Maybe they do not understand the directions for the reading assignments or math assignment but for this (culture lesson) they can. They have the language and vocabulary because this is something that is from them.

Her awareness and reflection on her students' needs and cultural backgrounds showed me that Charlie was profoundly tuned into the idea that teaching was more than just standards and completed assignments. There were hidden talents, untapped resources, and a wealth of information to find and construct in the classroom. This social studies lesson did more than just provide students with the opportunities to demonstrate their public speaking skills. It gave the students a chance to display characteristics about themselves that often went unseen in the classroom and parents the chance to be part of the dialogue and learning. While it could have been a lucky lesson implemented with a positive outcome, the following quote tells me otherwise. "It was a California standard. I can't really remember the specific standards but I mean it (the lesson) was just for us. The reason why we did this was for them (the students) to understand and appreciate each other." Charlie's knowledge and understanding of self and her consistent reflection of her philosophy on her teaching practices allows her to enact equitable teaching practices in her classroom. Therefore Charlie falls into the fulfilled category for the guiding principle dialectic theory and equity praxis.

Power and hegemony reduction. Charlie mentioned geography, history, cultures and standards when I asked her what she thought social studies entailed. Like many others she went

straight to the general social studies content first, before diverging from technical content to large societal issues and concepts. Charlie often ties her bigger ideas to the history content area.

> I mean when we think about the past, we need to ask what happened in the past that you could still continue today? So whatever happened in the past that didn't work, you would want to avoid… because these kids are our leaders right? So you want to instill in them if something is discrimination. You don't want them to have that mindset when they get older.

Combining this with her previously discussed lessons on Ruby Bridges and Hawai`i Plantation Village it was easy to see the connections in the importance Charlie put on understanding history and using it fuel our futures. Though the quote above was a clear indicator of Charlie's philosophical commitment to teaching her students the importance to their upcoming role in society she was still working on providing opportunities for them to actively experience decision-making, critical reflection, and deconstructing knowledge to make sense of a situation. She talked multiple times of how history was meant to be taught to students to teach them the lessons of the past so they would make the same mistakes in the future, but she did not share an activity or lesson where the students were able to apply these learned lessons to their everyday lives. The skills and knowledge Charlie's students acquired in her class were vital and meaningful, but they were never devoted to a real community issue and solution. Though Charlie's philosophy agreed upon the importance of examining equitable and inequitable issues in the community, past and present, her teaching practices did not provide a space for students to take action. Therefore Charlie falls into the partial fulfillment category for the guiding principle power and hegemony reduction.

Empowering classroom. In the lower grades the empowering classroom is often very elusive. With the students still learning just how to be in school and the protocols of learning the classroom, it is difficult to find examples of how the teacher begins to give autonomy to the students. How does the teacher begin to openly discuss with the students on real societal issues and give them a chance to generate real solutions? Charlie has started to work her way towards an empowering classroom by first making the realization that the teacher can learn from the students. A necessary perspective to take if the teacher is willing to trust in the inquiries of the students and relinquish some control over to them.

> And a lot of times when they share something that's different than what you would have taught and it's something that I never would have thought of myself. And I think gosh a first grader was able to think of something that I never thought of, and so I learn from them too…I think learning from our kids that's really big and an important idea because they often see us just like a dictator. Then sometimes we see ourselves in that role too. Like you have to learn from me…but it's also they have to learn from each other, not just me.

By seeing the value of learning from her students and having her students learn also from each other, Charlie has begun a process to transform her class and social lessons into one that is empowering and includes lessons that would foster an empowering classroom. However, because she is still in the conceptualizing phase and has yet to put into practice the theories and pedagogy behind an empowering classroom, Charlie falls into the partial fulfillment category for the guiding principle empowering classroom.

Critical-non-critical and unity-diversity continuum. Like Ashley, many of Charlie's philosophy align to the fostering of CMC, but her practices were still in the process of catching

up. The appearance of Charlie's social studies ideals in her teaching other content areas were the beginnings of her practices incorporating critical and multicultural pedagogies to foster CMC, but they were not enough to place her in the quadrant that exemplified both. Charlie is no doubt tuned in to multicultural pedagogical practices when she teaches social studies, but her ability to take those lessons and activities and put a critical spin on them has yet to be seen. When placing Charlie on the unity-diversity continuum, she falls on the end of diversity as she consistently reflects on the culture and background of her students when she plans and implements a lesson. Her ELL passion in itself also fosters an empathy for her students that drives her to do what she can to reach them and raise up their "differences" rather than tear them down. Yet the critical pedagogical practices again were not met in the teaching practices and for the critical-non-critical continuum, Charlie fell on the non-critical end leaving her in the bottom left quadrant: non-critical-diversity. At the end of the interviews Charlie left me with a last thought that saddened and encouraged me at the same time. She told me:

> It (the dialectic between she and I) gave me time to reflect on who I am as a teacher and what I do as teacher. How I came to be that person, that teacher I am now. I think I learned also how I want to teach social studies or how I should be doing it. I feel kind of guilty.

I assured Charlie that I had not intended to make her feel guilty about her teaching practices, but she in return assured me that that feeling of guilt was one that would inspire her passion rather than extinguish it.

Case 3: Gabby. Gabby is a second grade teacher at a public school in the state of Hawai`i. Gabby was born and raised in Australia and spent many years traveling the world both for leisure and for work. Having spent some time as a nurse and flight attendant, she finally

settled into her current career, when she met her husband and they moved to Hawai`i to raise their family. She has been teaching between 6-8 years and has her Master's in education. She is of Caucasian descent, a fact that she spent a fair amount of time discussing when she began recollecting the process of assimilating to the local culture in Hawai`i. Being one of the few teacher participants that was not born and raised in Hawai`i, Gabby later shared some very enlightening perspectives to the local culture. But she started first with the fact that she was not originally from the Hawaiian islands and how her previous life experiences led her to believe and teach the way that she does today.

> I'm not from here, I'm from a different country. I have had to get to know many different cultures and I have an overall way of believing that human beings should behave…I traveled the world when I was younger and I developed an understanding or a tolerance of the human being and not just my little egocentric way of living on this earth.

The idea of egocentricity was one that came up again and again throughout Gabby's interviews. This word was often in juxtaposition with the notion of decision-making for the greater good. She feels that in order for students to be citizens of the world, they need to stop being so egocentric (personally and nationally) and see beyond what immediately impacts their daily lives. While she is inclined to feel that the U.S. is an egocentric country, she did not let that blind her from the egocentric behavior found worldwide. In fact, she was the first to recognize a type of egocentric and selfish behavior seen in Australia, her home country.

> Take Australians, we have a very multicultural society too. Some of these Australians can be very narrow. Like they feel they (outsiders) have got to learn English, and they have to do it our way. I think it's important to share things with each other as much as we can.

Gabby saw that selfish and intolerant behavior existed all over the world, but she also

knew how important it was to combat this in the classroom so that it would not be perpetuated further. It became very apparent to her when she reminisced on her own experiences of intolerance when she first moved to Hawai`i. Having lived in Hawai`i for over 20 years, Gabby had the ability to view the local culture as an outsider and as an insider. I was eager to hear about her experiences when she first arrived. She quickly recalled her lack of knowing the local dialect, nuances, and protocols, the negative feelings these things brought forth, and then finally identifying with the term Haole.

> I did not know some of the ways they expected you to behave. People offended me or I offended people; it was all very difficult at first. I remember one friend, a local girl took me under her arm and sort of helped me along a bit. Some of the local guys were like snickering if I wasn't doing things fast enough or if I didn't give them the right sort of gift at Christmas or something. Then there were a couple of local women in the teaching profession before when I was a part time teacher. They sort of picked on me or what I felt was they ridiculed me a bit and it was not so good in the beginning. But it's not like that anymore. I do not have that problem. It might be the school that helps, but there are certainly sometimes when I just felt like left out.

Gabby continued to speak of her experiences in the U.S. and Hawai`i, comparing them to her native Australian culture and then back to the rest of the world. The more she spoke, the more she began circling around the idea of global awareness and how it was so necessary for the students to have because she had seen with her own eyes how peoples actions could have far reaching effects. She described this enlightened idea to me when she discussed her travels saying:

> I really think that it was very important that I had that opportunity (travel)…but I don't

> suppose everyone is going to have that opportunity, but I just want to let people know that there is so much going on in other parts of the world. We should try not to be just be in our own little world of Hawai`i. You cannot be like that anymore. Everything is reaching us. We have to be able to see the bigger picture and so that's one thing that I think about from teaching social studies.

The more we discussed her expectations for her students, the more she revealed a deeper connection to the global lessons that she learned and wanted to pass on. Gabby transferred her passion for global knowledge and awareness into to her teaching practices.

Knowledge construction. Being in a lower grade Gabby also relied heavily on reaching multiple modalities to reach her students, similar to Ashley and Charlie. This strategy was applied not just because she was a lower elementary teacher, but because it was part of whom she was as a teacher. Like her colleagues, Gabby knew that students needed more than just one instructional strategy to learn.

> I think it (role play) just grows (in the classroom) because of my personality and it wouldn't suit every teacher. But I think when I can do that sort of thing, it just brings out more fun in teaching. Otherwise it's just a lot of sitting, be quiet, listen, keep your legs crossed, stop, eyes up here, and it just drains them and it drains me…any activity in the arts whether it's fine arts or movement in role playing is a way of helping children problem solve and be able to be thinkers. If they can't try things and have that creative sight, I don't feel that is going to be very helpful for the society and for the next generation. That needs to be a part of learning.

Gabby's deliberate use of role playing as well as her acknowledgement of the drawbacks to teaching solely in an authoritative manner was the first piece of evidence that showed me she

was helping her students to construct knowledge in inquisitive and varying ways. She identified the need for creative freedom in the learning environment as a means to teach students how to problem solve and make decisions. She did not stop there. As I asked her questions about social studies, she talked about a culture unit that demonstrated how she guided her students to construct knowledge from sources other than her lessons.

> So, the first thing is that we model how to get that information interviewing someone at home who might know something about their culture. That's pretty basic so it's one way of doing research, asking people. Then we borrow the Ipads. I wanted to show them you know how they can maybe go on to some reputable websites to find information. Which one they can actually use, like maybe Google first to see what comes up. So that's another way of doing research. Then they found primary sources. Then they will present using a poster visual aid and they will listen to other presentations and make comments. They will ask questions. So they learn about their own cultures and it involves listening to others, finding out about other cultures, and then after they do a diagram where they compare their culture with another culture.

Here Gabby illustrates how she provides her students with opportunities to find multiple sources of information to gather knowledge and then create a knowledge bank of their culture. From there they use the knowledge they acquired to make decisions about what was the most important and relevant information that needed to be shared. Leaving it up to the students' discretion as to what should and should not be presented gave them the opportunity to deconstruct all the knowledge they learned and gave them autonomy to critically look at and decide for themselves what was the most significant and impactful knowledge to teach their classmates. The questioning portion that followed presentations was another example of students

constructing and de-constructing knowledge on their own. Culture was a great way to get students excited about a topic that was close to home while providing them with activities that gave them a chance to independently grapple with all that they were learning. But Gabby also shared a brief lesson about history and how to make it relevant and significant to her students.

> We have done a timeline, which is part of historical understandings. So they know what has happened, and they will do a timeline of their own lives. Then you look at how things happen in the past in general and in your life and what is happening now, what is going to happen in the future.

By creating a simple personal timeline it allowed students to see the connection between their history and the history of the world around them. How the past affected their lives today, and how their actions will affect the future. Gabby had other examples of knowledge construction practices including topics like economics, environment, and politics. Each topic shared showed me that rather than creating boundaries on student ideas and discussions, she was able to create creative and intuitive ones instead. Gabby's philosophy in social studies of taking students from being egocentric to understanding and appreciating the world beyond them allowed her to facilitate lessons that minimized restrictive discussion rather than perpetuate them. Gabby then falls in to the fulfilled category for the guiding principle knowledge construction.

Culture integration. Gabby's willingness to look at the whole child when teaching, stems back to her own experiences with culture clashes and misunderstanding. When she mentioned her initial reaction to the cultural practices in Hawai`i, she contemplated how confused and often shocked she was to learn about certain protocols and traditions. She even described a lapse in one of these nuances as being "Haole," something she knew was used to identify her, but did not

always identify with.

> I had a certain way of doing things, certain way of speaking and some people were intrigued and interested…what's she bringing? How come she brings no food to the party when we said potluck? But they told me, you just bring one like Haole style, but in Australia that's what they do. One person does all the food and everyone just comes and might bring a bottle of wine, but they don't bring extra stuff. It's interesting because now I think, well that was very Akamai (smart) but I have gotten used to everything over here…so, I think it's good if they (students) also know that there are different ways that other people from outside of their cultures do things too. But then when you come to live somewhere you have got to be able to understand what's going on too.

Gabby used her own experiences to guide her teaching practices in social studies. Knowing how crucial it was to understand culture, she decided to implement a unit that would bring together the ideas of cultural understanding, tolerance, and acceptance. Having had so many positive and negative experiences with culture in her life, Gabby assumed that it was an essential issue that needed to be brought up and would be easily relatable by all the students and their families. She did not expect to meet resistance by a parent who thought Gabby was using culture to degrade her son.

> The mother thought I was having a go at her. She told me she took offense to this (the lesson). That because her son was not born and raised in Hawai`i that I was picking on him. I told her that I was not born and raised here (Hawai`i) either and tried to explain that you just go back. Where did the family come from before they lived in the United States… she still did not really know, and they ended up doing it as they came from Texas. But she really had an issue with it, she thought that it was against her son because

> it was a culture from Hawai`i… But you think, if you share something like culture and you ask a question about culture, or ethnicity, you think it would be straightforward.

After experiencing this, Gabby realized that the teaching of culture was even more important than when she first started the project. Parents who were unsure of their culture were unable to share a culture with their child. Gabby did not want any more generations to follow in this pattern and so she pressed on with the culture unit. She also had some wonderful incidences with the unit as well, finding that many of the students of Polynesian ancestry were very proud and knowledgeable about their culture and that parents were able to get actively involved in the learning. The unit progressed on and finished with presentation, discussion, and critical reflection on cultural similarities and differences. Gabby's unit did an amazing job of helping students recognize culture and identity, build knowledge, and think critically about others and themselves. However she was still working on using her passion for understanding culture and differences to guide her in planning and executing other lessons throughout the day. Keeping this type of discussion and activities restricted to social studies puts Gabby in the partial fulfillment category for the guiding principle culture integration.

Dialectic theory and equity praxis. For Gabby, finding ideological clarity was not a challenge. In every conversation we had, she spoke passionately about the topic of global awareness and having the students prepared for more than just their immediate reality. She wanted them to understand their own lives, but as a means to situate themselves in what was happening in the rest of the world. She shared these thoughts very clearly when she said:

> I want them to be able to have conversations about these topics. To be able to know how to ask questions and to look for information about a particular topic or have them research and learn how to do that. To be able to look at their own families and see what is

> happening in their own families as opposed to other families. How you know what's happening in the rest of the world. Knowing that it goes beyond their small world… to be able to compare and just see their lives as a small version of how things are globally or even within their own country…it is going a little bit beyond the second grade, but they have to start somewhere understanding each other and how that all fits into life.

Gabby aspiring to provide her students with the skills and motivation to think critically about their lives and the lives of others, fostered CMC. Being aware of her passion to produce students who would possess these abilities demonstrates that Gabby understands her beliefs and how it directly ties back to her practice. Gabby is a reflective teacher by nature and recognizes that the students, at their young age, have limits. Limits to what they had been exposed to and what they could comprehend. However when Gabby reflected, she knew that this was not an excuse to keep her students from important life lessons. Gabby was thoughtful about her students abilities and what they needed to continue to grow. She confirmed this about herself again when she said:

> There are different stages to the way you contribute and how you participate in society. But if you learn that young like in a classroom, maybe that's one way we can bring it out.

The life lessons that Gabby wanted to impart on her students were not just for the sake of their eventual move to an adult as they grew older. She was also concerned with the random struggles and catastrophes that often too soon befall students before they are ready for them. Gabby recalled her own misfortune at a young age. As she discussed it, I could see how deeply rooted her beliefs were that we as teachers, need to prepare our students and we cannot play it off by saying that they are too young for certain topics. Pivotal life experiences do not take into consideration how young a person is when they decide to happen.

> Knowing how to self soothe and self regulate were probably gotten from people in my life, like my grandmother, and aunty, when mom was gone. That was huge because a big tragedy occurred when I was like 15 or 16 (losing her mother) and you just think, oh my gosh. These things really do happen in life.

As Gabby thought back on this hard time in her life, she acknowledged that although experiencing tragedy at a young age was no longer as commonplace as it once was, it was in no way extinguished from student lives. Again she collected her thoughts around the idea of age appropriate preparation and followed up with this:

> If we get kids through those early years then you can get through most anything because you got that skill set at a young age….If you have got some outlet at school where you get to talk about things or you know how to deal with problems like in social studies somehow you can look at how others have coped. That's where history might come into it. Someone who has had battles and hardships but what do they do? They kept going.

Gabby wants out society to keep going, which means we need our students to make forward progress not only in academics, but also in their social, emotional and cultural development as well. Gabby constantly reflects on the society that she would like to be apart of, which inevitably leads her to reflect on the kind teacher she wants to be and what kind of students she wants to produce. Gabby falls in the fulfilled category for the guiding principle dialectic theory and equity praxis.

Power and hegemony reduction. Gabby is not lacking in sensitivity to stereotypes, biases and hegemony issues. She spoke at some length about the inequities of wealth in the U.S and the constant battle to please the self rather than consider bigger implications for the larger society. She is aware of the imbalance in how people bounced back and forth between doing what is best

for them versus doing what is best. She shared more on this topic when she said:

> Just thinking about human nature, at least we might inform enough people for the next generation of how they can do things better and not just think about their own country and making money… just making money and wanting everything for themselves and it's out of balance. So if it's (U.S.A.) out of balance it's going to affect other countries… it is our wants. Chop down the next area of rain forest or get the oil. Or send people over to the Middle East to make sure that we've got the oil. We should be connecting to have this generation look at alternative energy and putting our thoughts into that. Not just thinking about our own wants to the detriment of others.

When Gabby shared that we should not focus on our wants to the detriment of others, she unknowingly shared ideals paralleling that of the National Council for the Social Studies and of CMC. Gabby put that notion at the forefront of her philosophy when creating new lessons for her students, or potential lessons. She knew that this was part of who she was as a teacher but finding the time to do those lessons was another story altogether.

> We have to be part of the bigger picture. So that's one thing that I think about from teaching social studies…understanding that it's not just geography and so forth, but how other people are living. It was really looking at your biases too. Looking at how you judged others from other countries as well. I think I would like them to be doing lots of activities that involve them working together, researching, presenting, all those different things that help for good social skills.

The more we spoke the more excited Gabby became about implementing lessons that would give students opportunities to think about real societal issues and take action. Those lessons had unfortunately not come to fruition yet in the time we spent together.

> I did not know that there was such an incredible, unrealistic workload placed on teachers in this era… I had lots of times to think about what I thought of a situation and different ways to teach it, but I did not know that I would not get as much time here in the classroom. I thought a lot of those lessons ought to be great, should be great. But you have got to match it up with the standard in the grade level you're teaching and try to fit it in.

Gabby's philosophy and personal beliefs about social studies education proved again and again that she was motivated and capable of providing her students with opportunities to take action and address inequities that existed in their current lives. However due to unforeseen circumstances, she has yet to implement them. Gabby then falls into the partial fulfillment category for the guiding principle power and hegemony reduction.

Empowering classroom. In her classroom, Gabby recognizes the need to practice certain things so that they mirror real life. School is after all the venue in which students learn how to actively and constructively navigate through experiences in their lives. One piece of evidence demonstrates how Gabby had begun to think of her class as a democratic classroom when she mentioned, "I think we need to have cultural awareness. We need to have basic understanding of how a classroom functions with the teacher as the government and students as citizens. How you interact to make it a safe productive learning environment." By wanting to mimic the democratic setup we thrive in, Gabby's aspirations initiated the process to make her move towards an empowered democratic classroom. Viewing her role as the governing institution that managed rather than controlled the students or citizens, Gabby's mindset was set to empower her students. Her intentions were further supported when she also stated:

> I want to get them to think about what they are doing. How is the classroom if people do

> not follow rules? How is it when your learning environment is sabotaged. It starts very early knowing how to work in harmony with other human beings and be able to problem solve. To give them the strategies to be able to solve their own problems without always having to ask what to do. It starts early all of that. Definitely it (social studies) does fit.

Wanting her students to feel safe and comfortable in her classroom but also independent was something that Gabby definitely wants to pursue. She knows that in order to feel empowered in their actions in life the students need to feel empowered in their actions in the classroom as well. However after numerous conversations, it was not apparent that Gabby was implementing activities and structure into her classroom that would empower her students in the way that she had envisioned. Her evidence of having students take on a more democratic role was not evident and so Gabby falls into the partial fulfillment category for the guiding principle empowering classroom.

Critical-non-critical and unity-diversity continuum. Gabby has demonstrated again and again that her philosophical beliefs about social studies fosters CMC. The execution of those beliefs however was not always aligned. Variables that may have affected Gabby's ability to implement lessons and activities that complement her teaching beliefs will be discussed later in the cross-case analysis. The following statement supports the notion that Gabby, though not fully practicing yet, does not have her hand in both critical and multicultural pedagogies.

> Why are you doing social studies? The reason is that you want to empower the citizens of tomorrow. Even though you know you are not going to catch them all in your net, you are going to have enough out there that can help move us forward globally because it is a global society. We all have different religious beliefs and other ways of living, but ultimately, what one group does will come down and affect the rest of us. So it's very

important that we know how to work together, be tolerant, and problem solve together. You know, we are connected.

Like Ashley and Charlie, Gabby still needs to pursue putting her beliefs into practice. However, she did have critical and multicultural pedagogies embedded in her philosophy and her beliefs as a teacher. There was no doubt in my mind that given the right circumstances, Gabby would have been able to enact critical pedagogical practices alongside her critical beliefs and the same goes for multicultural pedagogies. Gabby did fall into the partial fulfillment category for many of the guiding principles, but not because she lacked critical or multicultural pedagogical beliefs, but rather she was in need of the opportunities to bring them to life. For this reason, Gabby was placed in the top right quadrant of critical-unity.

Case 4: Ryanne. Ryanne is a fourth grade teacher at a public school in the state of Hawai`i. She was born and raised on the big island of Hawai`i in Hilo. Ryanne has been teaching for 6-8 years and has a Master's in education. She is of Portuguese and Filipino descent, a combination of ethnicities that Ryanne later shared was a concern for her growing up. Ryanne first began discussed her teaching practices and described herself as an "out of the box" teacher. She shared that she did not like being indoors, and preferred providing students with experiencing real life scenarios and that in her current climate, out of the box teaching meant taking extra time to build relationships with her students. Her focus on relationship building stems from her own experiences growing up. She has multiple fond memories of teachers who took the time to build relations with her and that later inspired her own teaching practices.

I had so many great role models as teachers, it showed me what I wanted to be as a teacher. When I think back on who they were and why I connected with them it was because they were willing to get to know me on a personal level. They actually listened

> and so that was one of the things that I think really helped guide me in being the type of teacher I wanted to be.

The more I got to know Ryanne, the clearer it became how profound of an impact her teachers had on her. As we went through the different interview stages, relationships and connections became a sort of running theme.

Knowledge construction. Constructing knowledge was not always easy when the nature of the content being covered was above the level of development in the students. Meaning, some topics and skills required for elementary students in social studies were very advanced for children in that age group. Teachers then were given the task of breaking down information, skills, and strategies to a level that students could comprehend.

> With social studies it's really important because for me social studies is not just reading out of a textbook. It's taking whatever resources you have and making it come to life. A lot of the content is very complicated. So I think that's something that you need to be able to do is take your resources, be able to break it down to an elementary level so that they can understand and apply it. I think just being able to take the content and see where you can take the kids beyond it, what's the big idea… so I guess being able to make something memorable, something to really help the kids understand.

Ryanne, like many of the other teacher participants, understood that in order to make learning happen, it needs to be memorable and it needs to reach the students in different ways. Ryanne wants her students to become intimate with the things they learn and make it personal to them to encourage future retention and application. She knows that getting the students to see the purpose behind constructing knowledge in social studies will lead to them thinking critically about it.

> You (the student) got to embody it (knowledge) because you are learning this and you need to start questioning these things. You need to start making connections and make them on your own. Take ownership over it. It's great if you got twenty words right on a test but if you can't use them correctly in your everyday life them what is the point? Really it's about being able to understand the point of learning is to do something, not just get a good grade.

Questioning in the classroom was one method that Ryanne felt very strongly was a most useful tool in helping kids construct knowledge. She is able to foster questioning and knowledge construction by instructing her students to view their classroom as a canoe. In the fourth grade in the state of Hawai`i, Hawaiian studies is a big part of the social studies curriculum. Therefore Ryanne often utilizes information related to the Hawaiian navigation vessel, the Hokule'a, to help engage her students in content. The more she learned about it the more strongly she felt that the idea of the canoe was not longer just a topic, but rather a lens that she wanted her students to apply when they contemplated their learning in class.

> Our classroom is our canoe. If our classroom is our canoe, be your own navigator. Navigation is power. We talk about the metaphor and sometimes they get it and they really embody it. They'll recognize things like we are a family and this is a family like the crew.

By treating her students as navigators of their own canoe, Ryanne constantly encourages them to question and critically think about their learning causing them to construct and de-construct their knowledge in not just social studies, but other content areas as well. Ryanne is able to aid her students in constructing knowledge by first simplifying and making the curricular content accessible for her students. Once the information is presented to them at a level they can

comprehend she begins impressing upon the class the importance of inquiry and asking questions as part of developing and forming knowledge. Ryanne also spends a great deal of time constantly giving students questions throughout the year in all content areas to inquire and apply the skill of questioning making the inquiry process a part of their daily lives. Ryanne falls into the category of fulfilled for the guiding principle knowledge construction.

Culture integration. Growing up in Hilo, Ryanne often found that students and families of Japanese descent surrounded her. It was significant to her because she was of Portuguese and Filipino descent. Ryanne always felt as though her ethnicity set her apart from others around her growing up and then eventually the stereotypes and stigmas that came with it turned into another concern.

> One thing that defines me is where I'm from. I grew up in Hilo. I don't know if it would be so defining if I hadn't moved away (to Oahu), but I definitely miss Hilo a lot so I define myself as being from Hilo…I'm a local girl, but that came into play a lot too because I went to a high school that was predominantly Asian and I was not. I didn't fit in because I didn't look the same or act the same way—appearance wise I did not look the same… my identity comes from being local, but not quite fitting in with the rest so I have always kind of made sure that I was more sensitive to ethnic backgrounds.

Ryanne's own uncertainty with her ethnicity being so different from the majority of the community that surrounded her made it possible for her to recognize the importance of culture. In some ways it made her hyper vigilant to all beliefs, thoughts, and comments she had regarding culture and ethnicity. This made her aware of culture in the classroom as well. Knowing that students need to make connections to their learning in order to understand it, Ryanne creates lessons that tap into various backgrounds and skillsets that allow for more students to find value

in the content. Recognizing that students needed to understand the importance of culture and being sensitive to its implications often meant extrapolating stereotypes.

> I feel like I'm on the losing end (of stereotypes) because I'm Portuguese. I have brought it up before. What positive stereotypes are there about Portuguese and Filipino people? Then we talked about, which ones (ethnic groups) then have the more positive stereotypes?

Ryanne hit onto a very poignant ongoing issue in the state Hawai`i. How much are people described by their stereotypes, and is ethnic humor humbling or harmful? By breaching a current topic like stereotypes in Hawai`i, Ryanne demonstrates that she is tuned into the importance and significance of culture in Hawai`i and that is the first step towards consistently incorporating multicultural practices into the classroom. However because Ryanne did not describe as many experiences other having culture be a major part of her teaching philosophy, her practice was still in the process of incorporating more multicultural pedagogical practices. Ryanne fell in the partially fulfilled category for the guiding principle culture integration.

Dialectic theory and equity praxis. Ryanne had many significant experiences in her life that led her to become a teacher. The first significant experience was having excellent teachers who modeled for her the type of teacher she wanted to be. The other was her experience with ethnicity in the past and present that often made her feel confused or frustrated. Both experiences made significant impacts on her teaching practices and her self-ideology. Having strong teachers made it easy for Ryanne to get excited about her education and she quickly picked up on what made them stand out; their compassion and genuine concern for her well-being. It became the start of Ryanne's belief system in building relationships with her students. Once she recognized those wonderful teachers in her life, she then began looking also at their teaching practices and

what made them not just caring teachers, but good teachers as well. She saw that they often brought in different ways of learning and created meaningful experiences in the classroom.

> My third grade social studies teacher was super out of the box. She was one of those that inspired me to be a teacher. She had us do class economy that we had to run… then we had a culture day where we each partnered up and we had to research a culture and we had to sell certain things based on our research. Then we got into aquaponics. I don't know how she did it all, I really cannot figure it out but she was really awesome.

That teacher was all that Ryanne wanted to be. She was the kind of teacher that kids remembered not just how she made them feel, but the things they did and learned. Most importantly, they remembered that they had fun. That's what Ryanne was striving for everyday with her own students. But even with the great ideas to do activities that were differentiated and hit different modalities in students, Ryanne was still trying to find the bigger picture to it all. It was not until she started her graduate studies that she really began to put it all together.

> I think the social action stuff really kicked in after Paulette's class. I always knew I wanted to do things outside the box, but I didn't realize the purpose behind it. But after her class I also wanted them to see the social action and justice part and making a difference. I just wanted to engage them because out of the box activities were interesting to me but then it became more about the big picture. What are we going to do with this? How does this affect us and how does it affect others. Her class really pushed that out.

As Ryanne encountered inspirational teachers over the course of her time moving from being a learner to being a teacher, her ideological clarity started to come into focus. Starting first with wanting to be an out of the box thinker, she later realized that there was an underlying reason why a teacher would attempt to implement out of the box activities and lessons in the first

place. To provide real life meaningful experiences for the students and that was what Ryanne had come to realize.

It was with this clarity that Ryanne began to negotiate the present climate of the school system. She found that testing in elementary schools began a movement towards a type of teaching that was neither creative nor beneficial to the students. Class time was being blocked off more and more for the content areas that were tested and the time and energy for creativity and social action was being lost. "It's like you take these kids and you want to push them to be college and career ready but how is a test going to get them college and career ready? The sad part was none of the kids questioned it." The kids were not questioning this new system because there was no arena for them to question. The opportunity to inquire and think critically about real societal issues was no longer on the table and the students were not prepared to oppose it. Ryanne was able to keep an eye on her own beliefs and expectations for learning in view despite all of the new testing measures and curricular programs that were eating into her days. Unfortunately as time went on Ryanne's instructional time was carved away for other content areas, but she never lost sight of her bigger picture for education. Ryan falls into the fulfilled category for the guiding principle dialectic theory and equity praxis.

Power and hegemony reduction. Ryanne wants her students to make connections. Connections between the content they are learning and the lives they are living. She wants them to take lessons learned about past culture systems and contrast them to the current ones. Ryanne is teaching her students how to take the lessons learned in history and apply them to make meaning of the present. She wants her students to make connections on their own and it was her job to guide them in the classroom until they are ready to do so.

In social studies it would be awesome if my kids could start making connections. For

> example we learned about ancient Hawaiian class system and I want them to notice in life how there are some people who don't have as much and why is that? Basically making those connections to big ideas and then questioning the world around them. To get them to wonder why are things the way they are and kind of situate themselves in where they fall within the whole past, present and future thing. Where are they and what are they going to do to make a difference.

Ryanne's overarching goal to have her students critically examine where they stood in regards to societal issues also ties back to how students construct knowledge, By acknowledging their place and role in the grand scheme of things they are able to look at larger societal issues and create realistic solutions having situated themselves in the big picture. Ryanne wants her students to become advocates for something that they felt did not go along with how they believed it should be, rather than taking in information without the intent of applying it. Ryanne conducted a social action project with one of her fourth grade classes. She took them around campus and questioned the class on what they saw and what they felt needed to be different. She wanted the problem to come from her students. She did not want to be just another adult telling them what was important and what they should believe. She wanted them vested in their project.

> What is it that you want to make different? What do you see? We went around campus and brainstormed together and thought about it. What things in our community and in our lives do we feel we need to change? What can we do to inspire others too…so as a class we decided on something with the environment because we had been looking at that all year and we all felt really passionately about it.

Ryanne's students ended up doing a campaign to make students on the campus aware of the need to throw away their trash and to recycle. They generated multiple ideas to attack that

social issue which led to different sub-committees. One group was in charge of creating a play to put on for the younger grades. Some students created posters for the cause and walked around the school spreading their message. However, the most impactful activity was when the students took their campaign signs, stood by trash and recycle bins and cheered on other students as they threw away or recycled their trash. They even made stickers for the students who were responsible in putting their trash where it belonged. That project was inspired, created, and put into action by the students. Ryanne gave them the opportunity to synthesize the things they had learned all year and then apply it to a summative group project that required them to examine a serious societal problem and take action. Ryanne was always cognizant of her overarching goal to teach the students how to take action. She started first by identifying her own expectations for her students, then she provided them with lessons from social studies content to give them background and skills. Once she had prepared her students she gave them the opportunity to take their constructed knowledge and put it into action. Ryanne falls in the fulfilled category for the guiding principle power and hegemony reduction.

Empowering classroom. With Ryanne always putting the idea of building relationships at the forefront of her teaching, she naturally was setting the foundation for a democratic classroom. The relationships she worked so hard to develop were not just between the students, but also an equitable relationship between her position as the teacher-learner and students who were learning. The mutual respect that Ryanne attempted to uphold in her classroom paved the way for a safe learning environment where student voice was heard and appreciated.

> I really emphasize the classroom family and the fact that we are together all year long. We are not always going to get along but we need to try. So communicating with each other, showing respect, those types of things we really try to focus on… it's almost like

our framework is relationships and the curriculum is not extra, but what fits into it.

Ryanne went on to discuss how learning could not happen if the teacher did not first build a positive and safe culture for learning. The pressures of getting curriculum done from day one of the school year however made it difficult for Ryanne to uphold her relationship value. She noticed that when she attempted to be like others and spend little time on relationship building and more time right away on curriculum, her students fell apart. The lack of a culture for learning made it difficult for students to stay on task, work with each other, and ultimately took away from the teaching and learning. Ryanne saw that as a move away from student-centered teaching to more teacher-centered, and that did not align to her beliefs about education. Ryanne believes a great deal in applying inquiry in the classroom and constantly questioned her students, asking them why they were learning what it would be used for in the future. She also wants them to begin generating their own inquiries into the content knowing that was the first step towards empowering them in the future. She often creates projects that require them to question what they learn in social studies and synthesize it into a presentation. The projects themselves always had an action element to it making it a requirement that the students show her what they could and would do with the information they were given.

> Getting them to know that there is a point to reading that or doing activities. It's not just because I want them to, but because they are going to need to do something with it. I ask them, "what are you going to do?" Just getting them to see what's behind it, empowering them because being able to empower kids is really important.

Ryanne saw the philosophy of empowering students not just for social studies however, but for every subject area. She also saw that theory in action when as she observed a typically unwilling student helping to brainstorm solutions for the previously discussed recycle project

campaign. A boy who throughout the year never appeared to be interested much in academics was suddenly empowered to participate and make a difference.

> They worked really well together and they worked through their differences. There was one kid who came up with a rap. He loved to rap and he was telling them, I can do a rap, I can do a rap! I thought to myself, wow this kid did not ever want to participate during the school year.

Ryanne always felt that empowering her students would have the positive result she was looking for, and at that moment she had her proof. Part of being able to empower students was making sure that Ryanne empowered herself. She knows that generating inspiring lessons take a lot of work on her part and she wants to share her lessons and ideals with other teachers. She hopes to empower them and that would in turn empower their students as well.

> It's frustrating getting others to feel the way I feel and I think it's not possible sometimes. The girl next door to me told me that I need to think of this as just a job otherwise I was going to burn out. I thought that was so sad because I do not want to think of it as just a job.

Though she was met with resistance Ryanne felt that was she was doing was the right thing and she did not want to stop empowering her students. Ryanne's view that empowering students was an important part of teaching kept her motivated to create and implement projects that would give her students the chance to take charge of their learning and actually be empowered. Her devotion to developing a strong culture for learning also provided the safe environment for all of her students to feel encouraged, important and empowered. Ryanne falls in the exemplary category for the guiding principle empowering classroom.

Critical-non-critical and unity-diversity continuum. Ryanne undoubtedly demonstrated that she was fully aware of cultural differences and their impact on society. Her discussion with me regarding her identity went to great lengths in regards to her uncertainty with identity growing up and her strong desire to have clarity in her culture for the sake of her daughter. In a culture where her ethnic background was often associated with negative stereotypes, she often felt frustrated by the immediate deviation to culture that occurred anytime a conflict arose.

> It's like when you're talking about a current event and one of the first things somebody says is, oh what ethnicity were they, like it matters. My in-laws might say it's just something we do, but I always questions why does it matter? Why does it matter if you are Filipino or Portuguese or Chinese? What more would you have to say to that situation if you knew their ethnicity?

Focusing in on a major issue in Hawai`i, Ryanne felt that ethnicity and culture were too often misinterpreted and misused in society and that made it an important topic for her in her classroom. However she spent the majority of her time describing her own concerns with issues and spent less time discussing how she dealt with culture issues that arose in the classroom. For this reason, her respect and concern for multicultural issues and practices were apparent in her philosophy and background, but not in her practices. Although she did have many activities and lessons that required her to be sensitive to student cultural background that became more of an unexpected outcome rather than a deliberate practice. This put Ryanne in a strange position on the continuum because her philosophy was very much on the diversity end. However if one were to look solely at practice, they would reflect someone who would be put on the unity end of the unity-diversity continuum. Ryanne's philosophy and teaching practices however often demonstrated critical pedagogy. She reflected often and could pinpoint her own ideology very

clearly. She understood the importance of having students construct knowledge and she provided them opportunities to do so. On the critical-non-critical continuum, Ryanne was put on the critical end. That placed Ryanne in the top right quadrant of the critical-unity.

Case 5: Samantha. Samantha is a kindergarten teacher at a public school in the state of Hawai`i. She is full Japanese, born and raised in Japan where the importance of respect became ingrained within her both from family values and childhood experiences. Education also had a high standing in the hierarchy of priorities within her family. Though Samantha spent the majority of her youth in Japan, she did a study abroad at the age of 16 to the U.S., and then at the age of 23 moved there indefinitely. After living in California for 12 years, she then moved to Hawai`i where she currently resides. Samantha has been teaching in the U.S. between 6-8 years though this relatively low number of years of teaching pales in comparison to her many years of experience with young children in general. She has her bachelor's in education and is presently working on her Master's in education as well. Growing up Samantha always dedicated much of her time to her studies working hard to get into the highest or "A" school as she called it. The A school provided collegiate levels of education whereas the lower schools like D would include more vocational or trade training. After she got there she became a middle school teacher in Japan teaching math and tutoring high school students afterschool who were desperately cramming to pass their own ability-based high school tests that would determine which college they would be accepted to. After moving to the U.S. her teaching degree from Japan was no longer valid so she opened up a child daycare, which she continued for 11 years. Following the birth of her own children, she began working in the U.S. educational system first as a part time teacher, then educational assistant and many other positions in an attempt to get more involved and also to become more intimate with an educational system that she was not entirely confident

in. Having spent so much of her time in the U.S. schools, she decided to go back and get a teaching degree that would allow her to teach in the U.S. Today Samantha is still pursuing education as she works towards her Master's. She also casually mentioned that she would not mind going for her National Board Certification after she had completed her graduate studies. The reason Samantha's educational history needed to be briefly explained was because it showed her dedication to learning. Her passion for learning transferred directly to her passion for teaching and her philosophy. From the first interview to the last, Samantha enforced the idea of being a learner and never let up. When I initiated inquiries about her teaching philosophy she immediately switched the focus from teaching to learning when she said:

> Kindergarten is a great year to teach them to see that there's a bigger picture out there. Children at 5 years old are still egocentric so I see myself as actually perfect for this grade level because I really believe those are very important values. I think I see myself as a learner as well so I do know what kind of teacher I am. I'm a learner and I learn a lot from the kids, as well as learn from my colleagues, I learn from books, I learn at conferences. I'm a learner. I'm not a great teacher, I'm a learner.

Having been a learner for so many years allowed Samantha to experience again and again what it took to be a learner and the many ways a person could learn. Taking her experiences learning and combining it with her daughter's learning experiences she formed a very firm belief in how young children learn.

> I describe myself as a teacher who believes in hands-on activity because I teach younger grades. Children learn from doing something not just by looking at it and listening. They need to use all of their senses to learn.

Samantha then began to think back to when one of her daughters was in elementary

school and the teacher's methods more than concerned her. The assignments and lessons that the teacher was implementing did not appear to be the most effective way to reach young children, and it was teacher's like this that became one of the reason's Samantha would later start getting involved in U.S. schools. Samantha recalled this memory when she described her negative experiences with U.S. education.

> I think that learning new things constantly, I think that's important. I used to have a teacher, my children's teacher actually. She had been teaching for 25 years, the same grade for 25 years, did the same thing for 25 years. She gave five pages of homework to grade these students every single day. I used to ask and she said that it was unfinished work. But every single day five pages and my kids are not slow learners. They're pretty good so I began to wonder how easy it must have been. She just goes, runs a copy, gives it to the kids and the day is over. I do not know what my kids learned. So if you are a teacher I think the teacher needs to keep learning to adjust to the different group of kids. The social world changes and we have to change too. I think it's my responsibility to learn much more.

Remembering how she felt as a parent and feelings as though the teacher was not performing to her utmost potential, Samantha took those lessons and applied it to her own teaching. She thought about what was best for her students, what her parents would want for their children and came up with the following statement.

> I do not learn that way (auditory and visual only). Especially 5 years olds they are not going to learn from the program we use. Sometimes they just sit there and they are quiet. It seems like they're listening, but I know they're not learning. I know how to teach them much more in the same amount of time, the same thing, without having them just sit there

> and listen to what I say. They're just listening. I know when they are listening and when they're not learning.

Samantha's innate ability to tune into the needs of the learner became an asset to her as teacher in both social studies and all content areas overall. She took her idea of being the learner, and put it into practice to foster CMC in her students.

Knowledge construction. Constructing knowledge in the classroom does not just come from facts and books. That is what Samantha was taught anyway, growing up in Japan. When I asked her how she learned social studies in Japan she told me:

> I remember doing things in social studies. The teacher will say go for 30 minutes, come back in 30 minutes, and we were allowed to walk or run in the community. They gave us a chart and we charted things. We went to see different storeowners. It was just about the community it seems like. I remember just doing stuff.

Samantha's childhood memories of social studies transferred to her current beliefs and practices in teaching social studies. She understood the system that she worked in but also still felt very strongly about giving students meaningful experiences. It was easy to see the direct influence of her life as a leaner impact her life as a teacher. She said:

> Social studies has to be with other people in the community in the bigger broader sense. So there needs to be opportunities to see a person, or data, or do something and learn from the community outside of the classroom rather than just watching safari montage. That would be nice if someone like an anthropologist would come or a social study-ist will come and tell us about something. Or maybe a professor or historian. Have some type of person to come rather than just a flat video. Someone or something we can touch.

How did this all become a part of her practice? Samantha often shared that she felt she

was different and did things differently from the other teachers in her grade level. Examining the overuse of paper pencil assignments at the kindergarten level, Samantha disagreed and felt that there were other more non-threatening ways to get students to express themselves. Coming from a strong art vantage point, Samantha often weaves art or art activities into her daily lessons as both creative outlet and formative assessment (how she assessed children over time).

> So I do not do a lot of paper and pencil. Many times for example, if we are doing a story sequence of the beginning, middle, and end of a story we may do some type of drama. But I do not have a lot of evidence unless I record it. I have so many recordings on my phone and IPAD so it's not always easy to have because I erase and reset. I do not have tangible evidence. But in art, they can draw things that the kids cannot write. Or maybe they cannot say it, but they are able to draw it. I can then ask them questions and see their understanding in the visual arts…the reason I do a lot of visual arts is because we are required to show something and visual arts is one of the ways that is not paper pencil.

Allowing students different ways to demonstrate and share their knowledge is one aspect of critical knowledge construction. Had this teacher used only paper pencil responses to assess her students, she may never have had the chance to get a closer look at the students' true abilities. A student who may not yet be able to write in Kindergarten cannot be questioned on a blank essay. But a teacher can question a drawing that depicts the events of a story. However the idea of knowledge construction did not appear solely in how Samantha considered her assessments of the students. She also knew that in order for student to generate their own knowledge, they needed to have multiple opportunities in their lessons to do so. She described a unit she did that was cross-curricular and incorporated topics from both social studies and science naturally because of the nature of the project. Like real life, knowledge is constructed

across disciplines and not typically compartmentalized.

> One of the things we did was community mapping. We took children's street names where they live…so when we place their street names we painted it with green to show where the sugarcane was and where the houses were I would put a sticker. It was obvious all the street names that were named after tools or lesser objects were in the sugar cane and the street names of leaders and managers were already houses. The kids would question where the sugarcane went and who cut it. They felt sad that the sugarcane was gone. We had great conversations.

A simple lesson in street names suddenly thrust students into history, geography and cultural anthropology simultaneously. The spatial background knowledge students brought with them about their community (many walked or biked to school) provided students with a knowledge bank that Samantha was able to pull from to help her construct geographical knowledge with her students. Creating relevance in the classroom and making lessons directly relatable to student lives automatically spurs knowledge construction. The lesson went on to include her daughter, a geologist, as they took the class into the community to follow up with science standards to look at the type of rocks that made up the community and what each rock represented. Samantha was finally able to give her students the experiences that she had had in her youth and because she was not a native to the community, she was able to learn alongside her students. Samantha's dedication to appreciating differences in children and seeing their minds as valuable resource to learning allows her to incorporate a myriad of activities and lessons that challenges her students and reaches their different learning styles. Furthermore her innate tendency to learn alongside her students naturally places her into an inquisitive role, which she models for her students constantly. For her consistent efforts and execution in constructing and

de-constructing knowledge put her in the exemplary category for the guiding principle knowledge construction.

Culture integration. Having felt like an outsider multiple times in her life, Samantha knew how important it was to learn and appreciate other's cultures. However she saw the lesson as more than just appreciation and tolerance for future use, it was a lesson that would help her build a classroom community that would endure yearlong. She understood that the fundamental idea behind culture was not just topical, but it was also an underlying issue that allowed people to interact with one another. Therefore fostering good culture and cultural awareness in the classroom would foster positive interactions and relationships.

> If you do not build those strong values or teach them to be strong in who they are, if you do not have those things at the beginning of kindergarten, then you will hear them say they do not want to try eat different stuff, or someone is wearing funny clothes. It could go that way very easily. But if they developed all those understandings of culture, you know they will understand that it's more, there's a bigger world out there…just to build empathy to help each other and those kinds of things. I think that's the study of social studies.

Samantha often spoke to the rigid time constraints that were mandated by schools, districts, and states and requirements in other content areas that restricted time in social studies. But she also mentioned that when teachable moments in social studies topics would arise, she would not shy away from them. For the sake of the class culture, the moments when misunderstandings or culture clashes arose, they need to be addressed immediately to prevent biases and bad feelings for both teacher and student. Samantha also utilizes her understanding of student cultural differences when assessing behavior concerns in students. She discussed a young

girl whose culture prevented her from being socially accepted at first and it was the teacher who had to build that bridge for the students.

> I do have somebody who is from a very different cultural background. She has a hard time finding friends to play with because she plays very rough. It does not mean that she is a bad kid, just means she has different cultural learning and background. So we (the class) talk about that. That's the big thing that we are trying to do in the classroom. Is just to understand that everybody comes from a different place and we just have to accept who they are. If we do not like it then you tell them and you teach them how we like to play and so those are the big things they are learning.

Not only did taking the time to teach students to reflect on their peers and their cultural differences make life in the classroom more enjoyable for that one student, it also made teaching and learning more enjoyable for Samantha.

> Imagine if you do not take 10 minutes. Then tomorrow it will get worse. The next quarter I might have to take two days or maybe never be able to fix it. That's not good. I do not care if somebody came in to watch, I needed to take care of this because to me that is more important than doing the program. Those things have to happen in the classroom otherwise you could have problems everyday and I do not like problems. I like happiness and I love school. So I do not like those things.

A lesson that Samantha planned at the beginning of the year that she did not necessarily call social studies, was one that involved parents coming to open house. She took each students picture with their family member and then sent it home with an assignment to have students ask their parents about their name and how they got it. Later students would share their names and meanings with the class and put the picture and the information on a placemat for the students to

display in the classroom. It was an opportunity not just for the kids and parents to share and learn, but also for Samantha as she admitted to still learning much about the Hawaiian culture and language. The lesson was meant to reach the students on a deeper level knowing that their cultural background would have likely had some impact on the name they were given but also give them a chance to learn about their culture from their parents.

> Basically I want the kids to know where they came from what their name is and what it means. Somebody has given you that name. They carefully thought it was a good name for a child and what kind of person, whoever named you, wanted to you to become. So it has layers of deeper meaning to it. Especially this year I have a lot of Hawaiian names, I do not know what they mean. But they do have beautiful names and I want the kids to know that. When I asked them they do not know. They do not even know the difference between someone who is Hawaiian, Japanese, or Chinese. So it's one opportunity for kids to talk about their families as well as to appreciate what that is.

Though this was just one lesson on culture, it was a powerful one that also tied in student identity and how culture and identity are often inextricably tied. Samantha did mention other culture lessons and units that she implemented throughout the year but the programs she was given to implement for other content areas (Language Arts, Math) were more resistant to incorporating her cultural perspectives. Samantha's overall personality and beliefs allowed her to use her cultural lens throughout her daily practices, but the scripted programs seemed to be insulated against her better judgment. Samantha's cultural awareness of her students was apparent in how she manages her class, how she views each student's needs and abilities, and also in how she plans her lessons. Though the majority of her cultural awareness manifests itself in her management system and social studies lessons, her overall attitude and philosophy helps

her to demonstrate an application of that awareness to other content areas. Samantha falls in the fulfilled category for the guiding principle culture integration.

Dialectic theory and equity praxis. Knowing how our past experiences turn into our teaching practices is one skill that a teacher must have in regards to dialectic theory and equity praxis. Samantha was completely aware of her heritage and its affect on who she was as a person and a teacher. She attributed the development of her values and perspectives on growing up in Japan and actively practicing kendo as a young girl. Her family was strong in perpetuating tradition and history stemming from her samurai background and ancestors.

> I cannot ignore the fact that I was born and raised in Japan. It made me who I am… the respect is great because I think all those core values, the social rules came from and had lots to do with being in Japan. But my values also came from doing kendo for many years…kendo is a little bit different. So we give each other practice whether it is the teacher or person who has many degrees then the person who just started. We do not call it teacher and student. We both practice so we both bow and we give each other practice…so even in the classroom I always tell the kids thank you for teaching me, I learned so much from the kids especially being in a kindergarten classroom.

Samantha's reflection on her past and how it affected her current teaching practices illustrates a deep conscientization of self and how her beliefs inform how she interacts with her students. She applies this clarity of self to all her lessons, not just social studies, and it fosters more equitable interactions of teaching and learning rather than only authoritative. The programs she was expected to implement often instigated the authoritative style of teaching. However Samantha could see that although there were many wonderful things about the programs, it also lacked in its approach and was not necessarily culturally aware of the students needs, leading to a

negative effect on understanding and retention of information.

> Wonders (language arts program) is important but I was kind of laughing because we do Wonders and many kids don't get it and that's why we have to do RTI. It's not working obviously. Especially kindergarten we have a good chunk of kids who are in red (urgent attention) and yellow (intervention). So if they cannot get whatever we're trying to teach using Wonders, is it wise to reteach the same thing the same way? It probably won't work.

Acknowledging the benefits and drawbacks to the Wonders, provided Samantha with the focus she needed to continue applying a program she was not overly fond of while simultaneously realizing that there was more on her part that needed to be done. Samantha's reflective nature permitted her to take the cultural perspective and see how limited scripted programs could be. Rather than narrowing herself to only the lesson provided by the basal text, she opened up her teaching to include multiple modalities and assessment measures to support what the Wonders program was lacking. Samantha always kept at the forefront of her planning the ultimate goal for teaching.

> We have to work together to the betterment for our students. I have a feeling as a teacher I'm committed to give whatever I can do to make them the lifelong learner, a better person, or that hopefully academically they will be on grade level. That is what I promise my parents, that is what I'm going to do. The best that I can do…hopefully the work they have to do is meaningful and not meaningless.

With each day Samantha learned from her students, but she learned lessons from interactions with adults as well. Her constant dialectic with her administrator whether it be asking questions or making a request for her classroom Samantha reflected on these interactions

and they often further informed her teaching practices.

> I make mistakes all the time, you probably noticed that too. You notice that Sanford (principal) always picks on me. But if it's something I care about then I do want to know and I want to hear from that person not just somebody says. So maybe that's why he also picks on me… So I do not really care if my lesson messes up. Oh well, maybe next time I'll do it better. So I like messy.

Seeing that her constant questioning would often incite some ridicule (playful and serious) from her administrator, Samantha still reflected on the fact that she was not afraid to make mistakes or learn from her mistakes. Especially when she was trying to accomplish something she cared about. She did not apologize for her errors, she learned from them. Samantha has ideological clarity on how she became the teacher she is today. She uses her beliefs as a lens to view all that occurs in her classroom so that she can provide a learning environment suitable for all of her students. She reflects on dialogue with her administrator to further understand why she did things they way she did. Samantha then falls into the category of fulfilled for the guiding principle dialectic theory and equity praxis.

Power and hegemony reduction. To reduce prejudice and bias in a classroom of 5 year olds is difficult when they have trouble seeing past their own wants and needs. It becomes further complicated when the teacher herself has yet to lift the veil to her own biases. Samantha though very culturally aware and sensitive to student backgrounds had a moment in our discussions where she recalled going to an anti-bias professional development and had no idea how many biases she still held.

> I did not know that I am biased. I hope I am not but you know sometimes as a teacher you see the kids and think oh he is being fed by a parent in the cafeteria and think oh he

> is Filipino. Or you make a kind of comment like whoa, that Japanese mom you better collect data on her child because she is Japanese. That kind of comment or idea not even thinking about it… I shared with my grade level and they also said they did not know that they were being biased. But you can understand a child especially children who are young without first understanding their culture and background. So we can learn from each other or we can be biased. So now I think about that before I judge a kid. Instead of judging I try to not judge. Try not to judge and try to understand, try to study, try to look, and try to talk to parents. So I think that helps.

Recognizing her biases led her to become more empathetic and helped her to continue to see how important empathy was to instill in her students. Being able to see beyond five-year-old egocentric beliefs towards caring and compassion for others was a great first step for kindergarteners to take towards prejudice, bias, and stereotype reduction. Samantha wanted her students to know that people were different and that is okay. She also feels that catching students at a younger age to address complex issues is easier than waiting later to address them in the upper grades. She began then, talking to me about a homeless student that she had in her class. She challenged the idea that young students in her class could not address or understand deeper societal issues. She shared with me how understanding her students had been when they were forced to look at the very different types of homes the kids came from.

> I had a homeless family this year, full on lived in a tent homeless. The five-year-old children they do not know. They do not have any shame. She will say we are homeless or we live in a tent loud so people can hear her. She has no shame on that. But the brother who was a little older he would not speak about it. He would say no we are fine and living in Ewa Beach.. I did have a book, it was a homeless story. And she would say that

> is just like her house. The other students thought it was cool. Everybody thought it was cool to live in a tent. To them it's not that different because she comes to school just like them. They live in a house she lives in a tent, so what. It's easier to influence kindergarten than in fifth grade because when they're older then they feel shame.

Sometimes addressing complex issues at a young age is easier than when a child is older. Young children have not yet had major stereotypes and stigmas take hold of how they view others. Samantha used this lesson to introduce her students to a larger world of empathy an understanding in the hope that they would take that knowledge with them as they got older. But she did not only teach the students about putting themselves in other people's shoes. As a parent and educator Samantha always tries to encourage that kind of thinking in herself when she encounters parents and families. Especially when the student either was a difficult behavior case or the parents themselves seemed uninterested in their child's education.

> From where I'm standing it seems like they do not care. They will not check their mail, they do not sign the papers, and they do not help, they do not check. To me that's horrible from where I'm standing, but they love their kids just like I love my kids. That counts for something.

Seeing her students be so open-minded to one another reminded Samantha that every child is somebody else's treasure. And while some parents on the outside appeared to be doing less than their potential, Samantha tries to maintain a level of understanding. Samantha is able to identify some of her biases that have been unbeknownst to her for so long. And she uses that lesson about her own biases to further fuel her desire to teach her students to be unbiased. As mentioned earlier when discussing the root of Samantha's philosophy that a teacher must be a learner, Samantha stays true to this idea by circling back around and taking what she learns from

her students about being open-minded when providing empathy and applies this open mind to the parents. However because Samantha is able to discuss larger societal issues, but did not couple them with community action projects or inquiry activities where the students could participate in real solutions to problems the power and hegemony reduction remained more in the theoretical space in her classroom rather than the application and practice. Samantha then falls into the partially fulfilled category for the guiding principle power and hegemony reduction.

Empowering classroom. To empower students in a class, the teacher must first believe that they should be empowered and given equitable rights. Too often students have been pigeonholed into a specific letter grade (MP for a student who meets or DP for a student who was still developing) and they identify with that grade assignment. The emphasis put on right or wrong becomes the only reality for some students and they have fallen in line behind the teacher rather than be guided by a mentor. "They (the students) are kind of used to doing it wrong. People saying they have to erase it (their work). That is how they are treated all the time by authority." Samantha however believed fully that students should have a sense of ownership of the class. That they should not feel like patrons in her class, but members of a classroom that belonged to them all. The idea of relinquishing some authority could be viewed as scary or even dangerous to the learning environment. But authoritarian classrooms often lead to punitive feelings and consequences fostering a meritocracy rather than a democracy.

> I think a lot of people fear chaos. I just know for my colleagues that everything has to be orderly. If their kids are standing up and doing things on their own they see it as a sign of not managing kids. But I strongly disagree. I like kids walking around the classroom looking for resources, going around the room finding words from the word wall and things like that…kids kind of know the difference between it. They think it's not just

> Mrs. Medearis' class, it's my classroom too. They feel they actually have a voice. I think to get to that we have to choose a give-and-take relationship.

It was apparent in the artifacts around the room that student voice was being heard and shared. In her lesson plans she focused her social studies units throughout the year on student needs and interests. The gallon-sized bottles of paints with easy to use pumps were a stark contrast to the pint sized bottles unseen in most classrooms that were hidden under sinks or closets collecting dust. Her aquaponics and garden that the students worked on where each student staked a claim to the thriving plants, regardless if that had been their original seedling or not. The irresistible monarch caterpillars that her students brought into the classroom from the crown flower tree at recess were now climbing with reckless abandonment all over Samantha's desk as we chatted. It was obvious that Samantha had given her students a voice and they had a mutual respect for each other, but how did she foster such positive relations between the students? She used art as a vessel to carry them to a place of caring and acceptance.

> I do not clean up, the kids clean up. So that's one way I can tolerate it (art) I guess. We do a lot of giving each other feedback. There is nobody thinking that you did it wrong because there is no wrong so that's one of the things I love about the arts too…They love it and they never have anything bad to say like a picture is ugly. Even if the picture is not that nice they will say they like how they painted the sky or something. They always have something nice to say about other kids. I don't know how that happens, but with art I guess because the value is different…art does not have a rubric. There is not right or wrong so they enjoy it and I think that's important.

Giving over a part of her authority was not a challenge. Samantha who came from a kendo background that always taught the artist that the practice was mutual, she could see that

the art of teaching and learning is a two-way street. Although she gives the students knowledge and skills, they give her practice in teaching and taught her things as well. How Samantha got her students to embrace positive relationships with one another was a bit trickier. For that she used art as a pathway to building confidence and creating a caring and compassionate space for the students. Samantha's appreciation for what she could learn from her students as they learned from her made it possible to foster a safe environment for them all.

> They (students) surprised me and they tell me things like if I do a lesson or their reaction will teach me something. There is always something to learn from each other. So as the teacher I am not just there to teach, I think I am also learning. I think those things came from the marital arts. Those things are very important I think.

Samantha falls into the category exemplary fulfillment of the guiding principle empowering classroom.

Critical-non-critical and unity-diversity continuum. Samantha often exuded characteristics of humility when asked about her teaching, an acquired trait that further compelled her to become a lifelong learner. Always feeling that she had so much to learn and that she was never doing work that was good enough she constantly pushed to educate herself any way that she could. Though much of Samantha's philosophy and practices embodied critical and multicultural pedagogies, she never viewed herself as someone who ultimately upheld in its entirety, the ideals of CMC. However her actions continued to disprove her theory.

> The way I see it, it is easier to teach children kindness rather than teaching them not to exclude somebody…rather than focus on do not be mean to somebody, be kind. I wanted her (student) to do something rather than not do something else.

She argued that while she did agree with fostering CMC in her students whole heartedly,

she was not the exemplary teacher and that she was still striving to embody it. At times she even admitted to feeling disappointed in who she was becoming because of the programs she was implementing and that she did not want to become only a teacher who taught from a book. She wanted creativity and freedom to continue to exist her in classroom but that there were constraints making it difficult to do so.

Samantha fell predominantly in the fulfilled to exemplary categories for the Principles of Critical and Multicultural Pedagogies: Rubric enforcing the idea that she had been able to implement critical and multicultural pedagogies into her social studies teaching practices. For the unity-diversity continuum, Samantha was placed on the diversity end of the spectrum due her vigilance to applying sensitivity to student culture and background in every aspect of her teaching. Her own unique background paved the way for her to appreciate the underlying affects of culture and thus she instilled in her students the same mentality. For the critical-non-critical continuum, Samantha fulfilled the expectations for the critical element for almost every guiding principle. Her philosophy behind teaching and ability to put her beliefs into practice placed her on the critical end of the critical-non-critical continuum. This would place Samantha in the top left quadrant of critical-diversity.

Case 6: Lana. Lana is a fourth grade teacher at a public school in the state of Hawai`i. She was born and raised on the island of Maui and experienced all of her schooling in the Hawai`i public school system. She has been teaching for 16 years, some of which she also spent as a resource teacher for the state. She has her bachelor's in education and is full Japanese. She attributes a lot of her exposure to different cultures to growing up locally. Especially growing up in a community that was predominantly Japanese and Filipino, she shared that much of the culture was to put education first and hard work was a given in the community. Many of her

friends often invited her to enjoy Filipino foods and traditions and so she was able to immerse herself in their culture. The positive experience of learning someone else's culture made it easier for her later in life to do the same with others.

> Back then in our neighborhood Filipino and Japanese families were very much hardworking, supported education, wanted their child to have the best education so on and so forth. So we were basically brought up in a culture where you go to school and you do not get into trouble. If you get into trouble everybody finds out and your parents are going to find out because someone is going to tell them. It was very multicultural. . .so just very well rounded, very healthy as far as being exposed to different ethnic groups and learning to appreciate differences.

However even though education was highly valued in her community, Lana shared with me something interesting that I believe affected the way she has taught over the past 16+ years.

> When I was growing up all the girls, the good girls, either had to be a teacher, secretary, nurse or something like that. Nobody told me I can be an engineer. Nobody told me I could own my own business. Those thoughts were not even in my head at the time. It was so stereotypical that it was pretty sad. When I look at my mom's generation yeah, all the females were nurses, teachers, secretaries and I am like what the heck?!. . .but because I grew up so brainwashed I thought education was the only thing…but I got lucky. I think it's (education) a calling, I really do. Especially now I think it's so hard right now that it really has to be something in you. It has to be something about you and how you feel about working with kids because if that's not there you are not going to make it. It's just too hard.

Lana impressed me with this realization because she took the negative idea of being

pigeonholed into specific careers at a young age and slipped her perspective of it to become a positive. Saying that she was lucky to have fallen into teaching, even though the circumstances that landed her there were less than favorable, revealed to me that she was going to end up revealing some amazing things about her practice. I was not disappointed after getting to know Lana and her teaching more intimately. It was not until later that Lana however, made this connection that she had been given minimal career options as a young adult. She did not express any anger about the situation but rather internalized this experience by focusing most of her efforts in the classroom towards helping students to make connections for themselves and to be open minded to anything.

> I had good teachers and yet they still told me stuff like that (do not need to be good at math) because they were probably brainwashed too. I could have been making millions by now! That's why I cannot see a teacher holding the kids back. Until someone exposes you, until someone opens your eyes and shows you the possibilities that are out there, you don't know…You don't know what's out there for you to take advantage of and I think as kids they have just got to be taught to believe they can. That's all it is.

Lana's ability to turn her insight in education into a positive outlook for her students has allowed her to safeguard her beliefs and teaching practices even throughout the most trying situations. Her dedication to making connections for students can be seen as a common and recurring thread throughout the analyses of her teaching practices.

Knowledge construction. Keeping with the trend of teachers who promote knowledge construction, Lana also found herself playing the role of guide and support rather than dictator. She perceives her position as one that is meant to support students in their development rather than control the outcome and she never wants to impart he personal ideals or beliefs onto

students like so many teachers had done to her long ago.

> I think I like to perpetuate the idea of us being lifelong learners, so myself included, and the kids, I want to encourage them to seek out information and use whatever they learn to help them be successful in life. When they grow up to go to college, to be career ready citizens in whatever they endeavor to do. My role is to support their learning, provide whatever assistance and support what they need to basically open their minds and try to help them become well-rounded individuals.

When it was time for Lana to think about her teaching, she understood that it was not about giving the answers to the students but rather giving them skills and opportunities to seek out answers for themselves.

> It's not me necessarily providing them the answer. It's me getting them to try and be able to formulate what they think they might have done, decided, and why. Then try to put them in a situation where they kind of experience that.

Lana recalled hearing about a group of students in Waianae who attempted to simulate a boat navigation trip. They imagined that they were going on an expedition and they had to problem solve all the necessities they would need to bring with them to survive. This intrigued Lana because although she was an upper grade teacher, she thought similarly to the lower grade teachers where she believed strongly in the use of different modalities.

> What I feel is that they (students) cannot just read a book and get information from that. Yes, we do need to read and we do practice reading, but there are just certain things that I think you have to experience somehow. Even it if is on a small scale, in order to be able to put yourself in a place where you can appreciate or can at least come to an understanding of what it might have been like. I think just somebody telling you or

reading a book just does not cut it.

One example was when she recollected a lesson as a 6th grade teacher. Her class had read *The Giver* and they needed to fathom what is was like to live in a "perfect society." The students had a debate in which they invited parents to join in to discuss the pros and cons of a "perfect society." The students, having had the chance to construct knowledge now from the book, class discussions, and the parent debate, then created a collage of the reasons why there should or should not be in existence, a perfect society. With so many avenues to acquire knowledge students had no choice but to synthesize and draw conclusions on their own. Together with the teacher and parents they were able to construct and de-construct knowledge to make informed decisions for themselves. An ideal directly tied to CMC.

One issue that often blocks knowledge construction is the idea of compartmentalization. Students who had become so ingrained in the process of going through a school day that cycle through each subject individually were baffled when they were asked to combine skills from different content areas. Lana however, knows that in life things are not so. She pushes students to work cross-curricular in an effort to make connections between what they learn, and more importantly to prepare them for the real world.

> So I tell the kids, we're going to read in science because realistically in the real world why do you read? Most times you do not read for the sake to read, you read to find out information. You read whatever it may be. It is not an isolated thing and the same goes for math. We say that to the kids, but we still compartmentalize so how can we expect the kids to see it?

Lana often creates lessons and units that forces students to experience things that they might encounter in their lives. For example she created a scenario once where the students had to

imagine there had been a major radiation blast and the resources available for survival were limited. They had to decide how they would ration food, who would get food, would they all decide to perish because there was not enough food for all? Would they kick people out and hoard the food? This activity required the use of math, logic, science knowledge, reading and writing. But most importantly it required the students to come to their own conclusions.

> The purpose is not for them to actually have to come to a decision. It's the process of how you reflect on your values…so who they are starts coming out and affecting their decisions and it's making them aware of that. That every time you make a decision, things about you come into play. Even my fourth graders can do that.

Lana's personal endeavor to play the role of support and guide rather than lead or authority, allows her students to take knowledge, construct and de-construct it, and come to conclusions based on their values. She remains vigilant in believing that experiences and modalities are at the heart of how students learn and provides her students with many opportunities to learn from her and each other while reminding them that life was similar to the simulation: messy, comprehensive, and often very confusing. Lana saw the importance of integrating multiple resources when instructing her students but she also saw them as one of the most important resources of all. For all of these reasons, Lana falls into the exemplary category for the guiding principle knowledge construction.

Culture integration. Lana draws on her experiences growing up to guide her in teaching students about cultural awareness. She describes her upbringing as healthy and well rounded in regards to culture, and being that she teachers in Hawai`i she wants to promote the same type of experiences for her students. She understands that living in Hawai`i is often a blessing and a curse in regards to culture and ethnicity. She wants her students to share in the positive

experiences with culture that Hawai`i offers rather than the negative ones.

> Then there's the argument between whether they are a melting pot or a salad bowl. We have so many cultures in Hawai`i but have we truly embraced each other's culture? Or is it just many cultures that are simply existing together in one place?

Where Lana could have taken the safer approach and had students complete a project/presentation about their culture and share with the class, she instead decided to make the topic more critical and expose students to the idea that everything in Hawai`i was not always harmonious and that real problems arose from cultural differences where tolerance and acceptance were not shown. By providing students with the open-ended prompt and the choice of melting pot or salad bowl, the students were required then to bring in their own knowledge and opinions regarding culture in Hawai`i. Furthermore, by having students share their own background knowledge Lana was able to provide multiple perspectives, the students' perspectives, to illustrate the idea of stereotypes and biases. Culture was not only a standalone topic in Lana's class. Her belief that culture was infused into the way we as humans interact and treat each other shines through other topics as well. When doing a history unit on Ahupua`as (land division in ancient Hawai`i), Lana tied the history of the land division and caste system to culture as reminder to students that what might have seemed foreign or strange to them, was motivated by a reason, a tradition, a culture. The following quote demonstrated how Lana was able to infuse culture in a history topic using culture as a vantage point from which to understand history rather than just an independent topic.

> The causes of how their (Hawaiian) culture and their thinking affect what they did in their lives, or how they did things in their lives. Because everyone, every culture has similarities but at the same time every culture is very different too. Or every group of

> people are very different…a lot of times that was reflected in their traditions and their cultures and why they did things the way they did.

Lana did not end the discussion there. She created a simulation where students were assigned various roles in the ahupua`a and they had to carry out these roles in the classroom throughout the day for roughly two weeks. It was an experiment in classroom management that simultaneously allowed students to live the lives of the ancient Hawaiians to gain a better understanding of the culture. Only then could they honestly discuss and critique the ancient Hawaiian culture. Lana felt that in order to understand history, her students had to understand the culture behind each historical event or era. Without that understanding the students would just be memorizing facts, losing connections and relevance to their lives.

> I want them to understand that any group of people have reasons for doing things. It's a matter of looking at why did they do those things that they did. Are we doing things without thinking and therefore causing a different outcome? Maybe an outcome that is not positive?

Students were put into roles similar to the social stratification of the ancient Hawaiians. Chiefs were in charge of the majority of the class. Kupuna were in charge of working with and keeping the princes and princesses to the Ali`i in line. Maka`āinana were set and assigned jobs in the classroom. Students were not even allowed to eat with each other if they were royalty or common. If the students fulfilled their roles well, they were awarded with classroom money. Over time she saw that the class began to run itself as she reminded them that once they had their roles it was up to them to keep the class in line. If it worked for the Hawaiians after all, it could certainly work in their classroom. After her students completed the simulation and they debriefed, it was revealed that not all roles were as glamorous as some had originally thought.

> It always happens, Murphy's law, my quietest, shiest, brightest students gets randomly assigned chief. I had to always shout at him, hello chief! When the other students were getting out of hand. He was giving me a look that was questioning why did he have to do this! So even debriefing that, the Hawaiian monarchy or any country where there was a monarch. What if you do not want to be the king? What if you are not cut out to be the king, what then?. . .or even the Kupuna was not having fun because my most wonderful student (being sarcastic) had to take care of the most talkative princesses and he was supposed to be in charge but he was the worst one!

Weighing out the pros and cons, the students then realized that the caste system was not what they originally thought. That there were some things that they felt were very well thought out and successful, and then other parts of the system (like any social stratification) that was flawed. They even seemed to come to terms with the idea of kapu (beheading for breaking a law) as it was useful in preventing law-breakers within the ancient society. Though Lana enjoys the learning and growing that this simulation provides her students (and moments of hilarity for herself as she watched them figure out the system) she always has the bigger picture in the back of her mind.

> I really try to focus on the big idea, the umbrella idea versus all the small things. So I understand the small things are enablers and they are important, but that's not my focus. My focus is on the bigger picture and I think that's just because that's how I am in general. I look at the bigger picture right off the bat.

For the culture lesson, the big picture was getting the students to see how the ancient Hawaiian culture simulation tied back to their own lives. Making the connection and finding relevance for her students and giving them the chance to draw critical informed conclusions

rather than making snap judgments.

> It's important to tie this (ahupua`a simulation) back to when we talked about how you should not judge a culture until you really get engrained in that culture. Until you can really understand that culture or know why that culture is the way it is, who are you to judge and say that this culture is bad?

Lana wants her students to begin to empathize with people from other cultures to minimize negative interactions between different culture groups. She wants her students to see diversity as she sees it, as a resource, an asset, and a good thing to be a part of. Lana readily taps into her students as resources on multiple occasions and often utilizes multiple cultures to teach larger topics or issues. Her perspective that culture is always an underlying issue to human interaction in general allows her to use a culture lens when planning her social studies lessons and leads her to use that same lens when planning all other content areas. Lana falls into the fulfilled category for the guiding principle culture integrations.

Dialectic theory and equity praxis. If I were asked to come up with a description or word to describe Lana, I would immediately go to the words self-aware. Lana was very clear on who she was and what she wanted for her students. As stated in the culture integration section of her bio, Lana self-assessed by saying she knew she was a big picture person. What was not mentioned in that same quote was that she quickly followed that statement with knowing that characteristic set her apart from other educators. That because she was a big picture thinker, Lana was often alone in the way she practiced or at least one of the few who were teaching the way that she believed social studies should be taught. When I asked her what she felt was the point to social studies she responded with:

> The big ideas of social studies are important because it kind of addresses this whole thing about learning to have tolerance and empathy and respect for different cultures versus seeing the other culture being different as also being a bad thing.

Though Lana knew that there was molecular content (facts, skills, topic specific standards) to consider, she never once felt that those things alone made up the social studies content area. They were used to make sense of and reveal the bigger picture of social studies. Lana's clarity of self and of teaching continued to stem back to her own experiences as a student. Knowing that she did not want to restrict her students as someone had once restricted her, she knew that even those teachers who had good intentions could cause harm if they were not careful.

> Watching that you are not causing more damage or more harm. When we teach the kids, we have to be aware that their parents are teaching them certain values, certain beliefs, which we may not as educators always agree with. But at the same time it is not our job to put down what their parents are pushing on them and make them feel bad about it. It is tricky and there is a fine line in terms of what you are doing and what you are trying to teach.

Lana has an unusual ability to see beyond her impact on her students learning and through to her impact on their well-being. She is fortunate that someone else's misplaced intentions did not lead her down a path to confusion and misery, but she also does not want to be the cause of her students' dissatisfaction and defeat.

> Like I said, I was just fortunate that teaching was my calling. But what if it hadn't been? I think I would have been, to tell you the truth, upset that nobody ever told me or encouraged me to look at other occupations and possibilities.

The idea of do no harm often gets forgotten because most teachers do not even think about their subconscious beliefs and actions that enter their classroom and how it may harm their students. Why would a teacher think about those things, if it lived in their subconscious? However Lana's past experience with good intentioned teachers who unintentionally cut her career options short allows her to see past the practices she is cognizant of and to keep a close eye on the subliminal messages she was sending to her students due to her strong beliefs.

> I constantly ask myself okay, what is my belief? Is my belief affecting them or am I imposing my beliefs on the kids? Am I encouraging them to question their beliefs or what their parents' beliefs are? Also, what if their parents' beliefs are not their beliefs either? Do they realize it?

Lana's example with the incorporation of parents in her sixth grade Giver debate over perfect worlds is just one example of how she recognized the impact of values and beliefs and that there were many stakeholders that needed to be given a voice. Another example was her regarding the radiation that affected a population. That activity was laden with the use of individual values and beliefs and Lana had to be aware of her own values as she guided her students through that process. With all of those wonderful connections and relevant ties back to the students' lives, Lana still thought to the future. It was not enough just to get them to try to imagine a world beyond the classroom, but to retain and apply all that was given to them when they were older and wanted to start making a difference. "I am always thinking about why do they need to know this? What am I going to do to connect it all so they end up still thinking about this two years from now?" Lana's clear understanding of who she is as an educator and how she arrived at that place provides her with adequate reflective skills to apply to her daily practices in social studies. Her dedication to recognizing the affects that her own values, beliefs,

and biases have on her students makes those reflective practices exceptional. Lana falls into the exemplary category for fulfilling the guiding principle dialectic theory and equity praxis.

Power and hegemony reduction. Many view social action as tackling a community or societal issue by taking an informed stance and they actively searching for a solution to the problem that would benefit the greater population. However, there is also the possibility of taking action in the classroom community as a preventative measure to cut down larger societal issues that may currently exist. Lana did not share with me as many examples of how her students went out to address lager community issues, but she did provide an instance where the students were asked to discuss equity issues regarding society, past and present. She wanted her students to have the general understanding that discussing culture was not about getting them to love or embrace every culture they come across. Rather it was about recognizing differences and realizing that though you may not always have love for that culture or their traditions, you should at least empathize and respect them. Lana shared with me a discussion she had with her students in an effort to break down their judgments regarding ancient cultures.

> I told them (students) it's very human nature and it's very easy to make judgments. For you to say the ancient Greeks threw their babies off of cliffs was brutal or it was severe that Hawaiians sentenced you to death if you got caught stealing food or whatever it may be. But you have to think about why did they do it like that? Why did they treat it so harshly? So when we went back to ancient Greece and talked about Sparta the kids were like "what?" but I told them they had to understand that Sparta was one of the greatest Greek city-states because they were a warring state. So I try to teach them that every civilization and every culture is going to have things that can be viewed as negative or shocking but you have to try to understand and learn why they set it up that way.

Addressing equity issues and biases by looking at past societies was one way that students could examine opportunities related to class, gender, community and so on. Comparing the ancient civilizations to the present societal norms gave students the chance to reflect on the imperfect system that existed in their lives and to begin thinking about how to make changes in the future. Lana always wanted her students thinking about the future, and how what they were doing in the classroom was going to one-day lead them to make decisions for everyone in the world. Lana felt that students needed to realize the impact that they had locally, nationally, and globally. When discussing a science lesson on trash and tsunamis, Lana brought up the issue of a large trash pile out in the middle of the ocean that could have eventually landed up on a beach somewhere; maybe their beach. At first the students did not make the connection that the trash concerned them because it was not visible, it did not immediately impact their lives. That's when Lana decided to make it have a direct impact on them.

> It's about getting them to see how everything is going to affect you and it is up to the next generation. So what are you as the next generation going to do about it? How are you going to start thinking about what is happening?

Having students look critically at their own values, beliefs, and biases and how they might impact their understanding of cultures and society has started a process for Lana's students that they will hopefully carry with them as they gain more skills towards CMC. Lana does a good job of starting the process of reducing prejudice in students but she is still working towards showing more action and in the community. Taking all the wonderful things that the students learned in their simulations and applying them to real world situations. Lana falls into the partially fulfilled category for the guiding principle power and hegemony reduction.

Empowering classroom. In a democratic classroom, the teacher does not see him or herself as the all-knowing authority, but rather an equitable partner held to the same standards of integrity, responsibility and consistency as the students. Lana provided many examples of tremendous lessons that provided students with a sense of empowerment and voice but more importantly she held herself accountable for the lessons that she preached.

> So if I am saying I do not want to think about where they (students) came from even though I tell them it's important to understand where others come from, then again it's like saying I want you to appreciate other cultures but I am not appreciating your culture. I am not recognizing your culture. So it's trying to have consistency in what I am trying to get them to appreciate and value along with what they already appreciate and value…so the actions are consistent with the philosophies.

Being accountable for her own actions showed that Lana saw her students as reciprocal partners and she did not think it fair to keep them to a certain standard without first sticking to some on her own. When discussing the knowledge construction principle, it was revealed that Lana is a firm believer in playing the role of support rather than leader. She often describes herself as assisting the students in their academic journeys making the practices in her classroom more student-centered versus teacher-centered. By placing herself in that role, Lana is opening a pathway for an empowering classroom where student voice is not just heard, but appreciated and encouraged. The ultimate example of dedicating a portion of the class to student voice was Lana's great desire to take time away from all the school mandates and structure and give freedom true freedom to her students.

> I would literally sacrifice a day and say, today I did not plan anything. Tell me what you want to learn from me, from the computer, from a book. What do you want to learn

> today? What do you want to do? You can choose to just sit and talk all day, or go outside and play. What do you want to do? I would literally let them do whatever they wanted and then have them extrapolate the end result. Would they want to do that (play) everyday for the rest of their lives? What would their lives be like if they did?

Lana's passion to give her students voice may appear extreme to some, but her desire to give her students real freedom and choice would empower them to make real decisions that would affect their well-being. Lana's students were undoubtedly given a voice in her classroom not because she felt it was fair, but because she wanted to hear their voice. She does not want to stifle their ideals or impart on them her beliefs. Lana wants to support her students any way that she could and that includes being accountable for her own actions while still holding the students to high expectations. Lana falls into the fulfilled category for the guiding principle empowering classroom.

Critical-non-critical and unity-diversity continuum. Lana's general outlook on the basic premise of teaching naturally guides her towards practices that take into account student background and needs.

> My biggest work as far as what my goal is to help make connections for them. So for them to learn to connect to themselves, to connect to other people, to connect with what's happening in the world because I feel like I cannot really tell them what to believe, what to achieve. But if they get good at making a connection, for example if they can watch something and it makes them think, it just opens up their whole mindset and willingness to learn things. I think from there when you can learn to connect to people then that's when you can truly learn to try to be empathetic, try to be compassionate.

Being so student-centered allows Lana to impart multicultural pedagogies into more than

just her social studies teaching practices, but to her overall teaching practices as well. By constantly drawing on the students as a main resource for different lessons and activities, Lana's instruction is often driven by the student's own knowledge and experiences. For this, she was put on the diversity end of the unity-diversity continuum.

Lana's style of teaching through meaningful experiences and her constant desire to make connections for her students generates activities in her classroom that pushes students to become aware of equity issues, discuss their values and beliefs, and promote a conscientization in the students. Small scale simulations give students the chance to examine how they perceive their world, what judgments held them back from understanding it, and what knowledge and questions were necessary to make informed decisions. Lana was put on the critical end of the critical-non-critical continuum. This would put Lana's teaching practices in the top left quadrant of critical-diversity.

Case 7: Monica. Monica is a fifth grade teacher at a public school in the state of Hawai`i. She was born and raised in Hawai`i and all of her schooling was experienced through schools in the Hawai`i public school system (primary, secondary, tertiary). She has been teaching for 16 years and has her Master's in education. Monica is also currently going for doctorate in education. Monica is a nissei, or a person who is a second generation to live in Hawai`i of Japanese decent. Monica grew up over a fish market where she first experienced her love for learning.

> So I grew up over a fish market and that was my playground. The whole fish market was just where I learned stuff. So I learned a lot of things about fishes, not how to cook it but for example the lateral line. I worked in this store and so the lateral line is the ears. They do not have ears right, so they go by feel, by vibrations.

That real world experience that Monica grew up made learning fun, made it real, made it come alive for her, and she quickly became more inquisitive as her love for learning grew. Ironically she also stated that while she loved to learn, she hated school. The school-based learning was different from the learning Monica did at the fish market. It was not hands on and it was not stimulating her mind. Monica's need for meaningful experiences to learn, eventually carried over to her teaching. It was apparent that her love for experiencing knowledge in learning shone through in her teaching when I questioned Monica about her teaching philosophy. "I think that kids learn by doing and so that's how I like to teach. So my philosophy really is to teach the kids through some sort of interactive learning. So most of my lessons are geared towards that." The fish market was more than just a playground full of knowledge, it became part of Ashley and her special place. A place that she would identify with, a place that whoever wanted to know her more intimately, would have to get to know as well. Her connection to that place also followed into her profession and she soon began extrapolating the special "place" that resided in the hearts of her students. Wherever Monica went to teach, she investigated into that community to get a better sense of where her students were coming from. Knowing that "place" had such a profound impact on the development of her own beliefs and values, she knew that it was the same for her students; or that it should have been.

Knowledge construction. Monica knew that to construct knowledge, students needed more than just facts. They needed a thread to tie those facts together. That thread was the underlying concept that was relevant to the students' lives. Monica put the idea of the underlying issue versus fact memorization into perspective when she spoke about a social studies field trip she had taken her kids on to the Judiciary Center. Her students had read about the center beforehand and given time to talk in general terms about it, however when they finally arrived

they were unable to share, discuss, or reflect on the Judiciary Center at all. Monica realized right there that the reason for her students' lackluster attitude on the field trip was because the information was not meaningful to them.

> The point of the lesson should not just be teaching about the facts. It is to teach them life lessons. I mean yes, they should know the history, but why do we need to know our history? So we do not make the same mistakes.

That's when Monica decided to go back to learning about the students and their backgrounds. By understanding their background, Monica knew that she could then understand what would make the lessons relevant to them. Knowing very little about their community, as she was not originally from there, she wanted to learn about it. Unfortunately the kids did not have much information to share with her. So she decided to take them out of the classroom and find their place in the community.

> We did a community walk and the purpose of that was really to understand their history of their community. Of course it goes back to place-based learning, but the whole concept of it was to understand where they had come from. So we went on a community walk, we learned about a whole bunch of stuff about their community and we had guest speakers. But one thing that made me stop and think was when we went to the mansion that was rundown. So we sat there and talked about the history of this thing and what was it like. The biggest to the kids was why if it was so important, did it look like that (rundown) now?

Monica aided in her students knowledge construction by providing them with multiple experiences to learn about their community. They could have went on the internet and perhaps talked to a few teachers on campus who were also from the community, but instead Monica took

her students out into their own community and had them view it with new eyes: curious eyes. Also by having speakers come from the community affirmed in her students mind that the community did have a wealth of resources and that those resources needed to be tapped.

Another memory Monica shared was from her time spent teaching sixth grade at a different school where students came from farmlands. It started with a sixth grade topic surrounding Egyptian irrigation and Monica soon gleaned that although the students lived in a farming community they were not familiar with irrigation systems. Similar to how Monica took her fifth grade students on the community walk, she had her sixth graders look back at their own community and share its history. Once again like her fifth graders, they were unsure and did not know what the farms in their community were growing. The class soon learned that many farmers were growing watercress and shortly there after they learned what watercress was. The students started to get excited about their newly gained knowledge and decided as a group to start an aquaponics in their classroom. Taking over the aquaponics project the students soon learned an important lesson in growing watercress.

> The thing about it is the kids didn't know that was a watercress farm (in the community). So we went there and it inspired them to talk a little bit more about irrigation and that stemmed back to the text (Egyptian culture) and not understanding what that culture was or what irrigation was. So we brought it back to that and so that's where we started aquaponics because they wanted to grow watercress in their school. Then we planted it and we found out uh-oh, watercress needs running water…so if you're asking me what type of tools I used regularly, I wish I could tell you but activities I create again always goes back to where the kids are at.

Monica's commitment to a student-centered approach not only insures that her lessons

were engaging and relevant to her students, it also provides them with opportunities to construct knowledge based on their own lived experiences. The information they are asked to understand is no longer just a history lesson in a book, but rather a larger lesson on culture that takes them out of the classroom and brings them back again. Monica falls into the exemplary category for the guiding principle knowledge construction.

Culture integration. When discussing social studies Monica openly admitted that in the past it was not her favorite content area. However, she always did have a respect for the underlying concepts that she felt were the backbone to all the facts and skills they were required to teach. One of the first things she mentioned that she favors about social studies is its deliberate attention to diversity and culture. She feels those two key concepts are the backbone to understanding the various social studies topics such as war and conflict. Monica feels that if a teacher applies those two concepts as a lens rather just seeing them as teachable topics, any topic within the social studies arena can be engaging and worthwhile. As we continued to discuss more about social studies, it came out that what Monica really disliked about social studies was not the content or its purpose, but rather the molecular content (standards, facts, basic skills) that bored her. This brought some more clarity to the fact that she felt using the diversity and culture lens was so important when teaching social studies because it brought purpose and relevance to the mundane facts that she was required to teach.

> Well the things that come about in social studies are really factual things. These are things that the kids might understand and memorize for a time but they're (students) not going to retain it. It's not facts that will help them in the future per se, it's the deeper issues within that can help them.

Though culture wearing many hats, did not only take on the role of content topic, and

teaching lens, it was also a lens used by students. Monica realized that her students were only capable of making decisions and drawing conclusions about information and lessons they learned in school based on things they already knew. Part of that knowledge bank came from their cultural background.

> All their ways to solve the problem I realized was from ways that they had learned from their past. That's the only ways that they could come up with. But it was now about getting them to see that there were different ways to solve a problem too and getting different perspectives in to work through it created different solutions too.

The students' cultural lens however was only as strong as they were rooted in, and understood culture. Connecting kids back to their culture provided them with a stronger lens through which to view the triumphs and hurdles around them.

> I think it (community) should be deeply rooted in them because they live here and it will become a part of their history…I think the point to which I am rooted is really as a teacher and this is where I teach so it's a very limited type of connection to the community. But the way I want to teach the lesson is really now geared to how deep can I make these kids rooted to their community.

To root them to their community and find that special place for her students, Monica had them complete a poem that described who they were and where they were from. Though a seemingly simple concept, students revealed things about themselves Monica was successful in solidifying a cultural lens for her students while at the same time learning about their backgrounds to add to her knowledge bank for future lessons. Monica's view of culture and diversity in social studies as a underlying connecting topic, a teacher lens and students lens makes it possible for her to consistently draw upon the real lived experiences of her students

when conducting her social studies lessons. Monica falls into the fulfilled category for the guiding principle culture integration.

Dialectic theory and equity praxis. Often when reflecting Monica thinks back to her own learning style and applies that to her students. She herself is an active learner, which means she learns by doing things. That translates to creating projects for her students that gives them the opportunity to "do" things as well. Monica thought about how important it was for them to find a relationship between what they were doing and their own lives. She contemplated the current language arts program that was being implemented at her school and found that it was lacking in opportunities for kids to "do" things as was not closely associated to their lives.

> It takes a lot of thought that you have to put into teaching because teaching in general is not an easy task. I mean anybody can teach, but to make it meaningful for the kids, you need to put a lot of thought into it. Take the Wonders (language arts reading program) program. A Wonders book to me is just a book. I have spent so much of my time thinking how am I going to make this relatable to them because it's so not relatable. I have seen social studies things in it, but it's so not relatable to them (students).

Monica felt that the scripted program was too rigid and did not provide enough choice and freedom and empowerment for the students. A reason she had chosen to remain an upper elementary teacher for so long was because of their ability to use their knowledge and make thoughtful connections. But the program was cutting them off at the knees. Monica shared with me how she enjoyed student inquiry and welcomed it into her classroom and reflected on how powerful it could be.

> I like when they question me and I have to say "let me think about that one." It's because it makes me feel like they were thinking. I never feel as if they are using it to be sassy. I

> mean if they are then you have to knock them down (figuratively speaking), but a lot of it is when you allow them to question, they will question more because they are starting to think in a different way.

Though many teachers have shied away from student questioning, Monica saw the hidden truth behind the questions: students were learning. It was that raw honesty and genuine naiveté that reminded Monica why she enjoyed teaching so much. Monica often had open dialogues with her students like she did when she took her fifth grade classroom on a walk through their community. When they reached the rundown mansion, together as a class they had an open dialogue questioning why the historic site had been forgotten and allowed to decay. Monica knew that dialogue between her students was a necessary part of developing their critical thinking skills. Her follow up work with the where I'm from poetry, continued to foster the idea of reflection not just for herself but for Monica's students too. She wanted to know who they were and they needed to reflect on their past and their present to figure that out. Students revealed things about themselves that they had not before. Some students went deep into their thoughts pulling out feelings of elation, fear, sorrow, and humility. Others stuck to the basic template and shared simple but significant information about themselves. Even Monica wrote a poem each time she did the project.

> I started to build relationships with these kids because I really understood where they were coming from. It was not superficial anymore because now I knew that there were a lot of emotions involved in these kids and they would write stuff about their families and though it might be in small words, I knew inside from the conversations I had with them it was really deeply rooted because it told me about their life…I connected to them, they connected to each other. They would share their poems with each other and understand

each other and just making connections and knowing who they were.

Monica knows where her passion originated from, knows what she believes in as a teacher and knows how to get her students to make connections. She not only models reflective practices for her students but she also gives them a chance to reflect themselves. Monica engages in open dialogue with her students making her reflective tendencies a thriving practice that she shared with her students. Monica falls into the category fulfilled for the guiding principle dialectic theory and equity praxis.

Power and hegemony reduction. Being an advocate is a big part of Monica's end goal. Like Lana, she too feels that it is important to do more than just have students imagine a world beyond their classroom. Monica wants her students to take their knowledge and have an impact on the world beyond their classroom.

> I think it is important that they advocate for it (social studies issues). For example, we'll just use the example of the box (Henry's Freedom Box, Henry lived in a box to mail himself to freedom). They might not understand that it was pretty hard to be free long ago. Advocating for it in a sense where they might go home and talk about it and what freedom is to their parents. If they can do that then you got your job done because they really observed it and now they're teaching others. I think that's the most important things I want kids to do.

Monica's passion for advocacy stems from her own beliefs and her teachings often mirrors them. When she recalled societal issues that really bothered her and how she was willing to be an advocate, it was easy to see where her teaching philosophy came into play.

> It's controversial issues like the gay rights marriage. Everybody has their own personal opinion, but for some reason that makes me very angry in terms of how a law can dictate

someone's life. If it's someone's life then they should be able to choose. That philosophy in itself is a personal philosophy, but again it's about advocating for people. I think it's unfair so I'm going to advocate for them…I do not want to push my philosophy on them (the students), but what I would like them to do is figure things out on their own without all these other people influencing them. Giving them the tools to think about what they did before, what they thought before, and compare that to what they learned.

Monica recognized that authentic discussion on community issues were important to discuss with her students in order to protect them from being too easily swayed by friends, media, and other external influences. While she may not have discussed topics as advanced as marriage rights, she realized that one day they would be asked to deliberate on complex issues and her students needed to be prepared to make informed decisions. Though dealing only with problems or inquiries that arose in the classroom, Monica gave her students the necessary authority they required to initiate and execute class projects on their own. Going back to the lesson on growing watercress with her sixth grade students, the problem they encountered only affected their immediate class, had further implications for the larger society. By practicing problem solving skills in the classroom, the students were honing their abilities for when they encountered real community issues. Monica often provides opportunities for her students to have authentic discussions about classroom problems creating a realistic simulation of the real world. Monica falls into the fulfilled category for the guiding principle power and hegemony reduction.

Empowering classroom. When discussing her classroom, Monica emphasizes the importance of developing a classroom culture. She feels that with the right classroom environment the students can grow in ways that a harsh or punitive classroom environment might prevent.

> I think the most important thing is you build that culture in your classroom. They start to depend on each other, they start to grow together as a class because that's your (the students') community in itself and that's your classroom. Social studies is never by itself, it's always with a group of people.

Part of building that community was growing alongside the students. Monica does not expect that her students would do all the learning on their own. She wants to learn something about them as well. In a democratic classroom teacher and students do not learn equally, but have equitable opportunities to learn and grow.

> It's one of those things that is hard for me. I cannot connect to the kids if I cannot connect to their community. I think that's my big thing. I can only learn through the children if I can get more information about their lives. I get a better chance of understanding how to work with them in the classroom.

Monica recognizes that in a democratic classroom student-centered projects often take off in directions that the teacher is not prepared for and this really is a scary idea. However without the give and take and trust, the students would never really be able to take ownership of their learning.

> It (curriculum) is unpredictable and there is no set curriculum that could guide you towards it. There's a lot of figuring it out with the kids, and that is pretty scary. I think sometimes that can be scary because people want to know what they're going to do tomorrow. But you know we plan to have some kind of idea, but life does not let you go through with the plans all the time, you have to be able to roll with it. We want to teach them that so we have to flexible ourselves.

Monica then recalled a lesson that stemmed from the place-based community walk lesson

she had done with her fifth graders, where the students were taken to see a mansion in their community that had been rundown by time. After hearing how significant it was to their community, students began to wonder why had it become so dilapidated. The whole situation and what she did next could only be described as a magnanimous act.

> This one student came back the next day with a poster that said "save the mansion." Her feeling I think was that we (the class) needed to work on saving it and put together a service project. She felt that there was a need to pursue something within her community and she made more posters and then got other kids to do it too. It was not generated by me, it was truly generated by her within what we were doing in that classroom and her feeling passionately about something.

The student felt not only moved by the lesson, but she knew she had a voice in the classroom and that it would be acceptable for her to bring in that poster and pose a solution to her class' her class, not her teacher's class. That feeling of empowerment could only come from a democratic classroom, a classroom Monica had worked tirelessly to develop. It was that effort that Monica put forth into developing her classroom culture that allowed students in her 5th grade class to endure a very troubling incident.

Continuing to teach fifth grade, Monica started a new project and created a class garden. Working hard before, during, and afterschool and even on the weekends, Monica and her class built a beautiful garden at school that they lovingly tended each day. The class was brought together closer than ever and students who had once seemed despondent and uninterested in learning suddenly took an interest in the lesson. Grievously, one day a great tragedy befell the class garden.

When you pose a problem to them (the students) and they're able to come together and

> work on it, whatever subject area it is, it's those relationships I think it builds it up. Problems are created or whatever problems exist in the world and they have work it through together. If you cannot work it through at first, then you find ways to work it through and that's what brings you closer…I'm thinking of when that garden got vandalized. That was an issue that we did not prepare for. I was not prepared for how the kids felt because I really didn't know. I knew that I would be livid and have to think of what to do next because I thought it was my problem. But when it became their problem they were very passionate about it and they were involved in finding a solution to it. I think that brought the class closer in that sense because they all had that same common goal.

Sadly the class garden was vandalized multiple times during the year. However each time the class rallied behind their community project and set it right. It was the class culture that allowed them to face adversity and beat it. The democratic classroom that made each student feel they were personally affected the problem and that they were part of the solution as well. That experience was valuable beyond measure. Monica's devotion to pursuing a strong class culture that empowers her students pays off again and again. Not just for the sake of her classroom management, but for ultimate benefit of the students. Monica falls into the exemplary category for the guiding principle empowering classroom.

Critical-non-critical and unity-diversity continuum. Monica grew up learning by doing things around her home and from there her love for learning has never stopped. Having her beliefs and values stem back to her home community where she grew up, Monica understands the importance of having a special place and history that would eventually be used to help define you. She sees in her students the same potential for growth and connection to their own

communities and she is determined to get them to see the value of their hometowns. Monica has been teaching for many years and through it all she has devoted her teaching practices to reflect the needs of her students. Working form a very student-centered vantage point, it is that perspective that saves her when things in the educational system begin to get a little rocky.

> At one point in time of course I just wanted to quit. There was too much standards, too much accountability and it just got tiring. Then because I taught for so long it was a burden already and I thought enough is enough. The funny thing is the kids were the ones to change my mind. Just one lesson that they can connect to makes you think, oh there is something more in it. I did a place-based lesson and that led me to do more place-based things. It's the glimmer in their eyes that makes you think, that's pretty cool. And then you get excited and you think, okay let me do more and more. It's like the gumball factor.

Monica fell predominantly in the fulfilled and exemplary categories for the Principles of Critical and Multicultural Pedagogies: Rubric. She has the ability to see her students as more than just information vessels, but as valuable equitable partners and learning resources. She sees the wealth of knowledge that they bring with them to her classroom even when they could not see it themselves. Monica's ability to use a cultural lens when working on her teaching praxis allows her to incorporate multicultural pedagogies consistently in her social studies practices. Monica was put on the diversity end of the unity-diversity continuum. Her work in and outside of class with her students to analyze and solve real world problems really gave Monica that critical edge many teachers strive to achieve. Her use of open dialogue with the students and her constant modeling of reflective practices allowed for critical pedagogies to come into play. She was on the critical end of the critical-non-critical continuum. Monica a clear proponent for the fostering of CMC was placed in the top left quadrant of critical-diversity.

Summary

This chapter presented the general biographies and evidence of teaching practices of the seven teacher participants who took part in the interview phase of the data collection process. The data revealed that while there was overall evidence of critical and multicultural pedagogical practices in place in elementary schools in Hawai`i, not all of the teachers were able to demonstrate both practices at the same time. Reasons for that will be further examined in the cross-case analysis chapter. The next chapter provides a cross-case analysis of the seven case studies by looking at the overall research questions and the three sub-questions to situate the common themes.

Chapter Five
Cross-Case Analysis

Chapter five discussed the major findings that emerged after analyzing the data. The first section of this chapter outlines the process that was applied to code the data and the themes that emerged that were directly related to the study's overarching research question. These five themes identified describe how teachers are currently able to teach elementary social studies in Hawai`i that fosters civic-multicultural competence (CMC). Section two identifies and describes in detail the opportunities and constraints teacher participants felt when attempting to implement social studies pedagogies in elementary classrooms in Hawai`i. Section three then discusses the interaction of the original fives themes of teaching elementary social studies to foster CMC and the effect the constraint and opportunities had on those five themes. Finally, section four compares the teacher participants' ability to foster CMC in relation to the constraints faced when teaching elementary social studies.

Five themes and content analysis. In the initial coding process, simultaneous coding was applied. Saldana (2012) stated that simultaneous coding was the process of using "two or more different codes to a single qualitative datum" (p. 80). The two codes applied to the interview data set were in vivo coding and process coding. In vivo coding (Saldana, 2013, p. 92) was first applied to flush out patterns and categories of codes that emerged from the interview data set. In vivo coding Saldana (2013) described as appropriate for "studies that prioritize and honor the participant's voice" (p. 91). In vivo coding had the ability to aid in the crystallization of the codes as well as the condensing of the codes. In vivo coding was necessary because often times the language or phrases that participants used were unique to those who worked in their

field. I felt that in vivo coding would allow for me to take their words and their voice into consideration as I searched for emergent themes.

Process coding looked at action in the data and that helped to reveal the ways, which critical and multicultural pedagogies manifested in the elementary classroom. Process coding permitted me to look at not just what qualities participants had, but also the things that they were doing (Saldana, 2012, p. 96). Following that, the initial codes were then split into categories that naturally emerged from the data and eventually became five themes that were directly tied back to the study's overarching research question. The themes were pulled from a complete analysis of data consisting of the three-series interview transcripts for each of the seven participants as well as the lesson plan/unit each participant shared. The data was then coded a second time utilizing an axial coding system called focused coding. Subcoding was a type of coding used during the focus coding process to further develop the five themes that emerged from the data. Those themes had multiple layers or elements within it which subcoding helped to flush out. Subcoding Saldana (2013) described as "a second-order tag assigned after a primary code to detail or enrich the entry…" (p. 77). The subcoding analysis was applied to each of the five themes to better understand and describe them.

The five emergent themes were: *Functioning Citizens, Student-Centered Learning, Meaningful Experiences, Reciprocal Learner,* and *Hierarchy of Teacher Values.* Each theme is described and supported with examples of each in this section. Frequency data for each theme is given in the table below along with percentages. Functioning Citizens and Student-Centered Learning had the highest percentages with 30% and 28% respectively. Meaningful Experiences fell slightly below with 24% and Reciprocal Learner and Hierarchy of Values with the lowest

percentages at 8 % and 10%. There were 300 descriptors in all. Table 8 depicts the five themes, their definitions, frequency and percentages.

Table 8

Emergent Themes

Themes	Definition	Frequency	%
Functioning Citizen	Teacher belief that the point of social studies is to prepare students to be able to function positively and cooperatively in society. Student should be capable of making equitable informed decisions for the greater good.	97	30%
Hierarchy of Values	Teacher belief that their own personal understanding of the purpose of teaching social studies supersedes institutional priorities and mandates.	35	10%
Meaningful Experiences	A method of teaching that the teacher employs to create lessons and activities that parallel real world situations that require students to have a meaningful experiences that to some degree illicit genuine thoughts, emotions and solutions to societal issues.	78	24%
Reciprocal Learner	Teacher perspective where they see themselves as learning from their students or learning from the process of teaching their students. That there is an equitable give and take in teaching and learning between teacher and student.	27	8%
Student-Centered Learning	A method of teaching that the teacher employs to generate lessons, units, and activities that are directly based on or tied to what students reveal as their needs and interests. The needs of the students may be expressed directly through student voice, or interpreted by the teacher based on student behavior and knowledge. Many of these activities may lead students and teachers directly to social action.	91	28%

Note. Frequency scores are raw scores or number of identifiers taken directly from the interview data set.

Table 9 entitled *Content Analysis of Themes* illustrates themes that emerged from the data in relation to each individual teacher participant. The first column represents the teacher

participants. The following columns then house the five emergent themes. Within each cell is the frequency of the indicators for each theme represented by n and the existence of each theme in the lesson/unit plan represented by Y (yes) or N (no).

Table 9

Content Analysis of Themes

Participant/ Theme	Functioning Citizens	Hierarchy of Values	Meaningful Experiences	Reciprocal Learner	Student-Centered Learning
Ashley	n=8 Y	n=4 N	n=5 N	n=0 N	n=3 Y
Charlie	n=7 Y	n=0 N	n=8 N	n=1 N	n=3 Y
Gabby	n=18 Y	n=0 N	n=4 Y	n=1 N	n=5 Y
Ryanne	n=9 Y	n=3 Y	n=6 Y	n=1 Y	n=7 Y
Samantha	n=9 Y	n=7 Y	n=6 Y	n=5 Y	n=12 Y
Lana	n=21 Y	n=6 Y	n=17 Y	n=4 Y	n=19 Y
Monica	n=18 Y	n=10 Y	n=27 Y	n=11 Y	n=35 Y

Note. Frequency scores indicated by n are raw scores or number of identifiers taken directly from the interview data set.

All seven of the participants identified the purpose of teaching social studies as the creation of future citizens. What that meant was that each teacher felt that social studies was more than just it's content, but rather the application of the content learned in social studies and how it could be used by their students to later function in the community as active citizens. The seven teacher participants demonstrated that they were actively engaged in implementing either critical pedagogy, multicultural pedagogy or both pedagogies within their elementary classrooms. The next section illustrates how those teachers demonstrated critical and

multicultural pedagogies in their social studies through the five themes described earlier in this chapter.

Functioning citizens. Functioning Citizens referred to the teacher belief that the point of social studies is to prepare students to be able to function positively and cooperatively in society. Student should be capable of making equitable informed decisions for the greater good. Citizens are those who have gained the skills and knowledge of conscientization. That meant that students were aware of what knowledge they had and how their understanding of the world was constantly in question and that by gaining new knowledge and critically analyzing that knowledge would allow them to see a comprehensive picture of societal issues. Only then would it be possible for them to make informed decisions that were equitable for all stakeholders. As described by the teacher participants, an example of this in the classroom was having students look at different cultures and then apply their level of understanding and tolerance to each culture. Asking students how they understood those families and their differences and reasons behind those differences. Knowing that actions taken by an individual would eventually affect the rest of the world. Functioning citizens were encouraged when teachers believed that students had to be open to other perspectives and be given skills to fairly critique those perspectives in order to make decisions for the greater good. All seven of the teacher participants provided evidence of believing in and fostering functioning citizens. Gabby's statement gave a clear example of what was meant by functioning citizen.

> You just get the kids to think more critically about things. If you know there are different ways to live on this earth, you might not be limited by the way you think people need to be. I think it opens up for a more critical thinker and people who are more willing to be citizens and take responsibility…you're more informed, otherwise you're just stuck in

> your own little way of seeing things. That can prevent a community from growing, or developing, or moving forward. Or families from seeing how their children are being educated at school and how they're thinking critically about things. It's important to be global citizens.

Students were empowered by their knowledge and empathy only when the teacher believed in the necessity to teach them how to be conscious of what they knew and how to apply it to understand others. All seven of the teacher participants understood that learning how to participate in society is necessary in the elementary classroom. Sooner rather than later, teachers needed to prioritize the idea that those students would eventually become the future leaders and decision makers of tomorrow. The skills that these students learned in elementary were the building blocks for the skills and knowledge they would gain later. For example, a simple concept such as working together and accepting one another at the kindergarten level would later translate into more complex ideas such as working through cultural nuances and assimilating to a new culture. Teaching students how to be Functioning Citizens was something that was necessary to be taught at the elementary level. It promoted the ideals of critical pedagogy in relation to understanding and challenging equity issues and also provided a space for multicultural pedagogy to be included in regards to understanding and accepting cultural differences to find more equitable solutions to community issues. Ryanne's thoughts on functioning citizens demonstrated clearly the impact of critical and multicultural pedagogy on this theme.

> It would be fantastic if they could be little advocates to choose the cause and find something that they don't feel really jives with how things should be and actually do something about it. A lot of times you see nowadays they (students) just take information

and then boom, it's done…you got to embody it. You (the student) are learning this stuff and you need to start questioning these things, you need to start making connections and you need to make it your own. Take ownership over it…

The teacher that believed in perpetuating Functioning Citizens, took the time to prepare students with the skills and knowledge to develop a world in which they believed would most benefit all in existence.

Hierarchy of values. Hierarchy of Values regarded the teacher's believing that their own personal understanding of the purpose of teaching social studies supersedes institutional priorities and mandates. That translated to teachers who were willing to hold on to their personal teaching philosophy and mold the curriculum and mandates to their philosophy rather than the other way around. The theme had two layers that developed its overall understanding. The first was the teacher whose ideals did on many occasions supersede the priorities set by standards, administration and policy makers, but the values themselves were soundly embedded in both critical and multicultural pedagogies. One example was of a teacher who was able to stay true to her own philosophy in teaching regardless of external factors, however, she did not quite foster CMC due to a lack of implementing critical pedagogy. Ashley was such a teacher who held her own philosophy above all else but did not exemplify critical and multicultural pedagogical practices. Ashley believed that there was always time to cover everything that was considered within the realm of responsibilities of teaching (including teaching students bigger picture issues) but what was not inherent in her teaching practices were the critical activities and lessons that would have allowed her students to take their knowledge to critically view the world around them.

The second layer to this theme then included those teachers whose teaching philosophy and practices did support both critical and multicultural pedagogies and they were able to keep to those practices within the current climate of teaching in the state of Hawai`i. Those teachers kept their own beliefs at the forefront of their teaching and molded the teaching system around their philosophies. Samantha, Lana, and Monica were some of those teachers who placed their own values regarding teaching at the top of their values hierarchy. Samantha shared her thoughts on sticking to her values system and it revealed an important point regarding the teaching of social studies.

> If you have an understanding of what social studies is and it's okay to do those kinds of things, then you won't feel like a lot of other people who feel like they aren't free to do things. Maybe they are afraid that someone will come in to see what they are doing. Maybe because they look only at HCPS (Hawai`i Content Performance Standards) or Common Core and thinks that's only what they are allowed to do. They don't know that there's a different way of understanding social studies. I bet if we brought in other ideas of what social studies is they will be happier.

Samantha recognized the disconnect in many teachers and how they were fearful of random observations or felt that the standards was the ultimate end goal for all their teaching practices. She also understood that the basic premise of teaching was not just to teach content standards, but also to teach students how to be human. That was what she felt social studies did for her kids, and what was most important. Samantha later shared that her ability to do things she felt were most important were due in part to the fact that she viewed herself as different. From growing up as a young girl to the many times she had to assimilate to a new culture, Samantha had always felt like she was the different one. However, she did not view it as negative but rather

used that perspective of herself to empower her teaching. At times she did feel as though her teaching practices were perhaps looked down upon by others, but after having multiple conversations together, in the end she ultimately felt that her being "different" may have kept her on the right track all along.

Lana shared similar characteristics in her willingness to teach in a way that was true to her. Lana appreciated the standards and ultimately agreed with what they were trying to do. The reason for this was that she used her own philosophy to interpret the standards, which gave it more depth and meaning than just content knowledge and basic academic skills.

> You end up teaching from who you are. Even if somebody gives you a standard, you are still taking that standard and to some degree interpreting that standard as to what it would mean for you. What would it mean for your kids right? So naturally I mean some of who you are has to flow in and end up flowing into whatever you are doing.

Like all teachers Lana was held accountable for the standards but she did not just follow them blindly. She interpreted them, analyzed them and then implemented them into her lessons. When a standard appeared that seemed disconnected to the rest of the standards or didn't fit into the bigger picture of what she was trying to teach, she did not cut it out. Nor did she haphazardly throw it into a random lesson just to get it covered. She did research on the standard to find out what knowledge she herself was missing that did not allow her to see how it fit in. Lana was able to share very clearly the reason for her ability to take the standards and mold them to her own philosophy.

> As far as our classroom teachers, I don't see a whole of lot of them that teach this way. I think the biggest difference between them and I is I really try to focus on the big idea. Looking at the umbrella idea versus all the small things. I understand the small things are

> enablers and they are important, but that is not my focus. My focus is on the bigger picture and I think that's just because that's how I am in general. I look at things in a bigger picture right off the bat, so when I think about anything I am always thinking of the bigger picture. I don't think everybody thinks like that or sees it like that and that affects how they teach.

Similar to Lana, Monica felt that her personal philosophy and way of being allowed her to pursue her own agenda for education while simultaneously upholding the requirements of the educational institution. When discussing that other participants often felt like they had no choice but to bend on their philosophies and adjust priorities on their values hierarchy, she responded with:

> I will find a different way to do it. I may accomplish a task, whatever is asked of me, but I am not going to do it exactly the way that they want me to do it. That (conforming to policy rather than following their philosophy) might be seen in the teachers that you interview, a common thing because it (programs and policy) doesn't fit their style. That is not who I am. I can be very disobedient to a certain degree, passive rebellious.

Monica's admission to being rebellious intrigued me and we discussed further her tendency to be a "renegade", as she put it. What surprised me the most was that the activities and lessons that she felt were the incidences where she had to act like a renegade were the activities that best aligned with critical and multicultural pedagogies. Those projects that took larger amounts of instructional time were typically the projects that fostered CMC. When I inquired what experiences supported that type of attitude and behavior, she recalled a significant story that poignantly put how important it was not to lose oneself when integrating institutional mandates and curriculum. Monica described a story of a woman who was a recent member on

the Hokule'a voyaging crew. She told me how the voyage that woman was on failed to meet their destination due to a change in the winds. Her acceptance of that change reflected how Monica viewed her teaching practices.

> I think they were going from here (Honolulu) to some other destination, but what happened was there were a lot of problems with nature and the wind so they couldn't go to where their destination was. They had to reroute to somewhere else. So she (the woman) said she was really disappointed, she was pretty devastated because she was looking forward to going there. So Nainoa Thompson (expert navigator on the Hokule'a) told her, "we cannot change the wind but we can change ourselves and go this route." So they went to another island and she said it was beautiful there. The kids greeted her and it was amazing. I really adopted that whole philosophy in education because you cannot change anything that they throw at you, but I can change myself. I am going to reroute the way that I teach. It might still be rough waters and I might have to do whatever the wind (educational system) pushes at me, the common core or whatever we have to do, but I'm going to change my sails. I think that's the rebellious side.

Teachers who found ways to keep their own beliefs and their philosophies at the top of their hierarchy of what they valued in education often had innate personal characteristics that allowed them to do so. Those teachers however, did not just push their philosophy to the top and forget or minimize the institutional requirements. They found ways to mold the two together, integrating the required curricula and programs into their own philosophies.

Meaningful experiences. Meaningful Experiences referred to the method of teaching that the teacher employed to create lessons and activities that paralleled real world situations and required students to have meaningful experiences that to some degree would elicit genuine

thoughts, emotions and solutions to societal issues. Those experiences went beyond text and facts and brought real world application to the classroom. They often took the form of but were not limited, to role-play, simulations, field trips, or social action projects. Meaningful experiences also tied in closely to the teachers' beliefs in creating competent citizens, encouraging them to provide opportunities for their students to apply skills that would allow them to achieve CMC. In the classroom teachers often used the words relevant, connection, or relationships when describing experiences that were exceptionally meaningful to their students. Many of the teachers recognized that meaningful experiences went hand in hand with direct relevance to student lives. Lana made that connection when she described her Hawaiian studies lesson where students were asked to experience and reflect on the social caste system of ancient Hawai`i. Her students were given roles and responsibilities similar to those in the ancient Hawaiian system as well as the chance to play out those roles within the classroom. Her students were randomly assigned roles as people were randomly born into roles back in ancient Hawai`i. Her students made eye-opening revelations about class and caste systems, which increased their level of understanding of the social studies concept and content that was being taught regarding ancient Hawai`i. Moreover, Lana iced students making connections between their own lives and the roles they played.

> When the kids learn, this is really heavy stuff for little kids (lower elementary aged). Young kids (upper elementary) too but I still think they can and I see them doing it. I see them thinking about it relating it back to themselves whether it be getting along on the playground or whether it be about bullying. You know talking about bullying issues and who gets bullied and the certain type of people that get bullied. I think no matter what

they can take what they are learning in social studies and connect it to everything that's happening around them.

Meaningful and teachable moments in the classroom did not arise only out of coincidence or random acts of insight on the students' part. Some teachers purposefully selected or created lessons that were directly tied to students making the focus of the lesson the students themselves. Samantha chose to implement a lesson that connected her students back to their community. Surprisingly though many of them had lived in their hometown since birth, but knew very little about the history of their community. The students in Samantha's class were asked to do an artwork together that depicted their neighborhood. Only, the artwork represented the students' neighborhood in the past when it was still covered by sugarcane fields. Once the old neighborhood was filled in, Samantha then overlapped the image with the current streets and homes from which the students came from. Many were surprised to see that their homes were once sugar cane fields and immediately prompted them to thoughtful inquiry. Students questioned what happened to the sugar cane. Where did it go? Why were certain street names named after lowly regarded items like farming tools and why were other streets named after leaders and kings? Even at the kindergarten level, students were given meaningful experiences and they demonstrated that they could ask and answer complex questions related to larger social issues. Questioning street names was a matter of class systems. The streets named after leaders and kings were once the homes of the lunas or the management in charge of the plantation workers. Questioning the disappearance of the sugarcane led back to issues such as environmental awareness or economics. Samantha's lesson did not take meaningful content and then revert it back to student lives. Rather she took student lives and diverted it back to content.

However, finding time to generate lessons that revolved solely around student interests was not always plausible with the many requirements and standards that needed to be fulfilled. Charlie took a literature book that her class was covering and took it a step further to incorporate a meaningful experience. The powerful and courageous story about Ruby Bridges was one that probably found its way into most elementary classrooms, but the approach of bringing it to life made reading the story even more engaging and significant for Charlie's students.

> Their activity will be to get them to feel the way that person felt. Like when they learned about Ruby Bridges, you know how would they feel if they were the only one in the classroom who wasn't allowed to come to school... that's a big one because there is a difference between telling them and showing them, and then giving them the opportunity and feeling.

After reading and discussing the story, Charlie would then have her students role play and take themselves back to that era to experience for themselves the feeling of being an outcast or discriminated against. Students were given roles such as teacher, community members and of course Ruby Bridges herself. Charlie did not just tell her students about Ruby Bridges feelings towards being discriminated against, she let them feel it for themselves. Having this type of experience in a safe and controlled environment gave students the opportunity to explore their feelings of confusion and hurt in a productive way while simultaneously providing a safe space for them to have conversations about it. Too many students are unprepared to deal with the harsh situations that life throws at them. Creating a meaningful experience in the classroom arms students with knowledge and power to combat undesirable situations later. The teacher that encouraged Meaningful Experiences found ways to make the content and concepts relevant to the students so that they could see the connection to their lives. Students had genuine experiences

and reactions to those activities that would later translate back into their future decision-making processes.

Reciprocal learner. Is the classroom a dictatorship or a democracy? When teachers attempted to obtain control and manage a classroom, it sometimes reflects characteristics of a dictatorship. The leader at the front giving instructions and critiques, the only voice necessary for the group to function. A classroom though, should reflect more of a democracy. A leader in the class who holds a significant amount of power in comparison to the rest, but still dependent on communicating with members in the group. A Reciprocal Learner refers to the teacher taking the perspective to see themselves as learning from their students or learning from the process of teaching their students. The teacher understood that there was an equitable give and take in teaching and learning between teacher and student. Though what the teacher learned may not have been equal to what he or she taught the students, there was still an equitable exchange in learning and the teachers grew with the class. Gabby described one of the ideal classroom dynamics between teacher and student when she said that the classroom "should function with the teacher as the government and the students as the citizens." Meaning that the teacher held majority of the decision making power, but the students as citizens of the class had a voice that was heard by their government (teacher). Moreover, a teacher who invited reciprocal learning into the classroom opened up to the idea that insight may be brought to their attention by their students when they least expected it. Those teachers saw learning as something that they were vulnerable to as well and not just something reserved for their students. Taking that perspective allowed the students to feel as though they had something to contribute and the teacher could then be viewed as a facilitator rather than a dictator.

No matter how young the student, Charlie knew that they could still teach her new things. Her experiences working with children in the lower elementary levels provided her with experiences that reminded her of the importance of reciprocal learning.

> A lot of times they (students) share something that's different than what you taught. It could be something that I never thought of myself. I wouldn't think a first grader would have thought of something like that when I didn't think of it myself. So you learn from them too.

Some teachers like Charlie learned to become reciprocal learners through experiences, while others grew up with the notion. Samantha having grown up around martial arts was no stranger to showing respect for the teacher. However, the art of kendo was different in that the teacher and students gave each other practice whenever they sparred. The teacher though significantly superior in skill to the student, still honored the fact that they were both provided with the opportunity to practice with one another and that practice could only come from having that teacher-student relationship. The students in Samantha's class were learning everyday from her, but they were also giving her practice in being a teacher and providing her with new experiences.

> So we give each other practice whether it is the teacher who has many degrees and then a person who just started, we don't call it teacher and student. We both practice so we both bow and we give each other practice. Even though there is one that teaches when he gives practice to the new person, there is always plenty to learn from that person for the teacher… So even in the classroom I always tell my kids thank you for teaching me. I learned so much from these kids…There is always something to learn from each other. So the teacher is not just there to teach. I think I am also learning as well.

Samantha was not surprised by her ability to learn things from her students. Rather she anticipated and appreciated each interaction she shared with them. The process of teaching her kids was also a learning a process as she knew that each class would provide her with new experiences and insight into her practice. A teacher who demonstrated Reciprocal Learning was sensitive and dedicated to their role as the educator who imparted knowledge, but was also open to learning from the processes of teaching their students and occasionally genuinely learning new things from their students as well.

Student-centered learning. Student-Centered Learning referred to a method of teaching that the teacher employs to generate lessons, units, and activities that are directly based on or tied to what students reveal as their needs and interests. There were two layers to this. The first layer focused on the teacher who recognized student needs through observations, gaining insight into student background, or through parent interactions. It often occurred in the lower grades as those students had less academic language to articulate their needs and interests. The second layer focused on students who had opportunities to voice opinions and share interests and needs with their teachers. The teacher would then take those needs and incorporate them into instructional planning, lessons, and activities. This scenario often occurred in the upper elementary levels. Many of those activities led students and teachers directly to social action. Regardless of how the teacher gathered information on the students' needs and interests, the first step to student-centered learning was recognizing that there was a need in the students, be it academic, social, behavioral, or emotional. Ashley demonstrated the first layer of this theme by observing and taking the time to understand her students' backgrounds. Having taught at a school where the population was predominantly military, she saw a need in her students for more cultural awareness and understanding. Students and parents often lived very insular lives on base, not

often taking the time to explore and experience the local living culture. Ashley felt that the cultural lesson she typically implemented regarding Aloha day not only needed to be extended, but the depth of understanding was necessary for her population of students. Ashley felt that because her students were constantly moving to new locations due to military obligations, that they needed to have an understanding of culture, and cultural practices. She felt that because it was inevitable her students would encounter many peoples from different cultures, that they be educated and equipped with skills to have positive interactions. Furthermore, having been born and raised in Hawai`i, Ashley knew the importance of not necessarily assimilating to a dominant culture, but at the very least taking the time to understand and respect it. Though Ashley's unit did not lead to social action, it demonstrated a clear understanding of perceiving student needs which was the first step to promoting student-centered learning.

Ryanne was able to take the next step in observing student need and interests, and then providing opportunities for them to explore. A few years ago Ryanne saw in her class a unity and communication that allowed them to work through many projects and activities successfully throughout the year. Mastering these, they proved that they were in need of a greater challenge. With the year coming to a close, Ryanne decided to give them the opportunity to demonstrate that they could apply the knowledge and skills that they had learned throughout the year and assigned them to do a social action project surrounding a topic that they were interested in. Ryanne knew that in the upper elementary levels, students needed opportunities to hone their skills on addressing real world issues and she saw that group as having the skills and compassion necessary to execute a complex, student-driven task. Taking them on a walk about the campus, Ryanne gave her students the opportunity to generate ideas about social problems they noticed and felt strongly about. Together the class created a list of ideas and then narrowed it down

according to which ones generated the most interest. Ryanne continued her role as guide and support, but the students were able to take their idea and formulate a plausible solution to the issue they identified. Ryanne's class ended up choosing to focus on the issue of littering and recycling on school campus and decided upon three projects they were going to put into action in attempts to solve that problem. The first was a public service announcement for the school, after doing research and finding the status of littering and recycling on the campus. Then they targeted the younger grades and did a presentation for the kindergarten classes because Ryanne's students determined that age group needed to learn the most. They felt that the students with the least experience in school needed the most intervention. The third action was to physically stand by trash and recycle bins during heavy traffic times to encourage students to throw away trash and recycle. That last action component really demonstrated how powerful and necessary student-centered learning was.

> So they made a huge sign and walked around the whole school…They stood by the trashcan and then when people threw away their trash they would high-five them and give them a big sticker and made a huge deal about it. Then afterwards we did our own trash pick up and we grasped what we found. That was for the PSA to show what we found and why it's a problem. So that was the last two weeks of school and that was so great because they were so motivated to do it. I didn't have to do anything.

Ryanne's dedication to understanding and providing for her students' needs really paid off and to this day some of those students still remind her of how powerful that project really was, writing her thank you letters and reminiscing with her in person. During one of our sessions Ryanne shared with me that she had just that week received a thoughtful letter from one of the students from that school year, thanking her for a job well done as an educator. Ryanne's work

towards student-centered learning was fruitful and did not go unnoticed by those who mattered: the students.

Student-centered learning opportunities occurred when teachers like Ashley and Ryanne purposefully generated lessons to address student needs and interests. It also happened when teachers addressed those needs and interests as they arose. Sometimes student-centered learning activities were revealed after a teacher had planned a thoughtful lesson around the students, and an unexpected teachable moment appeared. Monica, like Ashley, after observing her class had designed her garden experience to be cross-curricular and hit different modalities for the needs of her class. She wanted to get them engaged in something other than the textbooks and found that many of the students with special needs in her class that year thrived in the garden environment. Though that lesson actually was a clear example of the first layer to student-centered learning because she observed the needs of her students and then provided for them using the specific garden project, the second layer of taking a teachable moment generated by the students' own voice came after the garden was vandalized. Although unplanned, Monica had to deal with it nonetheless. Thinking at first that her students would feel angry and perhaps give up, she was surprised and moved to find that even though they were saddened by the vicious act, they were determined to rectify it. That moment provided her with a student-centered learning opportunity to address issues on resiliency, heartbreak and pride. After asking her students what they wanted to do, they expressed concern for the project and rallied together because of the common pride they shared for their work in their garden coming up with different ways to address the vandalism issue. They put up signs, and fake cameras to deter assailants. And although this did not prevent their garden from being vandalized again, their resiliency persevered and they rebuilt it each time. Monica did admit that at one point she felt like the whole project should be quit due

to the countless man hours of rebuilding, , but then she realized how much the students were vested in the project and their attitude and perseverance made it possible to carry on. She shared the following thought with me as she reflected on the experience.

> But it brings you closer because you (teacher and class) workout that problem. I think that's what is more meaningful. I think in social studies there are possibilities for that to potentially happen where there is a posed problem. And it's not a problem about the constitution, it's a real life problem that they feel very connected to. I think that's an important part of it.

Student-Centered Learning took shape in many forms in the classroom. Sometimes it stemmed from the teacher observations and then manifested into a needs-based lesson or activity. Other times the student-centered learning occurred when students voiced their needs and interests and together with the teacher created opportunities for their learning to develop. One thing all those teachers demonstrated was an aptitude and willingness to acknowledge and understand the needs and interests of their students. If students were of an age where they were academically capable, the teachers then helped them put those interests into action.

The five themes discussed in this section emerged from the data to show how critical and multicultural pedagogies had manifested themselves in the elementary social studies classroom. Some of those themes regarded beliefs that teachers upheld that allowed them to implement critical and multicultural pedagogies. Other themes were actual actions teachers took that made critical and multicultural pedagogy a reality in the classroom. The following section then will cover the constraints and opportunities that were revealed when discussing the teaching of elementary social studies.

Constraints and opportunities. This section described four constraints that teacher participants collectively identified and the opportunity that affected their ability to practice critical pedagogy, multicultural pedagogy, or both pedagogies in their classroom. Similar to the coding process that was used to find the five themes that were linked back to the overarching research question, the initial coding process again utilized in vivo coding (Saldana, 2013, p. 92) first to flush out patterns and categories of codes from the interview data set. After the initial codes were split into categories and became four categories of constraints and one category for opportunity. The categories were pulled from a complete analysis of data consisting of the three-series interview transcripts for each of the seven participants. Descriptive statistics taken from the research initial survey was used to support the four constraints when correlation was appropriate. The data was then coded again utilizing sub-coding, as many of the five categories that emerged from the data had multiple layers or elements within it.

The four constraint categories were: *Content Hierarchy, Teaching Responsibilities, Disassociation,* and *Standards.* The fifth category that related to opportunity was *Experiences Related to Education.* Each category is described and supported with examples of each in this section. Frequency data for each category is given in Table 3 along with percentages. Content Hierarchy and Teaching Responsibilities had the highest percentages with 28% and 24% respectively. Experiences Related to Education and Disassociation fell slightly below with 19% and 17%. Standards received the lowest percentage at 12%. There were 191 descriptors in all. Table 10 depicts the five categories, their definitions, frequency and percentages.

Table 10

Constraint and Opportunity Categories

Constraint	Definition	Frequency	Percentage
Content Hierarchy	Referred to the current unspoken (unofficial) hierarchy of content areas linked to high-stakes testing. Issues on time, resources, and planning often came up when discussing the disadvantage non-tested subjects had in relation to their tested counterparts.	54	28%
Disassociation	Described the disconnect between teaching practices and teaching philosophy. One element of disassociation was teachers felt their practices did not align to what they believed they should be doing. Another element was the disconnect between what teachers believed teaching social studies entailed and the real purpose of the content area.	32	17%
Standards	Standards referred to the current standards that teachers are required to address at the elementary level. In the case of Hawai`i, teachers were directed to Common Core Standards (Nationally adopted standards) and HCPS (Hawai`i Content Performance Standards). Teachers described the lack of depth in social studies standards in the HCPS standards.	23	12%
Teaching Responsibilities	Referred to the overall demands of teaching in the current climate that prevented teaching social studies. Issues regarding time, resources, teacher expectations often came up when discussing teacher responsibilities that interfered with teaching social studies.	45	24%
Experiences Related to Education	Refers to any and all past positive experiences in education (as learner or teacher) that led teachers to their current practices. The following are some experiences that were described but not limited to, family upbringing, student interaction, parent interaction, teacher mentors.	37	19%

Note. Frequency scores are raw scores or number of identifiers taken directly from the interview data set.

Table 11 then illustrated the level each constraint or opportunity had on the individual participants. The teachers were given a rating that described the effect each constraint or opportunity had on each participant based on the number of identifiers found. The ratings given were either a high effect, mid effect, or low effect. The number of identifiers found for each participant is presented in each cell with their corresponding rating.

Table 11

Constraints and Opportunity Effect Ratings

	Content Hierarchy	Disassociation	Standards	Teacher Responsi-bilities	Experien-ces Related to Education	Total Identifiers
Ashley	High Effect 35%	Low Effect 8%	Low Effect 8%	High Effect 35%	Low Effect 14%	14
Charlie	High Effect 29%	High Effect 26%	Low Effect 3%	Mid Effect 18%	High Effect 24%	34
Gabby	High Effect 43%	Mid Effect11%	Low Effect 9%	High Effect 19%	High Effect 19%	37
Ryanne	High Effect 24%	High Effect 29%	Low Effect 2%	High Effect 33%	Mid Effect 12%	42
Samantha	High Effect 33%	Low Effect 10%	Mid Effect 14%	High Effect 29%	Mid Effect 14%	21
Lana	Mid Effect 12%	Low Effect 0%	Mid Effect 18%	High Effect 41%	High Effect 29%	17
Monica	High Effect 28%	Low Effect 0%	Mid Effect 17%	Low Effect 11%	High Effect 44%	18

Note: Percentages are calculated by taking the raw score of identifiers for each participant in the respective category over the total number of identifiers overall.

Content Hierarchy. Content Hierarchy referred to the current unspoken (unofficial) hierarchy of content areas linked to high-stakes testing. Issues on time, resources, and planning often came up when discussing the disadvantage non-tested subjects had in relation to their tested counterparts. The content hierarchy was due in part to high-stakes testing, standards, and the overall importance schools put on each content area as perceived by the teacher. Six out of the seven teacher participants revealed that the content hierarchy had a high effect on their teaching. For one teacher the content hierarchy issue had only a middle or moderate effect on her teaching social studies.

The teachers who were greatly affected by the unspoken content hierarchy that existed in elementary schools in Hawai`i repeatedly used terminology like "backburner," "forgotten," and "pushed to the side" to describe the social studies content area. Many agreed that they were given the impression by the institution that social studies was not as important as other content areas. Some teachers cited that the emphasis on other content areas was supported by the constant funneling of instructional time, resources, and planning to areas such as Language Arts and Mathematics. Although every teacher expressed that social studies was just as important as any other subject, its low bearing on the content hierarchy still remained a high effect on their teaching practices. Lana was the one teacher on whom it had a moderate effect on; her interviews revealed that her personal feelings about the content area often allowed her to find the time to implement social studies lessons. She mentioned that she often integrated social studies with other content areas, which may account for it's moderate effect on her teaching practices. Content hierarchy was an adverse constraint that had real effects on teacher practices. Charlie summed it up for them all when she said:

> Just the pressures of the things that needed to be done within the school day. It seems as though the emphasis in the school here, well actually not only just here, everywhere is the language arts and the math. The other content is science and social studies. But to me is more the social studies than science, like it's the last content area as far as priority.

Disassociation. Disassociation described the disconnect between teaching practices and teaching philosophy. One element of disassociation was teachers felt their practices did not align to what they believed they should be doing. Three teachers fell into the high and mid effect categories respectfully. They often admitted in interviews to feelings of guilt or sadness that they were unable to teach social studies the way that they felt it should be taught. Ryanne's case study was unusual because many of her past practices demonstrated examples of critical pedagogy and multicultural pedagogy as well. However, as she described those practices, she often followed them up with statements that indicated those practices had somehow gone extinct in her classroom and that she was desperate to get back to them. Her disassociation was very heartfelt and apparent. Ryanne's overall philosophy and outlook on the purpose of teaching social studies remained in the critical arena, but her current practices no longer mirrored her philosophy.

> It's a disconnect for me anyway. It's all very disconnected. We haven't done social studies in a long time and it's not really what I want to be doing as far as how I want to be teaching social studies. But because it's so broken up and there are so many things I have to do, I don't even want to call it social studies, but it is what it is. One thing that my friend was saying at this school is she hates this feeling of giving up.

Ryanne's feelings of frustration and sadness demonstrated the great effect disassociation had on her teaching practices. Reminiscing about her past and how she was once able to teach social studies that fostered CMC drew out feelings of frustration and longing as she realized that

her practice had significantly disassociated itself from her philosophy and theories regarding teaching social studies.

Another element to disassociation was the misalignment of understanding the ideals and purpose of social studies to teaching and learning the content area. What that meant was that teachers often did not explicitly share with their students the purpose or even the content of social studies therefore leading students to mistakenly disassociate social studies lessons and activities with the content area. A few of the participants admitted to not even saying outright to their students when they were doing social studies. Some alluded that their students probably did not even know what social studies was. It was partly due to the fact that many teachers did not have a consistent block of time dedicated to the content area. Many times the subject was taught sporadically when time permitted and students had trouble identifying what content was in fact social studies. However, for four of the seven teachers, disassociation only had a slight effect on their practices. Those same teachers had a higher number of indicators for the theme Hierarchy of Values that described them as putting their own values of social studies above policy, curriculum and standards. Upholding that value system may have been the variable that allowed those teachers to prevent a disassociation with their philosophy and their practices.

Gabby's statement summed up the reality that often caused disassociation both in the disconnect in the theory and practice as well as the disconnect between students not understanding the content area.

> I think most of us in recent graduation within the last 10 years really know what social studies can do. I think we'd like to have a lot more time with the content. But we realized when we got into a real school and real teaching positive that not much time is allowed or given for content.

Standards. Standards referred to the current standards that teachers are required to address at the elementary level. In the case of Hawai`i, teachers were directed to Common Core Standards (nationally adopted standards) and HCPS (Hawai`i Content Performance Standards). Two elements that teachers described were the lack of depth in social studies standards in the HCPS. The first element was teachers feeling as though the standards narrowed the teaching possibilities of social studies. That occurred when educators looked solely to teach molecular (factual, academic skills) knowledge rather than interpreting the larger overarching concept that those standards fell into. Three teachers had data to reveal that it had a mid or moderate effect on their practices. When looking back at the identifiers for those three teachers, it turned out that while they did identify standards as a current constraint that affected teaching practices, they described it as something that they had seen affect other educators. The identifiers were not directed at their own practice. Lana shared with me her thoughts on how she believed standards limited or narrowed the view of teachers on the big ideas related to social studies.

> I don't think standards (HCPS III) are written in such a way that perpetuates people or forces them to question what is the bigger idea of this. So even though I know in the standard it says big idea or whatever, it's not the real standard. You know what I mean? Once you start talking standards and once you start saying I am going to assess standards, then you are naturally just forcing the person to have tunnel vision already, whereas if they assess the big idea then somebody has to go okay, wait so here is the big idea. How am I going to teach it? It's different. Like you said, it's bigger going in (seeing bigger picture first) rather than going in (starting with standards) and trying to go out (then to big idea).

Another element of the standards constraint was the constant need to cover standards related to content areas that were tested or were of seemingly higher priority. Teachers often described this pressure as a need to "cover your ass." Covering oneself seemed to be a common recurring idea that linked teachers from different schools indicating that it was a concern for the population at large. Ashley said "honestly just to cover yourself you have to cover the standards. So I will cover the standards. Obviously what we are doing is coming from the standards but I would add things to hit that learning style." Samantha said something similar when she told me that when she was implementing activities that were more creative and art focused she made sure it covered some kind of standard. "So my assessment might be different but I have something and it is something that is always connected to the standard so I get my own back." Yet four of the seven teachers had data to suggest that the standards constraint had little effects on their practices. What did it mean then that the standards had little effect on those four teachers. Ashley's previous statement showed that while there was a common need and pressure to cover oneself, there was also an understanding that the standards were innate to the teaching process. Initially when I began my first conversation with each participant, I asked them what they felt was necessary to teach social studies. All seven teachers mentioned the need to have content knowledge was a necessity. The content knowledge they described derived from the standards. Results indicated that all seven teachers were in agreement that standards were necessary to know and teach, which could explain the low and mid effect it had on their practices. Standards were something inextricably intertwined. It was not a question of if it would get done, but rather how. Teachers whose data reflected that the standards had a low effect on their practices perhaps felt it was not interfering with their practice, because it simply was their practice. Having standards fully embedded in teaching practices is not a negative thing. The bigger concepts and

civic ideals just have to juxtaposed alongside those standards for it to have real meaning for the student. Sometimes educators were narrowed too much to the standards that they began to block out what it meant to teach a child's human side. Samantha shared her feelings on this point perfectly.

> That's the reality of it. You have to justify what you are doing. It sounds backwards to justify teaching kids how to be little humans in the world, but if it is not attached to a standard, people question it.

Teacher Responsibilities. Teacher responsibilities referred to the overall demands of teaching in the current climate that prevented teaching social studies. Issues regarding time, resources, and teacher expectations often came up when discussing teacher responsibilities that interfered with teaching social studies. Six of the seven teachers that were interviewed had enough identifiers to say that the constraint of teacher responsibilities had a high to mid or moderate effect on their teaching. Words that stood out during the initial coding process were overwhelmed, all encompassing, unrealistic, burnt out and exhausted. Some of the veteran teachers made comments regarding how things were different in the past, and that teaching could be creative and spontaneous, indicating that the education system no longer allowed for such things. Samantha's continuous struggle with balancing her responsibilities as a teacher with what she truly wanted to implement was apparent in the statement she gave when I asked her how much of what she believed about social studies was actually being taught in her classroom.

> With everything that we have on our plates now I barely touch social studies. That's been one of my biggest pet peeves this year. I get through the reflections, I get some of my content but I have no time to make it my own. I have not time to go past the application. Right now we are doing the three W's on migration. All we did was we took notes and

> we played a dispersal bingo game but we rushed through that. I couldn't even have fun with it because you're always saying to the kids to hurry up, stop talking, listen because we don't have much time.

Ryanne was not the only teacher who struggled through the day-to-day responsibilities. Gabby also found that it was difficult to keep a positive outlook on teaching in general with all of the current demands. After hearing the words of angst and frustration made me realize that teachers really needed some opportunity to inspire them again. The constant overwhelming notion and feeling as though their efforts were futile in education in general could only mean negative effects on social studies as well. Gabby stated:

> Like today, I just felt angry and I had to stop and think I don't want to be like this as a teacher. Why am I sort of annoyed all the time? Is it the curriculum, is it the expectations that are unrealistic? So then I have to reflect so that I am no exhausted about what I can do. I think can we just take a moment to sing a song about something or whatever and just step back…we just sort of go along like drones sometimes because we are so bombarded and busy that there is not much time to actually stop and think.

Experiences Related to Education. Experiences Related to Education was the only category that emerged consistently as an opportunity rather than a constraint that aided in teachers' ability to teach social studies in a way that fostered CMC. However, this category had many layers as well and refers to any and all past positive experiences in education (as learner or teacher) that led teachers to their current practices. The following are some experiences that were described but not limited to, family upbringing, student interaction, parent interaction, and teacher mentors. The most common experience that led teachers to practices that fostered CMC was encountering an inspiring teacher or professor. Six of the seven teachers shared that they did

in fact remember fondly a teacher or a professor that had inspired them to give further consideration to the social studies content area. Furthermore, some of them also mentioned how that teacher modeled for them what good social studies teaching looked like and those characteristics described aligned directly to critical or multicultural pedagogies. Monica shared two stories with me regarding her own experiences as a learner. One was not as inspiring as she described a teacher who she felt had been unfair and in many ways caused her to dislike education in general. Fortunately following that experience she then had a positive encounter with a social studies teacher that brought the content area to life and showed her what good social studies teaching could be.

> The teacher there was a really good teacher. He enjoyed social studies. I can't even remember what social studies was but I remember he allowed us to do a lot of engaging activities. We did a lot of community projects… to this day I still keep in touch, he is a principal now and I still keep in touch with him…I think it was that teacher's encouragement and his passion for whatever he was teaching that changed my whole concept of what social studies is like.

Although my participants never knew about whom else I was interviewing for my study, it was significant to me when two of them identified the same teacher when describing past mentors and inspirations. Gabby and Samantha both shared about a teacher who taught social studies at the college level and after much in depth discussion I realized that both participants had taken classes from the same woman, just at different periods in time. Samantha shared that this teacher reminded her that before you teach you need to ask yourself why are you teaching that content or skill. The answer was not in the teacher's manual or in the standards. What that teacher meant by why was, what was the purpose for teaching that particular lesson to the child?

What were they going to get out of it that was worthwhile? Samantha shared with me about this unique teacher when she said:

> I had Sheila for social studies and she gave this button to everybody [points to button] "for what." She always said before you teach social studies, before you start teaching ask yourself for what? You don't teach just because the standard says you need to, look and understand why you are teaching it.

Gabby who had the same teacher expressed similar positive feelings and experiences with that same teacher. She also mentioned how that teacher was passionate and inspiring and continued to do so by reaching out to her past students through social networking systems. Other participants mentioned having inspiring teachers in high school and grade school. Gabby, Samantha, and Monica they mentioned that those teachers often showed them what social studies really meant, what it should be.

Inspiring teachers were not the only positive experiences teachers had related to education. Many teachers had positive experiences as educators that encouraged them to do more in their classrooms. Charlie for example shared with me her experiences of being invited to share in family occasions and traditions by her students' parents. She felt welcome and they treated her like part of their family. This led to her further appreciation for teaching ELL students as she was exposed to their culture beyond the classroom.

Positive experiences with students of course played a big part in inspiring teachers. Ryanne mentioned that many of the students in the class she had a few years back still sent her notes or visited to share with her what they remembered about their experiences in her class, reminding her of the positive impact strong social studies practices could have. Lana shared those sentiments when she described teaching as a calling rather than just an occupation. She

shared that anyone who felt it was a calling and not just a job would say that "they can't see themselves doing anything else. I think in that sense that's a calling because no matter how small the rewards are (monetarily), it (teaching) is just so rewarding that it keeps you going."

Six of the seven teachers interviewed showed that the opportunity category Experiences Related to Education had high to mid or moderate effects on their teaching practices. Those same six teachers also shared that they had a positive past experience with an inspiring teacher or professor that showed or reminded them of the importance of social studies and how to teach it. Still others shared fond memories of working with students and parents. The data led me to believe that those positive experiences were significant in influencing teaching practices due to the fact that so many of the participants were affected.

The next section began to look at the interactions between the five themes and the five categories of constraints and opportunities.

Interactions between themes and categories. This section described the interaction between emergent themes and constraint categories. Not all themes and categories were discussed as they may not have had significant interactions. The following section highlighted interactions between three themes and three categories: Hierarchy of Values x Disassociation, Disassociation x Functioning Citizens/Student-Centered Learning, Hierarchy of Values x Standards. These interactions were identified for the following reasons. First, not all themes and categories revealed significant amounts of identifiers revealing a lower significance of that theme or category. That means that those themes and categories that had small amounts of identifiers were not significantly affecting the participant's social studies practices. Therefore those themes and categories were first ruled out. Following that, I looked at trending numbers and correlations between the themes and categories. I was looking for direct or inverse relationships between

themes and categories. The selected interactions mentioned above were those that demonstrated a direct or inverse relationship to one another.

Disassociation x functioning citizens/student-centered learning. Prior to addressing the interaction between Disassociation and Functioning Citizens/Student-Centered Learning, what first must be considered is why the two themes work together as it interacts with the Disassociation constraint. Beginning with Functioning Citizens, I first looked at the number of identifiers each of the seven participants had for that theme and identified the two themes that received the highest number of identifiers. In regards to all five themes, all seven participants had Functioning Citizens as one of their top two themes to receive the most indicators. All seven supported the view that functioning citizens would be able to positively and cooperatively affect society. Their ability to make equitable decisions for the greater good meant an understanding or appreciation of the diversity that surrounded them. Functioning Citizens was a direct indicator of multicultural pedagogy. This was consistent with the evidence that showed how each teacher had elements of multicultural pedagogy in their philosophy or practice. The reason why not all seven teachers were able to include multicultural pedagogy in their practices will be reviewed shortly.

The theme Student-Centered Learning was consistent with indicating which teachers who held elements of critical pedagogy in their philosophy or practice. Teachers whose philosophy or practices aligned to the theme of Student-Centered Learning often created or thought about lessons that incorporated student voice and needs. The teachers critically observed what their students were lacking in order to get function in society and they created experiences that would fill those gaps. Often these projects or lessons took the form of social action projects. Teachers who aligned to this category wanted their students to do more than just understand and

appreciate cultural diversity, but rather use their understanding to read the world and make sense of controversial global issues and/or community concerns.

Together, the themes Functioning Citizens and Student-Centered Learning were able to indicate which teachers were attempting to incorporate both critical and multicultural pedagogy and thus foster CMC. However, though there were many participants who had a high number of indicators for both of those themes, some of them were still not considered to be upholding CMC either due to a lack of critical or multicultural pedagogy. The reason for that was the interaction between those two themes and the constraint category Disassociation. Disassociation had a negative effect on teachers' abilities to incorporate critical and multicultural pedagogies in their social studies. For example, Gabby and Ryanne both had a high number of identifiers for the Functioning Citizens and Student-Centered Learning themes, but also revealed that Disassociation had a mid and high effect on their teaching practices. Disassociation interacted with those two themes causing teachers who did have critical and multicultural ideals to be unable to put them into pedagogical practice. Further evidence supports this interaction claim in that Samantha, Lana and Monica all had a high number of indicators in the two themes that indicated critical and multicultural pedagogies, and the Disassociation constraint had low effects on their teaching. That meant that all three teachers were able to take their critical and multicultural ideals and put them into pedagogical practice. Charlie also demonstrated that Disassociation had a high effect on her teaching and her data analysis showed that she was only able to show evidence of multicultural practices and not critical. The high effect of Disassociation could explain the lack of critical pedagogical practices altogether. Like Charlie, Ashley also had identifiers for the Functioning Citizens theme, indicating only multicultural pedagogies in practice. However, she also had a surprisingly low effect of Disassociation. That

result was unusual at first because typically teachers who had a low Disassociation effect were able to foster CMC with critical and multicultural pedagogies. Ashley however, did see her practices as aligning to her theory of teaching and because she was still developing critical pedagogical practices. That explains why she was able to maintain a low effect for the Disassociation effect, she did not view her practices as lacking any pedagogies.

Hierarchy of values x disassociation. Survey results indicated that disassociation may be a major factor. Majority of teachers time and again agreed that social studies was as important to all other content areas but the frequency and length of implementation did not correspond. Table12 below shows that majority of the survey participants were in agreement that social studies was equally important to other tested and non-tested content areas but the amount of time spent teaching it was not comparable to the tested subjects.

Table 12

Majority Percentages of Macro Population to Class Length, Lesson Length and Importance

	Class Period	Lesson Length	Equal Importance to all content areas
Majority of Survey Participants	2 -3/week 93.49%	Less Than an Hour 63.82	85.71% Agree/Strongly Agree

Note. Percentages were taken directly from the survey data raw scores.

Question twenty-seven looked at the number of times a week teachers had social studies instruction. Table 13 below illustrates the amount of time the macro population of teachers spent on social studies a week. Likewise the length of each period also shed some light on the amount of time and consideration elementary social studies was given.

Table 13

Instruction Per Week in Elementary Social Studies

	0-1	2-3	4-5	5+	NA
Instruction per week	34.04%	57.45%	6.38%	0%	2.13%

Note. Percentages were taken directly from the survey data raw scores.

Question twenty-eight on the survey revealed the average lengths of each social studies class. Table 14 highlights the amount of time spent by the macro population in each social studies period.

Table 14

Minutes of Instruction per Class Period in Elementary Social Studies

	30-40 minutes	41-40 minutes	51-60 minutes	61-90 minutes	91-120 minutes
Minutes per Class Period	25.52%	38.30%	27.66%	8.51%	0%

Note. Percentages were taken directly from the survey data raw scores.

Again the majority of teachers spent less than an hour on each social studies period indicating a disconnect between the data that put the majority of teachers as viewing social studies as equally important to all content areas. The data for the importance of social studies shown below in Table 15.

Table 15

Importance of Elementary Social Studies

	Strongly Disagreed	Disagreed	Neutral	Agreed	Strongly Agreed
Importance of Social Studies	2.04	2.04%	10.20	61.22%	24.49%

Note. Percentages were taken directly from the survey data raw scores.

Question twenty-five was the survey item that asked teachers whether they felt social studies was as important as other core content areas (e.g. language arts, mathematics, science).

This supported the idea that teacher theory in practice did not align to their actual practice because 85.71% of teachers strongly agreed that social studies was just as important as all other subjects. Yet despite that high percentage, 93.49% of teachers engaged in social studies lessons just 2-3 times a week when tested subjects were typically given attention daily. Furthermore 63.82% of teachers spent less than an hour on social studies content each time they were given the opportunity.

Further more, the survey data also produced items that looked at the value and implementation of the five guiding principles. After looking at correlation coefficients for all ten of the guiding principles (two survey items for each) and their relationship to the overall importance of social studies the data revealed no significant correlations. Meaning, that there was no trend indicating that as the value of social studies increased, so did the implementation. Further supporting the idea that implementation of critical and multicultural pedagogies and value of social studies did not have a significant correlation. Table 16 below shows the correlations for all guiding principle items (value and frequency of implementation) to the importance of social studies.

Table 16

Guiding Principles and Importance of Social Studies Correlation Statistics

Variable vs. Variable	*R*
Importance vs. KC 1	-0.0611
Importance vs. KC2	0.42398
Importance vs. CI1	0.21434
Importance vs. CI2	0.2564
Importance vs. PH1	0.20387
Importance vs. PH2	0.33055
Importance vs. DE1	0.22587
Importance vs. DE2	0.26248

Importance vs. EC1	0.38065
Importance vs. EC2	0.33317

Note. KC refers to Knowledge Construction, CI to Content Integration, PH to Power and Hegemony Reduction, DE to Dialectic Theory and Equity Praxis, EC to Empowering Classroom

After the survey revealed this trend of social studies being of high importance but having small amounts of implementation time, I looked for further evidence in the interview data set. The interview data revealed the same trend. At first I looked at the noticeable trend that the constraint category Content Hierarchy had a high or mid effect for all seven participants. It struck me because it was the only constraint that had relatively high effects on all seven teachers. All other constraints were a combination from low to high. It was clear that Content Hierarchy was a significant variable that teachers had to address when teaching social studies. Unfortunately because Content Hierarchy had similar effects across the board, it did not explain how some of those teachers were able to maintain critical and multicultural pedagogy to foster CMC. Looking at the interaction between the Hierarchy of Values theme and the Disassociation constraint, I found more descriptive evidence to support the trend found in the survey data. If a teacher had a large number of identifiers for the Hierarchy of Values that meant that she believed her values and beliefs regarding teaching and learning superseded the priorities set forth by the institution. The Disassociation constraint identified teachers who were unable to align their beliefs and philosophy to their actual practices. These two interacted significantly because they were essentially examining the same issue. On the one hand if a teacher like Samantha, Lana, or Monica revealed low effects for Disassociation, they likewise had high numbers of identifiers for the Hierarchy of Values. It was logical that teachers who valued their own beliefs and philosophy over all other, would put it into practice and therefore have little disassociation between their theory and their practice. Gabby, Charlie and Ryanne's data also supported this theory. They

both had mid and high effects of Disassociation on their practice, and a low number of identifiers. Teachers like Gabby Charlie and Ryanne who did not place their own beliefs and philosophy above all others were teaching in ways that they were not satisfied with, therefore leading them to disassociation and dissatisfaction with their teaching. Going back to the previously discussed Content Hierarchy at the beginning of this section, teacher values and alignment of theory to practice appeared to have overcome the high effects of the Content Hierarchy constraint. All seven teachers had a mid to high effect of content Hierarchy, but those who had low Disassociation effects and large numbers of identifiers for Hierarchy of Values were able to negate the effects of Content Hierarchy. Ashley again was the anomaly in that she did have a few identifiers for Hierarchy of Values and a low Disassociation effect. However, as discussed previously, Ashley did hold her beliefs and philosophy above all others and therefore did not feel disassociated or dissatisfied with her teaching practices. However, what she did not have embedded in her philosophy was the critical pedagogy that would have aided in fostering CMC. Since critical pedagogy was not something inherent in her beliefs and philosophy, Ashley did not feel it was being left out.

Hierarchy of values x standards. The survey item that directly related to participant feelings towards the influence of state standards on teaching elementary social studies was question twenty-three. For question twenty-three, 6.12% of teachers felt it had a strong positive influence, 42.86% responded to a somewhat positive influence, 14.29% felt it held little or no influence, 18.37% felt it had a negative influence and 18.37% felt it had a strong negative influence. Almost half of the teachers felt the standards had a positive influence on their teaching. It was surprising because I had always felt that standards had a negative impact on teaching social studies. Samantha, Lana, and Monica felt that the standards were not all-

encompassing and had limited the view of what social studies really should have been and that teachers needed to interpret the big idea when planning for instruction. Finding that the survey results were not what I had intentionally hypothesized, I went to the interview data set to find my answer.

Again, the Hierarchy of Values theme showed that the teacher was grounded in her values and beliefs regarding teaching and learning allowing them to supersede the priorities set forth by the institution. The Standards constraint category in this study referred back to the implementation of the national Common Core State Standards as well as the Hawai`i Content and Performance Standards (HCPS III). Teachers who demonstrated that the Standards constraint had a high effect on their teaching felt that the standards were lacking in depth and interfered with seeing the bigger concepts behind the molecular content. Samantha, Lana, and Monica all revealed Standards had a middle or moderate effect on their teaching. All three teachers described standards as limiting the perception of the social studies content area. However, they were not describing how they saw the standards, but rather how other educators may have viewed standards. That lack of interpretation towards larger universal concepts was what detracted from teaching social studies to foster CMC. Their large number of identifiers in the Hierarchy of Values theme interacted with the Standards constraint in that those teachers held their philosophy as a priority and used it to understand the standards. Since their innate philosophies naturally pushed them to see big picture and larger concepts, they all viewed the current standards as lacking and in need of revision. Ashley, Charlie, Gabby and Ryanne however, revealed that the Standards constraint had a low effect on their teaching practices. They did not have as many identifiers to support the Hierarchy of Values theme, which meant that they were not applying their own philosophy to make sense of the standards. Those teachers did not

see Standards as a negative influence, but also did not use their philosophical lenses to see the potential need for inferring larger concepts that tied the molecular content together.

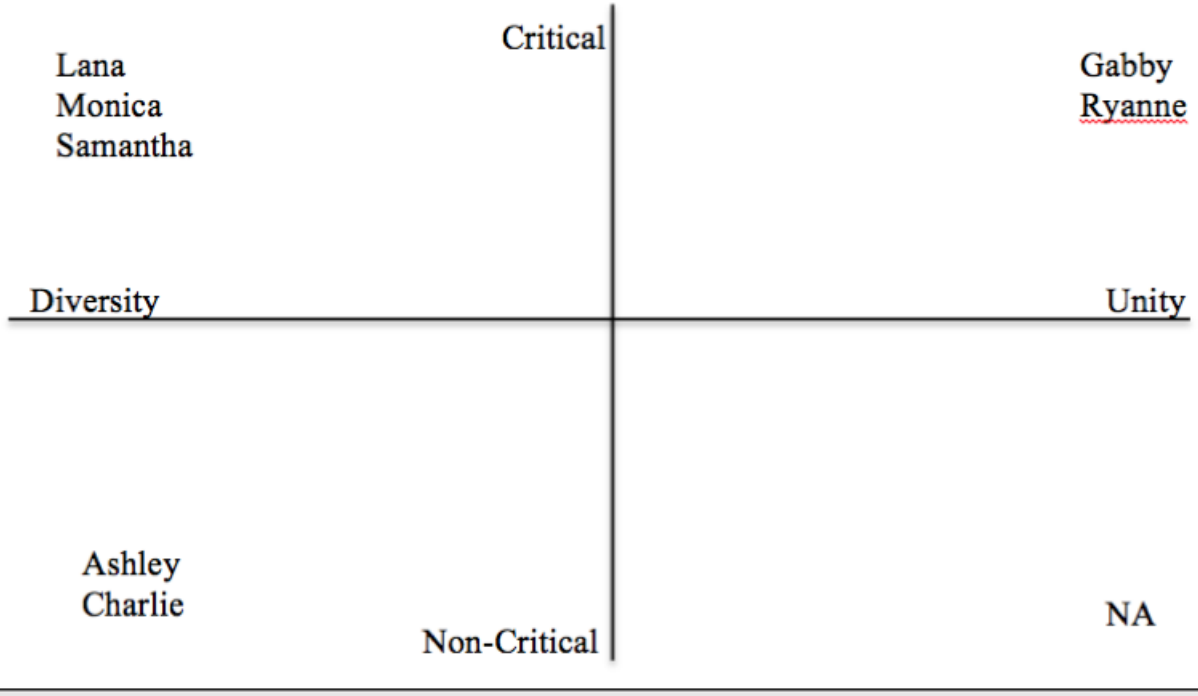
The interview data revealed why the majority of survey participants, or the macro population, saw standards as a positive influence. The interviews or micro population in this study gave the insight that many teachers did not see the standards as negatively influencing their practice because they did not see a discrepancy between the standards and the way social studies should be taught. The three teachers who did reveal that the Standard constraint had a negative influence on their practices shared that their inherent nature to look for the larger concepts that connected standards was not a common thing.

Influences on CMC. This section went over the effects that the constraints and opportunities might have had on each teacher participant that was interviewed. The number of identifiers that corresponded to each participant will be discussed and its relationship to how it affected their ability to foster CMC. Rationale for relationships between research study themes, taking data from the interviews may support constraint and opportunity categories and CMC, unit/lesson plan artifact and survey results. Remembering that the intentions of CMC (CMC) is to foster "a desire and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society (Miller-Lane et al., 2007, p. 563)," the following sections will reiterate where each participant fell in regards to upholding CMC. The analysis will then turn to reason why they may have fallen into certain quadrants based on their results in relation to the five themes and the five categories previously discussed.

Figure 2 below illustrated how the seven teacher participants fell on the critical-non-critical and diversity-unity continuum. The top right quadrant displayed the teachers who are currently implementing critical pedagogical practices but not multicultural pedagogies in their

social studies practices. The bottom-left quadrant showed the teachers who are implementing multicultural pedagogical practices but not critical. The top-left quadrant housed the teachers who are able to include critical and multicultural pedagogies into their social studies practices. The bottom-right quadrant would have shown the teachers who were not able to implement critical or multicultural pedagogies, however, in this study none of the teachers fell into that category.

Figure 2. Teacher Placement on Critical and Multicultural Pedagogical Practice



Ashley. Ashley as discussed in chapter four fell into the non-critical-diversity quadrant when assessing her ability to foster CMC. That meant that while there was evidence of multicultural pedagogies in her current practice, there was a lack of critical pedagogy. Therefore in regards to CMC Ashley exposed her students to the diversity of society and also used her knowledge and understanding about cultural background to inform her teaching. However, she

was still working to provide them with the skills and knowledge necessary to critically read their world and make equitable decisions for the larger society.

Ashley's multicultural practices were fostered by the high number of indicators found that aligned her practice to the themes Functioning Citizen and Meaningful Experiences. She readily demonstrated the need to look at cultural backgrounds as stepping stones for her students to achieve success in future educational and personal endeavors. By creating cultural experiences that were based on what she felt were the needs of her students to become citizens of society, she continually thought about and brought the ideals of culture and multicultural awareness and acceptance to the classroom. In regards to constraints, the low effect that the category Disassociation had on her made it possible for her to view the standards with the bigger picture in mind, making her lessons more about getting across the big idea of culture rather than just the molecular content.

What hindered her critical practices however, was her lack of indicators in the Reciprocal Learner theme. Viewing her students as equitable learning partners would have opened up her instruction to activities and lessons that included student voice and discussion that would often lead to critically thinking about the world around them. While other participants had higher negative effects of Standards and Disassociation on their practice, Ashley's data showed low effects. Her practices were not greatly influenced by those two categories because she already firmly believed in upholding the standards allowing her to view it as a positive element to her teaching rather than a limiting one. Furthermore, her teaching philosophy did not readily include critical practices. That meant that she did not feel her instruction was lacking important pedagogical practice; explaining the low Disassociation effect.

Charlie. As earlier discussed, when analyzing the amount that Charlie's practices fostered CMC, the data revealed that she fell into the non-critical-diversity quadrant. That meant that Charlie's social studies practices showed evidence of including multicultural pedagogies but not critical. Charlie then recognized the importance of applying multicultural pedagogies to her practice and showed evidence of doing so. However, she was still missing the critical element that would have helped her students to gain the skills and knowledge necessary to critically view real societal issues and make informed equitable decisions for the greater good.

Charlie's inherent passion to reach out to English Language Learners (ELL) made it possible for the importance of multicultural practices and cultural understanding to hold such a high presence in her instruction and philosophy. Like Ashley, Charlie also had a large number of indicators for the themes Functioning Citizen and Meaningful Experiences. She consistently spent time finding ways to reach her ELL students by incorporating activities that hit different modalities and included the unique background of each student. Charlie also made learning come to life when she incorporated role playing not just for the ELL whose language was limited, but for all her students to engage in real emotions and experience with empathy to encourage future citizens who would consider the opinions and feelings of those from other cultural backgrounds.

Charlie's appreciation for the social studies content area emerged more and more as she and I progressed through each interview. She often shared sentiment saying that she never knew how important it was or that she felt guilty because she always knew that the content area was important but she was not teaching it the way that she felt it should have been taught. This accounts for the high effect Disassociation had on her practice. Charlie had critical pedagogical values and practices in mind but ultimately her theory did not align to her practice. If Charlie had increased the meaningful experiences she incorporated into her classroom and continually

question why it was necessary to critically look at social injustices, her teaching practices would have been more critical in nature. The disassociation she felt was further supported by the fact that she had zero indicators supporting the theme Hierarchy of Values. That meant that Charlie was did not demonstrate any evidence of being able to uphold her personal views and values related to social studies above the values and priorities of the institution and the educational system. Charlie was highly effected by Experiences Related to Education and she was able to show that when she discussed the positive effects mentors, parents, and students had on her teaching. However, the Disassociation factor was too great and continued to interfere with the critical pedagogical practices she intended to incorporate.

Gabby. Gabby was very aware of the need for students to be able to look critically at the world and continually emphasized how important it was to educate students on global issues. Gabby's interview and lesson plan provided some evidence of both critical and multicultural pedagogies coming into play in her teaching practices. However, there were not enough indicators to support the idea that she was consistently implementing multicultural pedagogical practices when she planned, assessed and understood her lessons and activities. This placed her in the top-right quadrant, critical-unity. She did however, have a critical lens on in every aspect of teaching social studies and often those pedagogical practices flowed into other content areas. Therefore opposite of Ashley and Charlie, Gabby had integrated critical pedagogies but not as many multicultural pedagogical practices. In fostering CMC Gabby always had at the forefront of her planning and practices the ideals of critical pedagogies that would help her students to look critically at the information they acquired. However, Gabby still needed to model practices that demonstrated how to be sensitive, tolerant, accepting and understanding to the cultural

practices of others. By infusing multicultural pedagogies into how she planned and understood her class Gabby could then model and implement more multicultural practices in the future.

Gabby's global experiences growing up provided her with the lens she applied daily to her teaching practices. Having been born and raised in another country and then exposed to so many parts of the world through previous careers, Gabby always knew that she wanted to instill in her students an appreciation for the global world when helping them with decision-making to be citizens in the future. She had significantly more indicators for the theme Functioning Citizens than any other theme and this was due in part to her own global awareness. Frequently sharing that she wanted her students to go beyond their world and not be so insular, she cultivated critical reflection to ensure that her students would think about the impact of their decisions beyond just their own lives.

Content Hierarchy had a high effect on Gabby's teaching and she demonstrated that over and over again when she gave statements that expressed her exhaustion and overall overwhelmed disposition. The demands of other content areas she felt were directly tied to unrealistic Teaching Responsibilities, a category that also had a high negative effect on her teaching. Due to the fact that Gabby had a global lens on at all times allowed for her feelings of global knowledge and critically looking at personal impact on the rest of the world made it possible for critical pedagogy to infuse not just into her social studies but other content areas as well. However, the Content Hierarchy and Teaching Responsibilities factors diminished instructional opportunities for social studies and lessons that encouraged and developed cultural understandings. Further supporting the idea that Gabby was under duress due to the overall demands in teaching, similar to Charlie she had zero indicators for the Hierarchy of Values theme. Reiterating the fact that the Teaching Responsibilities factor had overpowered her own personal philosophy. When teaching

lessons directly related to culture, Gabby was able to utilize students as resources, discuss cultural impact and foster appreciation and understanding within her students. However, the pressures of Teaching Responsibilities did not allow for her cultural sensitivity to come through in other content areas as she felt she was often restricted to the protocols designated by the provided program.

Ryanne. Ryanne, like Gabby, had critical pedagogy embedded within her overall teaching philosophy but she did not emphasize multicultural pedagogies into her social studies practices. Ryanne fell in the top-right quadrant, critical-unity. Ryanne's teaching philosophy and practices were heavily laden with critical pedagogy as she continually looked for various ways to push her students to look critically at the world around them and then take action to address important societal issues. However, very little of what Ryanne shared in her philosophy and practices displayed her use of multicultural pedagogies. Taking the time to understand and appreciate students' cultural background while planning her instructional activities would have served as a model for her students the importance of taking into account cultural impact when making sense of community issues and creating equitable solutions. Ryanne's metaphor of "be your own navigator," was instrumental in pushing students to make inquiries to be critically aware of their situations, but a navigator cannot steer the ships crew to their desired destination without first knowing the crew's intentions. Placing additional emphasis on understanding and appreciating cultural backgrounds would have provided her students with the skills they needed not just to find thoughtful solutions to real world problems, but solutions that were worthwhile and sensible to people of all cultures.

Ryanne's passion was inquiry. Applying the metaphor of "be your own navigator" not just to her students but to herself as well, she felt that both student and teacher needed to

constantly question in order to find their way to more equitable learning for all. As a teacher however, Ryanne felt it was important to know her own ideology and to stick to it in order to be successful in the classroom. Holding both herself and her students accountable for inquiries into learning, Ryanne put questioning at the heart of all her teaching practices. Like Gabby she allowed this part of her philosophy to run freely through all areas of teaching. Her data supported the fact that she felt passionately about making inquiries when it revealed indicators for Functioning Citizens, Meaningful Experiences, and Student-Centered Learning all significantly higher than the other two themes. For Ryanne, student-centered referred to giving students a voice in her class and providing them with opportunities to take ownership over their learning. That buy-in to their learning gave them meaningful experiences that would later help them to function as contributing citizens.

Ryanne's inquisitive nature into her own teaching practices unfortunately would often illicit feelings of regret or dissatisfaction. Modeling for her students the importance of critically looking at their current realities, Ryanne found that she was not satisfied with hers. In our discussions she frequently expressed a longing to teach social studies in the way she felt was right, but simultaneously felt powerless to do so. That feeling explained the high effect the constraint Disassociation had on her teaching practices. She felt that her ideal was so far from reality, demonstrating the disconnect between her teaching philosophy and her practice. Also having significant effects on her teaching were the constraints Content Hierarchy and Teaching Responsibilities. Together those three constraints were strong enough to prevent Ryanne from following her strong moral compass in teaching what she believed, and left her with feelings of remorse and frustration. While she had a few indicators for the Hierarchy of Values theme, they

were not enough to combat the effects of the three constraints that had continued to weigh down on her teaching.

Samantha. Samantha was the first participant analyzed to fall into the top-left quadrant critical-diversity. Her natural desire to view her students as equitable partners in her classroom aided in the development of classroom practices that were both critical and multicultural. By giving her students a voice in the classroom, Samantha gave them the opportunity to construct knowledge that was relevant to their lives and they formed positive relationships with one another by understanding and appreciating each other's personal cultural backgrounds. Although she taught at the lower elementary kindergarten level, Samantha provided evidence that students at that age could, and should be exposed to larger community and societal issues (e.g. homelessness, environment, class).

Samantha's ability to incorporate critical and multicultural pedagogies into her social studies teaching practices was supported by the large number of indicators that aligned to each of the five themes. Unlike other participants who had only a few or no indicators at all for one or two themes, Samantha had a larger amount of indicators for all five. The Student-Centered Learning theme and Functioning Citizens has the highest number of indicators. When Samantha discussed creating citizens she would frequently describe students who were appreciative of each other's backgrounds and she herself made it a point to try to understand where her students were coming from culturally before passing judgment or bias in the classroom. Multicultural pedagogies were apparent in the way she focused her learning around her students' needs. The many indicators that supported the Hierarchy of Values, Meaningful Experiences, and Reciprocal Learner themes further demonstrated Samantha's dedication to critical and multicultural pedagogy in social studies. Putting her own beliefs over that of the priorities of the

institution encouraged Samantha to find ways to implement lessons she felt would educate and foster CMC ideals while still managing to meet all of the general requirements of teaching. Furthermore, Samantha a low Disassociation effect that also supports the claim that she was able to keep her values as a top priority when teaching. Samantha was focused on treating each child as someone else's treasure and that pushed her to take the extra step to learn about and incorporate each students' unique background to inform her teaching. In addition, she worked diligently to create opportunities for her students to reflect critically on their relationships, their personal history and their community. Though she worked with students of a very young age, Samantha found a way to consistently implement critical and multicultural practices to enhance her social studies lessons and activities.

Although the constraints of Content Hierarchy, and Teacher Responsibilities revealed to have a high effect on her teaching practices, the low effect of Disassociation allowed her to stay accountable to her personal philosophy in the face of institutional pressures. The many indicators that Samantha had for each of the five themes also illustrated her dedication to critical and multicultural pedagogical practices in the face of overwhelming teacher responsibilities and the institutions tendency to prioritize specific content areas. However, the effects were starting to take its toll as Samantha did state at one point that she "didn't like the person she was becoming" when she focused too much efforts on the scripted programs rather than incorporating her own flair and ideas as she was accustomed to doing. That last statement she shared showed the precarious situation that teachers often find themselves in today. Even those whose strong convictions allowed them to continue to put their own philosophy first were starting to feel the strain. As an outsider, it was easy to see her statement going one of two ways. She would either continue to triumph over the daily challenges teachers faced in staying true to their own personal

teaching philosophy, or she too would succumb to pressures and demands of scripted programs and institutional content bias.

Lana. Lana, like Samantha fell into the top-left quadrant, critical-diversity. Lana was heavily committed to giving her students the skill they needed to make sense of their worlds and not be limited only to what they were told. Having had experiences as a young child where she felt she was pigeonholed into a career path, Lana did not want to limit her students to only the knowledge that was presented in school. Rather she wanted her students to have the skills to seek out knowledge and make sense of it as they forged their own understanding of the world and how they would make an impact. Lana was highly aware of the cultural diversity that existed not just at her school, but also in the state of Hawai`i and she made it a point to educate herself of the cultural backgrounds of her students when planning instruction. Equity praxis was more than just good teaching however, it was also the student's opportunity to view culture as a valuable asset as well as a crucial factor when working with others and addressing complex issues. By linking past culture to the students' present lives forced them to find the relevance and significance of understanding a culture before passing judgment.

Similar to Samantha, Lana had large numbers of indicators for each of the five themes that suggested critical and multicultural pedagogical practices. Interestingly, Lana had a significant number of indicators in the Functioning Citizens, Meaningful Experiences and Student-Centered Learning themes like Gabby. Gabby was classified as having critical and multicultural potential, but didn't meet the multicultural pedagogical practices because she had been overwhelmed by the professional responsibilities. However, Lana had similar results to Gabby, but they differed in that Lana also had a large number of indicators in the Hierarchy of Values and Reciprocal Learner themes. Her ability to stay true to her philosophy allowed her to

implement critical and multicultural practices where Gabby had struggled to do so. The Hierarchy of Values theme connects Lana and Samantha's ability to implement critical and multicultural pedagogies. Furthermore, Lana's Disassociation effect was low. That further supports the idea that she her teaching practices were aligning to her philosophy in social studies that included critical and multicultural pedagogies.

Lana had a high effect for the Teacher Responsibilities constraint and yet was able to negotiate her practices to put her own philosophy about the general teaching responsibilities. How was that possible when so many others had the same high effect for Teacher Responsibilities and they were unable to overcome the demands. After going back to her transcripts, it turned out that while Lana's indicators did characterize the overwhelming responsibilities of teachers, she was always describing what she thought other educators were experiencing. For all indicators regarding that constraint, she never once shared that she herself felt those hardships were detracting from her teaching practices. Rather she found solutions to keep her values and beliefs in teaching in tandem with teaching responsibilities.

Monica. Monica was the third participant to join Samantha and Lana in the top-left quadrant, critical-diversity. Monica consistently kept as a top priority, the development of her students' critical thinking skills as a means to foster their ability to look at problematic situations and create equitable solutions. By having a deep respect and appreciation for students' background, Monica not only modeled for her students the importance of understanding cultural differences and similarities, but she also instilled in her students a newfound appreciation for their own cultural backgrounds. Monica did this by modeling her own passion for learning about her students' backgrounds as a way to becoming a better teacher and guide for them. She showed them that their culture was valuable and her desire to investigate it gave them a chance to see its

value. The various projects that Monica had her students engage in made it possible for real-world learning and experiences to occur. By learning with the students as teachable moments arose, Monica inspired and guided her students to investigate and solve problems as a team while respecting each other's ideas and abilities.

In comparison to the other participants, Monica had the highest number of identifiers overall. Like Lana, she had numerous identifiers in support of all five themes. The themes with the most identifiers were Functioning Citizens, Meaningful Experiences, and Student-Centered Learning. Having had a special place in her heart for the fish market playground that supported her as she grew, Monica felt that her students too must have someplace that was dear to them. A place that helped define who there were. Before she had learned the academic term "place-based learning," Monica was already strongly influenced by the places that she taught. Her desire to seek out knowledge and cultural background about her students not only encouraged the use of multicultural pedagogical practices, but it paved the way for student buy-in to community projects that often led to social action. Student-Centered Learning was the theme that held the most identifiers for Monica and it was easy to see why. Constantly learning about her students, allowing them to question and start interest projects made Monica's teaching practices naturally align to multicultural and critical pedagogies. Furthermore, the constraint Disassociation and Teacher Responsibilities had a low effect on her teaching further supporting that Monica's multicultural and critical practices remained a top priority for even under the current school climate. The Experiences Related to Education had a high effect on her practices and she often attributed her positive past experiences to strong and passionate teachers, positive interactions with students and knowing herself as a teacher and what she stood for. Monica shared with me that she wanted her students to be advocates for things in life that they might have seen, but did

not coincide with what was right. She used the issue on equal rights marriage to sum up her point by saying that she felt it was unfair and that she could not see a law dictating someone's rights. She herself led by example, because she felt that was an injustice and so she wanted to be an advocate for equal rights in marriage. Holding on to her own convictions, Monica took the time whenever she could, to integrate concepts or collaborate with her students to give them opportunities to decide for themselves was right or wrong, and more importantly what significant cause to be an advocate for.

According to the number of identifiers pulled from her data, the Content Hierarchy constraint had a high effect on Monica's teaching practice. However, like Lana, after going back through Monica's transcripts, it turned out that all of her identifiers were statements that showed Monica more as an outsider looking in at the system, rather than describing her own personal experiences. For example, when I questioned her on the status of elementary social studies she shared with me that she felt the education system was still lacking in it's ability to align social studies to the bigger ideals that would make it relevant and purposeful to student lives. "So I know that it might seem unimportant to people and it gets swept under the carpet. But I think it's the way that it is perceived because of the way it is taught and written." That statement given by Monica was similar to her other identifiers for the constraint category Content Hierarchy, describing her perceptions of what other educators might have been doing or feeling rather than describing her own emotions or obstacles. All other constraint categories had either a mid or low effect on Monica's teaching practices and large number of Hierarchy of Values identifiers may have been the buffer she needed to keep to her own teaching philosophy and beliefs. Similar to Lana, Monica was a "renegade" as she put it, not because she wanted to defy everything the educational system was requiring of her. Rather she described herself as a renegade to illustrate

her vantage point of finding ways to expose her identity as a teacher in tandem with teacher responsibilities and education policy. Though the mandated curriculum and scripted nature of those programs often led to the disappearance of teacher beliefs and philosophy, Monica was a being a renegade in that she was not going to allow that to happen to her. As she simply put it, she "changed her sails."

Summary

Chapter five presented emergent themes that demonstrated how elementary teachers were able to incorporate critical pedagogy, multicultural pedagogy, or both pedagogies into their social studies teaching practices. It also outlined the four constraints and the opportunity that had an effect on their teaching practices. Interactions between themes and categories were examined followed by an analysis of each individual teacher's teaching practices and how they were supported and/or hindered by the themes and categories. That analysis revealed why some of the teachers were able to demonstrate both practices at the same time and some were still working towards incorporating both critical and multicultural pedagogy into their social studies practices.

Looking at the data holistically, it revealed that the seven teacher participants who were interviewed were able to foster many aspects of CMC either by implementing critical pedagogy, multicultural pedagogy or a combination of both pedagogies. Furthermore, regardless of which pedagogies were applied to social studies curriculum, all teachers felt some type of constraint affect their teaching when attempting to foster CMC. Monica stated, "the biggest problem when you have this structure of standards is most teachers will stick within the walls of that standard and cannot venture out, but they might want to. At the same time it's almost taboo." Monica was describing what she observed from other educators demonstrating that even the systems put in place the institution of education can themselves become a constraint if not used properly. Of

course some felt the effects stronger than others on their practice, while still some participants found ways to negotiate their practice even under the weight of the constraints they felt were placed upon them. When Monica described her own practices she often used words like renegade or passive rebellious when it came to teaching what she felt was right, and not just what she was told.

After analyzing the data of teacher participants in the micro population (interviews), it indicated that critical and multicultural pedagogy had begun to manifest itself in elementary classrooms in Hawai`i either through teacher beliefs and philosophies or in their actual teaching practices. Though the constraints often limited teachers to teaching either critical or multicultural pedagogical practices, there were still three teachers who did not succumb to the external pressures (administration, teaching policies, scripted curriculum programs, standards, general teaching responsibilities). By accepting the constraints that went along with teaching and incorporating their own beliefs and philosophy into the daily curriculum, those teachers were able to foster CMC in social studies.

All seven teacher participants in the micro population were devoted to their students and their teaching practices, and commonly held the belief that the purpose of teaching was to create knowledgeable citizens that would create a just and equitable world for the future. Gabby clearly expressed the idea of creating these knowledgeable citizens when she said, "I think that the more we understand each other as a collective group then perhaps we can have more empathy. This sounds very idealistic, but just more empathy and it starts with the education system."

Chapter Six
Discussion

This chapter is broken up into seven sections and begins with a review of the research questions and overall results from the data analysis. The second section synthesizes each case study. The third section discusses the major findings of the study. Section four shares implications of the study. The fifth section provides recommendations for future research followed by the sixth section, which illustrates the limitations of the study. The final seventh section concludes with my reflections on the research study.

The overarching question of this study explored how critical and multicultural pedagogy manifested in Hawaii's elementary social studies. The research was supported by the following three sub-questions:

1. How do elementary teachers use critical and multicultural pedagogy in social studies to foster the development of civic-multicultural competence (CMC)?
2. What are the perceived opportunities and constraints of teachers being able to implement critical and multicultural pedagogy into social studies?
3. What has enabled teachers to adopt critical and multicultural pedagogy into their social studies teaching practices?

Each teacher's unique background and various experiences as a student or educator led them to embrace the teaching beliefs and philosophies they hold today. Having seen the great impact that past experiences have had in molding and defining the seven teachers, I am even more convinced of the value of utilizing strong pedagogies to enhance students' experiences in social studies. Practices that can create knowledgeable citizens who can critique their world and make equitable decisions for the greater good should be included on a daily basis to create meaningful

experiences for learners. Those meaningful experiences and teaching practices exist in the fields of critical and multicultural pedagogies.

Review of Results

After reviewing the interview transcripts, survey data, and lesson/unit artifacts, this research study showed that critical and multicultural pedagogy manifested itself in two ways in elementary social studies. The first was within the teacher beliefs and philosophies and the second was in their instructional practices. This was an important finding because it allowed others to understand that although teacher instruction may not consistently reflect critical or multicultural pedagogies, it could still exist in the teachers' praxis. Interview transcripts revealed that teachers struggled to maintain their beliefs and philosophy towards the teaching of social studies when confronted with the general pressures and responsibilities of the profession.

Synthesis of themes. All seven-interview participants shared the common goal of creating functioning citizens. The trait that united these seven teachers was the idea of developing students into the "Functioning Citizen." Belief in this trait often encouraged the use of multicultural pedagogies in social studies. No matter which grade level a teacher taught or which pedagogy heavily influenced their teaching practices, the enduring trait Functioning Citizen showed that all seven teachers felt that education should teach students how to be contributing members and make equitable informed decisions for the greater good. They shared a passion to develop the academic, social, behavioral, cultural and political skills in their students to function in society. However, while not all teachers were actively incorporating critical and multicultural pedagogical practices that would foster CMC, many felt that the purpose of social studies was more than the standards, and it was beginning to lead some participants towards critical and multicultural pedagogies. Whether a participant was working on applying more

cultural sensitivity to lesson activities or promoting critical reflection and action projects to aid students in their ability to critically read their world, all the teachers believed that education should give students the ability to be contributing members of society. To this end, all seven teachers vigilantly pursued pedagogical practices that they felt would enable their students to function as knowledgeable citizens in their local communities and a global world.

Another trait that the seven participants shared was "Meaningful Experiences." Though not all teacher data was heavily laden with identifiers for this trait, they all had a minimum of five or more identifiers in this theme. These teachers believed in the importance of creating meaningful experiences in the classroom as a means to creating functioning citizens. That practice allowed students to participate in activities that were similar to incidents they might encounter in the real world and better prepare them to handle controversial situations gracefully. These teachers all demonstrated that they were knowledgeable in their field and had numerous instructional strategies at their disposal to reach different modalities in students in an effort to make authentic experiences and learning attainable for all.

Putting the student at the heart of learning was something that these teachers were resolved to do. They all felt that what they did in the classroom was in the best interest of the students. When new programs and policies influenced teacher instruction to be more teacher-focused (e.g. scripted programs, merit based salary increases, etc.) these teachers continued to promote student-centered learning to address the holistic needs of the students, including but not limited to behavioral, social, and cultural needs, rather than solely addressing academic gaps. These teachers were dedicated to providing the most suitable education for their students and they continually aspire to obtain more instructional knowledge and reflect on their practices to better serve the future generations.

Two traits that were not shared by all seven teachers were "Hierarchy of Values" and "Reciprocal Learner." These traits did not surface regularly like the others, and not all teachers exemplified these areas. Teachers with many identifiers in the "Hierarchy of Values" were able to negotiate their beliefs and philosophy regarding teaching within the current educational climate. They were able to enact their pedagogical practices because they felt that their beliefs about education were a top priority that they could not relinquish. It allowed them to practice critical and multicultural pedagogies when others were bogged down by constraints.

The "Reciprocal Learner" trait was not commonplace amongst all seven teachers. While all participants felt that understanding and learning about the students would enhance their teaching, they did not all share the sentiment that being open to learning from the students was also a necessity. Those who did respect the idea of learning alongside their students were steadfast supporters of social action projects, student interest projects and democratic classroom environments. This reciprocity between teaching and learning is confirmed in Yamauchi, Wyatt, & Carroll (2005)'s notion of joint productive activity.

Synthesis of constraints. This study found that all seven participants shared the common vision of creating future citizens, however they differed in achieving this vision. When teacher participants identified themselves as "still working" to develop instruction that would foster CMC, it was not due to a lack of passion or pedagogical knowledge. What affected their practice were often external forces. All teacher participants listed content hierarchy as a major constraint to fostering CMC. Content areas were placed into an unspoken priority system with social studies on the losing end of that spectrum. This often left the social studies content area wanting more time, resources, attention and critical and multicultural pedagogical practices. My findings

supported national research showing that content hierarchy in Hawai`i negatively affected on how social studies was taught (Bolick et al., 2010; Duplass, 2007; Houser, 1994).

The overwhelming responsibilities of teachers had a negative impact on social studies teaching practices. Teaching social studies was not considered a "top priority" compared to language arts and math. Due to the perceived pressure to meet mounting expectations, many teachers expressed feelings of exhaustion, frustration, and dissatisfaction with the profession; those sentiments often translated to unintentionally overlooking or intentionally putting aside social studies content when prioritizing lessons to complete.

Social studies standards had a lower negative impact on the teaching practices in social studies because it was not viewed as detrimental to teaching. In fact many teachers used the standards as a foundation for what they taught in social studies and saw it as a necessity and a helpful resource. However, some teachers who demonstrated critical and multicultural pedagogies when fostering CMC felt that the standards were restrictive especially if they were not interpreted with a bigger picture in mind.

This study found a disconnect between theory and practice. Many teachers attributed this disconnect to the many new demands in teaching. Teachers who incorporated CMC as recently as several years ago found that they were unable to do so in their current situations. Many teachers wanted desperately to break through the heavy burdens that the educational system laid upon them to teach what they felt was right. It was disheartening to see so many teachers victims of disassociation. Although some teachers were able to overcome these constraints and continue to practice social studies to foster CMC, the interviews revealed the need to alleviate the constraints so teachers could pursue critical and multicultural pedagogical practices in social studies.

Synthesis of case studies. This research study set out to determine how elementary teachers in Hawai`i were able to incorporate and demonstrate the use of critical and multicultural pedagogies into the teaching of social studies. All seven teachers demonstrated a passion for educating and nurturing the whole child and not just their academic knowledge and skills. While all teachers were fiercely devoted to giving their students the best education possible, each teacher's narrative provided an insight into the challenges and necessities of teaching elementary social studies.

Ashley was able to balance her own philosophy with the overall demands of teaching. She often included multicultural pedagogical practices into her social studies lesson and was very focused on reaching each student by any means necessary. However, her practices in social studies still lacked the critical element that so many critical and multicultural pedagogues felt were a necessity to empowering students. Sleeter (2010) argued that often multicultural practices focused more on getting along with others rather than scrutinizing and addressing the existence of current inequities (p. 4). The absence of "voice, dialog, and social class that multicultural education too often either under-utilizes or ignores" (Sleeter, 2010, p. 9) was an issue that was reflected in Ashley's teaching practices. Ashley's narrative demonstrated that a teacher could be focused on student needs and be passionate towards equitably educating all students, yet still lack in pedagogical practices that would eventually empower students to enact change. Her actions in the classroom spoke to Sleeter's argument (and fear) that multicultural education had the problem of not being critical enough of social inequities. Ashley is a devoted teacher who believes in lifelong learning not just for her students but for herself as well. With this in mind, I felt that Ashley should be given the opportunity to thoughtfully reflect on her practices and

evaluate the lack of justice teachings and topics that she engages in with her students. Thinking critically about her own perspective on injustice will lead her to critical pedagogical practices.

Charlie was also dedicated to reaching all of her students and finding ways to teach them that would address different modalities and therefore bring about more understanding and skill. Her passion to teach students who were English Language Learners (ELL) often caused her to think critically about the disadvantages her students and parents may have felt and encouraged her to seek out multicultural pedagogical practices to level the playing field between ELL students and mainstream students. Like Ashley, Charlie was still in the beginning of transforming her practice to be more critical in nature. Though Charlie repeatedly expressed the remorseful sentiment in regards to wanting to do more in how she taught social studies, she was still in what Banks (2008) called the "additive approach" stage (p. 47) in his typology of multicultural reform. Charlie added multicultural literature books and lesson here and there, but still needed to re-conceptualize how she taught social studies. Using critical pedagogy to view the underlying premise behind teaching social studies would make her practice more impactful to fulfill the purpose of fostering CMC in students. Charlie was a devoted and compassionate teacher who was automatically driven to work with students whom she identified as having additional institutional disadvantages set against them. Her willingness to work with those students and create more equitable learning experiences for them will eventually lead her to view her social studies practices more critically and incorporate critical pedagogy and praxis. Charlie was inspired at the end of our talks to work towards creating even more meaningful experiences for her students and to make time for the forgotten content area.

Similar to the other teacher participants, Gaby wanted to prepare her students to be knowledgeable citizens and to make informed decisions for the greater good. However, she stood

apart from the other teachers because she looked at global issues alongside local issues and its impact on her students. Gabby' own life experiences made her sensitive to global issues and she wanted to develop students into citizens for a global society. She believed "students need to practice real-life skills, gain knowledge of the world, and develop expertise in viewing events and issues from diverse global perspectives" (Merryfield & Kasai, 2010, p. 165). Gabby's passion for educating her students to global citizens naturally fostered critical and multicultural pedagogies in her teaching beliefs and philosophy. Unfortunately the constraints discussed in chapter five often made it difficult for her global ideals and practices to manifest into her regular teaching practices. Her passion continues to inspire Gabby to find ways to align her teaching philosophy with her practices.

Gabby felt empowered after our discussions to do more in social studies and realized her passion towards the content area. With Gabby gaining a little more ideological clarity though our dialectic conversations, she demonstrated that she was on her way to implementing the critical and multicultural pedagogies that would reflect her innate beliefs and philosophy.

Ryanne believed in CMC and that was apparent in her philosophy regarding the teaching of social studies. In Ryanne's ideal world, her instructional practices, would also promote CMC and she would actively include critical and multicultural pedagogies. However, the many changes that the education system has endured over a period of several years had really taken a toll on Ryanne's critical and multicultural pedagogical practices in social studies. Her practices, she felt, no longer mirrored her beliefs. However, her passion for inquiry made it possible for the critical side of her pedagogy to come through even in compromising situations. Ryanne's philosophical and pedagogical beliefs came through in earnest in our conversations but she frequently shared sentiments of feeling regret at not being able to continue the practices and

activities that she loved so much at the expense of high stakes testing and standardized state tests. Grant (2010) observed the impact of high-stakes testing and found that "some novice teachers and their veteran peers feel pressured to undercut their pedagogical goals in reaction to state test pressures" (p. 44). Grant's statement clearly articulated what was happening to Ryanne's pedagogical practices.

Ryanne is a compassionate and dedicated educator with the skills, knowledge and motivation to effectively foster CMC in her students. However, she shared with me that she felt she had "lost something" "lost her way" over the past few years and that she wanted to get it back. Ryanne's capacity to view teaching as more than a professional endeavor, but rather a personal one, will guide her as she makes her way back to the pedagogical practices that had originally inspired her to become a teacher.

Samantha is a caring teacher. She reminds herself that every child she teaches is someone else's treasure. Gay (2000) described the concept of caring as relationships between and teacher and student that "are characterized by patience, persistence, facilitation, validation and empowerment for the participants" (p. 47). Samantha embodied all those descriptors as she worked to provide her students with meaningful experiences that would one day lead them to be functioning citizens in a global world. Like Gabby, Samantha experienced growing up around multiple cultures around the world and she brought that global awareness to her classroom. As a teacher of a lower grade level, Samantha felt that she was not over wrought by the demands of testing. However, the policy and curriculum changes that inevitably accompanied testing at her school did place new demands on her as a teacher. Fortunately, she was able to "carve out her own pedagogical path" (Grant, 2010, p. 44) and her concept of caring countered institutional

demands. Samantha is a caring, empathetic, and insightful teacher who fosters CMC not just in social studies, but also in every facet of her teaching.

Lana exemplified what it meant to go above and beyond in teaching. She repeatedly mentioned that teaching was a calling and although she realized teachers were often bogged down by the general responsibilities of the profession, the only person who could survive was the one who saw the passion of teaching as a lifestyle, not a job. Lana experienced early on the damaging effects that teaching could have on a child if not done right. Therefore, she spent every moment of her time teaching devoted to creating meaningful experiences for her students and giving them the skills necessary to critique and make sense of their world. Wade (2007) discussed the teaching of social justice and viewed it as being simultaneously critical and multicultural, identifying it as another theory that further tied the two fields together. Wade believed in role-playing and simulations as a means to enacting social justice. Lana used simulations to foster authentic role-play and rich and insightful discussions. While time and responsibilities may often negatively impact what gets taught in the classroom, Lana demonstrated that having the will to go above and beyond to meet student needs was a key element to fostering CMC.

Monica revealed a significant facet to being an educator who can foster civic multicultural education through critical and multicultural pedagogy; awareness of your role and purpose as the educator. Monica's narrative painted the picture of the teacher whose moral compass was strong enough to welcome and weather unexpected moments in teaching. Centering her teaching on student needs, interests and voice often placed her in strange and uncommon predicaments. Her desire to be a reciprocal learner, a teacher who valued student input and insight, aligned her to Dewey's (1938) ideals about social control in the classroom.

Dewey realized that teachers needed to obtain a certain level of control in the classroom, but encouraged a control that was "flexible enough to permit free play for individuality of experience and yet firm enough to give direction towards continuous development of power" (p. 65). Monica created the social learning environment that Dewey had envisioned for learning and growing. Monica is as dedicated to teaching today as she was when she first started, and she exudes this passion in her work, philosophy, and overall demeanor in teaching.

The seven cases revealed that teachers fell onto different ends of the spectrum in regards to critical and multicultural pedagogy. This was due in part to the existence of and interactions between the previously discussed themes and constraints. Combining all that I had learned from the data synthesis and analysis, I applied these findings to further analyze and respond to my research questions. The upcoming discussion section will cover the major findings derived from the research analysis.

Discussion

This research study produced five major findings: 1) the disappearance of elementary social studies in Hawaii, 2) the absence of justice in social studies, 3) the need for dialectic dialogue and reflection among teachers, and 4) the importance in finding purpose in teaching.

**Disappearance of elementary social studies in Hawai`i.** Similar to national trends, social studies is disappearing from the public schools in Hawai`i. It is losing, time, resources, and depth in teaching as other content areas rise in importance. The high-stakes testing being enacted nationwide has often failed to include social studies, putting it as a lower priority in comparison to other content areas (language arts and mathematics). However, I am not encouraging the application of high-stakes testing to social studies, as I feel it might narrow the focus of the content area further. I am simply stating that the root cause of the decline in teaching

elementary social studies is due to the recent development of content hierarchies due to testing. Heafner, Lipscomb, and Rock (2006) conducted a study in North Carolina that highlighted teacher voice to demonstrate "the severity of the dwindling social studies curriculum" (p. 145). This study was one of many that inspired me to conduct research on the status of social studies in Hawai`i. Regrettably, results returned from my study have shown that the state of Hawai`i is seeing similar effects to the marginalization of social studies as North Carolina did. All seven interview participants shared that they either felt their own social studies practices were impacted negatively by the current educational climate, or that they had seen firsthand, other teachers around them reducing the time or effort put into the content area. Variables such as content hierarchy, testing, standards and general teacher responsibilities frequently presented itself as major causes to the decline in teaching social studies in elementary schools in Hawai`i. Teacher participants and survey results collectively demonstrated that the status of elementary social studies is dire unless we do something about it.

Absence of justice. Critical pedagogy that addressed justice issues was lacking in elementary social studies in Hawai`i. The interview data revealed that majority of teachers had difficulty with implementing critical pedagogical practices. While many had critical pedagogy embedded in their philosophy, there were only three of seven who were able to incorporate actual critical pedagogical practices. This included the exclusion of many practices related to educating students about social justice issues. Justice practices in the classroom are defined in the Perspectives for a Diverse America's anti-bias framework as "students aware of bias and injustice, both individual and systematic, will understand the short and long-term impact of injustice, and will know about those who have fought for more fairness and justice in our world"

(PDA, 2014). The pedagogical practices that would promote student understanding and awareness of systematic injustices were not often implemented in elementary social studies.

Why was social justice absent from elementary social studies teaching? Perhaps because educating students about individual injustices (bullying, social systems within the school etc.) is much easier to do than systematic injustice. Is it the thought that students are too young to understand larger societal injustices? Or perhaps teachers are unwilling or uncomfortable with looking at social injustices? It may even be that educators are themselves unaware of injustices that face students and society thereby making it impossible for them to address in the classroom (similar to Samantha's realization that she was bias). Whatever the reason, the lack of critical practices that lead to understanding justice issues persists. Students cannot undo injustice if they are not aware of the injustices that are occurring. Teachers need to find ways to bring these deep seeded justice issues to the classroom and provide critical pedagogical activities to aid in the development of student skills and understanding.

Dialectic dialogue and reflection. Empowerment of teachers through dialectic reflective practices was achieved in this study and it is a necessary practice to insure the future of social studies. Teachers who were part of the interview phase of the data collection agreed that the dialectic process we shared positively influenced them. The conversations brought out valuable insight to their past experiences and how it related to, and ultimately informed their current teaching practices. Dialogue directly surrounding social studies brought the content area to the forefront of each teachers' teaching practices and many shared that they were unsatisfied with the current reality of social studies in their classroom. Having this awareness inspired many of the teacher participants to enact change in their practices and re-look at how they prioritized the social studies content area. The use of interviews as a suitable method to engage the teacher

participants in reflective praxis was supported by a study done by Christensen, Wilson, Anders, Dennis, Kirkland, Beacham, & Warren (2001). In their study they employed the use of reflective responses to guiding questions. Once completed, the data revealed that the teacher participants whose teaching previously held more traditional practices "saw their social studies practices as transformative because of the reflection process" (Christensen et al., 2001, p. 208). That study aimed to obtain rich data from the participants, but also provide them with opportunities to critically reflect on their own practices as they shared their experiences.

Similarly, my study employed reflective responses by taking the previous interviews and using those transcribed statements to inform follow-up interviews providing opportunities for more insight and reflection into teacher practices. Of the seven teachers, six shared the sentiment that the dialoguing and reflection with a fellow educator was eye opening, powerful, and informative in regards to their teaching practices. The one teacher who felt she did not get as much out of the process felt that she already had a good sense of self and suggested that it might be beneficial to those who were new to reflection and or needed a refresher on who there were as teachers. Teachers often reflect on the success of lessons, incidences that occur throughout the day, and of course the next steps in their teaching. The dialectic that is missing is the reflective practice on the why or as Samantha would put it, the "for what" of the daily lessons and activities. Knowing the academic spiral and progression of the standards being taught is a necessity of course, but more importantly teachers need to know why it matters to the students' lives and what they are hoping their students will do with it after they leave. Taking a step back and reliving old experiences has really empowered the teachers in this study and it will no doubt, have a similar impact on other educators.

Finding purpose in teaching. Teachers needed to have experiences in education that affirmed the greater purpose behind social studies. Three teachers in this study were provided multiple experiences in their past that grounded their beliefs about social studies above the unspoken priorities of the educational institution. They were a combination of personal experiences in education as well as professional graduate and professional development programs. The significance of these experiences cannot go unnoticed. Teachers must be afforded these experiences to combat the pressures of the educational system until the system aligns to the true needs of the elementary students in Hawai`i.

While we may not be able to replicate unique personal realities or alter past experiences, we can provide teachers with professional development and graduate programs that will give them new opportunities to ground their instructional beliefs in. This study revealed that teachers past experiences had significant effects on how they currently teach. We must also acknowledge that those experiences are ongoing. Dedicated teachers are constantly searching for new knowledge regarding teaching practices, and there needs to be professional programs and graduate courses available to help shape those beliefs.

The results from this study can inform many facets of the education system. The following section will discuss the implications of these findings and what next steps can be taken to address them.

Implications

The implications of this study impact the development of professional learning communities, educational policy, and implementing future professional developments that allows teachers to reflect consistently on professional and personal connections to their practices. The

following sections illustrate how the research results of this study could enact change in various arenas of our education system.

**Political movements in Hawai`i.** In 2011, the Hawai`I State Board of Education initiated a resolution that would cut the requirements of high school graduation social studies from four credits to three. The diminishing value of social studies catalyzed the formation of a group called "Aloha Posse" who fought the issue until the BOE repealed cutting the credits (Aloha Posse, n.d.). This experience caused supporters of social studies to realize the dire state of social studies. It catalyzed teachers to look further at the issues related to social studies and inspired the desire for a National Council for Social Studies chapter to be established in Hawai`i. Establishing an NCSS chapter in Hawai`i will not solve all the controversies regarding social studies here in our island state. However, it will convene social studies supporters to promote the importance of the content area, provide valuable resources for educators, and support policy and legislation to actively elevate the status of social studies.

One policy change that could promote critical and multicultural pedagogy is the adoption of NCSS's College Career and Civic Life (C3) framework. Samantha, Lana, and Monica were all concerned the current state standards did not do enough to get teachers to see the bigger picture behind teaching social studies. This C3 framework could be the key to enacting change in educational policy that will hopefully enrich and inform social studies teachings at the elementary level. The next section illustrates how the state standard differs from the C3 framework. It also shows the ability of the four dimensions of C3 to widen the narrow focus of the current standards.

College, Career and Civic Life (C3) Framework. As revealed in this study there are many external pressures that influence how teachers teach social studies. Some constraints are

standards, high stakes testing and general teacher responsibilities. Without a change in educational policy, these variables may continue to have negative effects on social studies teaching and teaching in general. The C3 Framework (NCSS, 2013), also known as the College, Career, and Civic Life framework was developed as a guide for any and all states in the U.S. to utilize to further develop and reform their social studies standards to reflect the overarching goals of creating "knowledgeable, thinking and active citizens" (p. 5). The application of this framework to revise and improve the current social studies standards is needed because the current HCPS III social studies standards is not creating enough opportunities for critical and multicultural pedagogies to be incorporated into the curriculum practices. Additionally the C3 framework was designed with the Common Core National standards in mind making it readily accessible to the standards in content areas such as language arts.

Embedded in the C3 framework is the inquiry arc, which consists of four stages. It starts with a compelling question, followed by discipline knowledge, the critical examining of sources and then finally taking action. The inquiry arc was designed to support and guide teachers "to prepare students for college, career, and civic life" (NCSS, 2013, p. 17). This inquiry arc includes many elements of critical and multicultural pedagogy, but should not be used to supplant all other critical and multicultural pedagogical practices. While the C3 framework has many advantages, it also has its limits.

The C3 framework begins with compelling questions. This dimension includes elements of critical and multicultural pedagogy in that it requires the teacher to create focus question that is not only related to a long-standing civics issue, but it also asks that the topic be of interest to the students. This allows for equitable praxis because teachers must know the interests and needs of their students to create a compelling question that will engage them. Furthermore the need to

look at an enduring civics issue can directly tie back to ongoing social justice issues that have far reaching effects on many different cultures. This provides the teacher the opportunity to have students address and critically reflect on the many cultural facets in play when critiquing a social justice issue.

The second dimension focuses on social studies content disciplines: civics, economics, geography and history. This dimension has the potential to increase multicultural pedagogy implementation if the use of diverse cultural resources and perspectives are applied to each dimension. For example the civics dimension holds that students at the end of grade five should be able to explain, "how rules and laws change society and how people change rules and laws" (NCSS, 2013). Rather than simply learning about current status of rules and laws, the compelling question could be: How have rules and laws served to benefit and oppress certain groups? Again the framework does not guarantee the use of multicultural pedagogy, but rather opens up the possibility for it. This widens the content to be more inclusive of various cultures and puts the big idea at the forefront with molecular content supporting it.

The third dimension reflects critical pedagogical practices because it requires students and teachers to look critically at resources and analyze the information given before generating and supporting a claim. Too often students are given information without encouraged to question its validity or reliability. Many students take wherever they learn for its face value and never critique its authenticity and implications. This is dangerous as students are vulnerable to false and harmful information and influence. Having students actively critique their sources provides them with the skills they need to read their world and make sense of information to make informed decisions.

The fourth dimension asks that students take informed action. This is widely used in critical and multicultural pedagogy where the overlap in theory for both fields often discusses the need to socially reconstruct society. You reconstruct society by taking action. The informed action dimension asks students to apply skills and knowledge that will be useful to them in their college, career, and civic life preparation. Taking action is widely seen as the ultimate end goal for many critical and multicultural theorists.

Although the C3 framework offers opportunities for critical and multicultural pedagogical practices to come into play, it has limits to what it covers. Teaching is a "human thing" as Lana put it, and every aspect of teaching a student how to become a responsible human cannot be synthesized into one simple document. Life is complex, integrative, interactive and reactive. The C3 framework is limited because it does not allow for much reactive properties. Due to the fact that the informed action project originates from the teacher, the end result of the inquiry arc is a narrowly focused end product. The inquiry arc is convergent by nature in that he teacher must have an action plan end goal in mind before starting the inquiry arc process. This does not allow much room to include the unique and genuine reactions of the students. Many of the best action projects come from student and teacher collaboration and the inquiry arc does not allow this to occur. Instead of diverging out from the topic and investigating student interests and ideas, the inquiry arc converges onto one action project that was set in place prior to beginning the process. Many meaningful experiences and reciprocal teaching practices are cut short by this framework which makes it difficult to simulate the real world experiences of unpredictability and reacting naturally to a social issue.

The C3 framework has the potential to change educational policy and create social studies standards that can lead to critical and multicultural pedagogical practices that fosters the

development of CMC. It is a valuable tool that policy makers should consider applying to frame our current standards and readily provides a strategy that will help teachers begin their journey towards implementing critical and multicultural practices in social studies.

Critical and multicultural pedagogy in practice. There are a myriad of theoretical information and resources tied to critical and multicultural pedagogy. Why then, is there still a lack in implementation at the elementary level? Some critical theorists have agreed that the implementation of such pedagogies is decidedly more challenging than others and there is little research that demonstrates how to incorporate it at the elementary level. May and Sleeter (2010) supported this idea when they stated

> Although critical work –which may draw on a range of theories is conceptually right, it had paid relatively little attention to how such critiques can be applied to classroom practices. This is true also for critical multiculturalism, which, as with critical race theory, has tended to focus on the theoretical parameters of the debate rather than their actual application (p. 12).

With critical pedagogy being so heavily laden with theory, it is often difficult to find examples of it in practice. Wink (2011) shared many small vignettes regarding the teaching and experiencing of critical pedagogy, but still I was searching for successful lessons plans, units and activities. My study supported this notion in that critical pedagogy was much more elusive in practice than multicultural pedagogy. Many teachers were implementing lessons and activities that had students critically to examine their identity, issues with diversity, and execute social action projects. However, some teacher practices and philosophy often lacked the justice piece of the puzzle. Getting students to address injustices and institutional biases around them can difficult to achieve, but without the justice piece weighing in on the social action, student

projects lack depth and meaning. Fortunately, we have examples like Teaching Tolerance's Perspectives for a Diverse America (PDA) that bridge the gap between critical pedagogical theory and practice. PDA is a web and literacy-based program that shows a step-by-step "integrated learning plan" model to aid in planning and executing social studies. Furthermore PDA has deliberately used common social studies as a lens to view relevant literature adding to the focus on integrating learning plans (cross-curricular lessons).

Perspectives for a Diverse America (PDA) looks at four domains to minimize bias and promote social justice in the classroom. The program includes resources, theory and professional development to impact teacher practices. The four domains are Identity, Diversity, Justice, and Action. The Identity domain first looks at the multi-faceted nature of student identities to make them comfortable being themselves in a diverse society, while diversity then has students identify and understand differences in others to generate genuine connections with people of various backgrounds (PDA, n.d.). Justice as mentioned in previous sections, looks at individual and systematic injustice, understanding its impact and the champions of social injustice. The final domain Action, then calls students to stand up against bias and injustice with confidence even if that causes discomfort or aligns to unpopular positions (PDA, n.d.). Each domain is inherently situated in critical and multicultural pedagogies, and teachers who use this curriculum program will find it easier to include critical and multicultural pedagogies into social studies.

Teachers in Hawai`i need curricula like Perspectives for a Diverse America (PDA) program because it shows how critical and multicultural pedagogy can be applied to younger students. The program reminds us of the four domains we must stress in our philosophy and practice in order to maintain equitable learning opportunities for all students. Teachers will find the step-by-step planning guide and resource availability from PDA relatable, comprehensible

and applicable. Coupled with the C3 framework to negotiate the state standards, PDA has the potential to provide teachers with resources and planning opportunities that would foster CMC. C3 is a frame for how social studies should be approached and that frame can be filled in with resources, and information from PDA. The use of the Perspectives for a Diverse America program could be the catalyst that aids teachers in providing meaningful experiences for students that will later shape them into justice advocates who are knowledgeable and critically thinking citizens.

Professional developments and graduate programs. How do we support teachers to be empowered and grounded in their teaching beliefs to make the right decision for our students? As mentioned in previous sections, the work of teachers and professors has often had positive impact on teacher practices. While it may not be the only factor that influences and constructs a teacher's belief system regarding teaching, the interview data revealed that teachers, professors, graduate and professional programs can have a favorable effect. The participants in this study frequently shared that past teachers and professors reminded them or brought to light new perspectives on teaching practices and that it influenced how they taught social studies. We cannot control the experiences that teachers may have had (or not had) in the past, but we can provide valuable experiences for them in the future. Professional developments and graduate programs must be readily available to provide dialectic conversations regarding teaching practices and beliefs, information on critical and multicultural pedagogical practices and their place in social studies, and in-service trainings on frameworks and programs such as C3 and PDA. By addressing these things, we can begin to lay the groundwork for teachers to view social studies the way NCSS has proposed, and prepare them to create students who embody civic-

multicultural competence and who will in turn, reconstruct society to be a more equitable and just world.

The implications shared in this study are founded exclusively on the findings of this study. The merit of these implications are restricted by this study's limitations. The following section delineates the limitations for this study so that a fair assessment of the findings and implications can be made before applying it to other populations or research.

Limitations

There are six limiting factors to this study. It is first limited by its narrow scope of participants. Starting first with the macro population, the survey administered was shared with teachers only from two specific districts in the state of Hawai`i, which made the research representative of only the teachers in those two districts. It is significant because many districts often take on different programs and initiatives that may have supported or hindered social studies teaching practices. Furthermore, only five schools had teachers participate in the study when in reality there are many more schools that existed within those two districts.

The second limiting factor is that the participants are not randomly selected to become a representative population. Due to the lack of resources and the scope of this study, I was unable to collect a random sample. A convenience sample was used to conduct the first phase of data collection. The sample includes the use of a general survey of fifty participants to investigate the current social studies practices being implemented in local Hawai`i elementary public schools. The second phase of the data collection called for a purposeful sampling of at least ten participants. The aim of this study was not to reach generalizable-sized samples as a true quantitative study would. The reason for that is this study is not focused on becoming a true quantitative study, but rather a qualitative case study that includes quantitative data sources.

A third limiting factor is the use of critical pedagogy and multicultural pedagogy as the means to understand and critique elementary social studies practices. It is a limiting factor because it is just one of a number of strong teaching practices that could align to the NCSS definition of what "good" social studies should look like. I chose those pedagogies for two reasons: their frequent appearance in literature across the social studies, multicultural, and critical fields and my own personal connection to the fields of critical pedagogy and multicultural education.

The fourth limiting factor is the use of only classroom teachers. The focus of this research study is to discover how elementary teachers are teaching social studies because they determine what occurs in the classroom. Ultimately, elementary teachers decide what is taught and what is omitted. Therefore, influences and perspectives from groups such as administration, students, and parents were left out of this study. Those who wish to discover factors other than teachers who may dictate or influence teaching practices in social studies would need to seek out or conduct another study.

The fifth limiting factor was in regards to the identifying survey. The participants may have misinterpreted items on the survey. It may have led to my interpretation that they were not potentially incorporating critical and multicultural practices leading me to exclude them from the second more intimate phase of the data collection process. Due to the ambiguity of some survey items, this instrument would not be ideal for a general population survey. While some elements of the survey are sound, it would still need many revisions with survey items undergoing factor analysis to later produce inferential statistics that would better inform the researcher about the larger population. Factor analysis would improve the construct validity to get more generalizable statistics. As such this study was unable to glean inferential statistics from the survey data and rather descriptive statistics were used to support the more concrete findings of the interview data set.

The sixth limitation was the exclusion of classroom visits and observations. My understanding of teacher practices was obtained solely through their initial survey results, interviews, and lesson/unit artifacts. This study focused on their perspectives and reflections derived from the interview data. Finally, this study was limited only to elementary teachers and did not include student, administration, or parent perspectives. Having included other stakeholder perspectives might have provided additional information into the existence of successes and constraints in teaching social studies.

Recommendations for Future Research

The current study only begins to scratch the surface on the kinds of pedagogical practices that are incorporated into elementary social studies. The discovery of these seven teachers leads me to believe that there are more teachers in the state of Hawai`i who are fostering CMC, and their stories need to be shared. Based on the results reported by this study, the following recommendations for future studies in this field include, but are not limited to:

- *Hawaii state-wide survey of social studies*

  This study only looked at a small portion of the elementary social studies teachers in the state of Hawai`i. Another study is needed to establish a baseline on the particular types of social studies currently being practiced by the majority of teachers to inform the level of development that needs to be done in regards to promoting pedagogical practices that foster civic-multicultural competence (CMC).

- *Ideological clarity and the philosophy of the elementary teacher:*

  Through the three-interview series many teachers were surprised or intrigued to discover how their past experiences shaped their lives. Although they knew at some level that their personal and professional experiences had influenced their teaching practices, they found

clarity in engaging in a dialectic conversation into their past. One teacher shared that while she did reflect constantly on her practices, our meetings were significant because she was "seeing through her eyes, through my eyes, through her eyes." Further research needs to be done on how this dialectic process may have a positive effect on teacher practice. This will provide a comprehensive picture on teacher experience to inform future teacher pre-service programs and professional developments.

- *Critical and Multicultural Pedagogical Professional Development:*

  Although this study revealed that teacher's practices were primarily influenced by their personal experiences, I feel strongly that teachers can still be influenced if we continue to provide opportunities for meaningful experiences much like we do for our students. That being said, future research might to look at the courses, programs, curriculums, and professional developments instructing teachers on how to foster CMC, and the affect it has on teaching practices.

- *Critical and Multicultural Teachers in Action:*

  As a teacher practitioner and a researcher I was often torn between my theoretical lens and my practitioner lens. However, once I began analyzing and understanding my research, I found that academic theory naturally came through each teachers' story and I found myself connecting the dots between the practitioners and the theorists that they readily aligned to. With this in mind, I think it would be prudent to look further into narratives of current teachers not just to obtain exemplary models of theory in practice, but also to empower those teachers who are fostering CMC and pass their knowledge and skills on to other educators.

Reflections

I designed this research study to reflect not only my interests as a researcher, but also my needs as a teacher practitioner. I am a local Japanese elementary teacher in the state of Hawai`i and I have been teaching for seven years. I have a passion for providing my students with the best education I can give them and that often leads me to professional and graduate programs and most importantly, to learning from other educators in the field. Like many of the teachers I interviewed, I myself am on a continuous journey towards ideological clarity and finding ways to negotiate my practice to reflect my beliefs regarding the teaching of social studies. I did not encounter a passion for social studies until I was well underway in my career. That realization continues to impact who I am as a teacher and researcher as I felt it was an injustice to my students that I was so narrow in my thinking about the content area and the general premise of education in general. Late in life I finally had opportunities to address my own identity issues, and perspectives towards local and global controversies and how they manifested in my classroom. I was reluctant to admit at first that I had been constrained by the standards and never thought to look beyond them. Experiencing so many personal epiphanies so late in my teaching career, I decided that I wanted to rectify that lack of experience I had and provide my students with as many meaningful experiences as I could. It led me to pursue my current ambitions to seek out teachers who were fostering CMC and were able to incorporate critical and multicultural pedagogies at a level where elementary students could understand.

When I embarked on this journey I went into the research with the intention of finding out who was fostering CMC and the crucial factor that influenced each teacher to do so. I wanted a straightforward answer, an immediate solution that would fix my own teaching practices. What I learned was that there was no magic formula or connecting variable that all teachers

experienced. What I found was that each teacher had come from very unique, very different backgrounds, but for whatever reason, somehow were led to the field of teaching. The teachers who participated in the interviews did not come to teach social studies with multicultural and critical influences solely because of a class, a teacher or a program. While the influence of pre-service experiences and graduate programs did often have a profound positive effect on teacher practices, those programs and experiences strengthened previously held beliefs that already existed in those teacher philosophies rather than creating them.

For example, Gabby, Samantha, and Ryanne all mentioned influential graduate courses that helped to clarify their expectations in teaching social studies. Therefore, pre-service and graduate programs still play a major role in upholding and supporting critical and multicultural pedagogies. Perhaps for the teachers whose past experiences did not lead them to teaching practices that inherently foster CMC, the graduate programs and pre-service coursework could be the beginning of the kinds of experiences that would guide them towards these teaching styles and practices. They all had unique journeys that led them to their practices and more importantly encouraged them to stay true to what they believed were the best practices. Though it is nearly impossible to replicate the personal experiences that these teachers have for others, what we can take from this study is the importance of experiences. All seven teachers, whether they were previously aware or not, were greatly influenced by the circumstances that life provided them. The culmination of those experiences dictated what kind of teachers they would become.

Teacher's life experiences need to be critically examined to give them a chance to better understand their practices and the motivation behind them. Only when teachers are intimate with their beliefs and practices can they work to modify or enhance them. So then does it follow that experiences we provide students will likewise have the same effect? Many of the teachers

believed in providing rich and meaningful experiences because they themselves had rich and meaningful experiences in their lives that helped to shape their personal and professional identities. The inherent influence that experience has on our students further supports the need for pedagogical practices that will provide experiences that would foster caring, compassionate, knowledgeable, and dedicated citizens of society, much like our teachers.

This research project was more than just an intimate look at teaching practices, it shined a light on social studies education. It was inspiring to have teachers from different grade levels, schools and backgrounds, yet they all shared a common goal. It was not to pass their kids on the high-stakes tests or to impress parents and administration with their well-managed classrooms. Rather they were all working towards the common goal; educating youngsters to create a better and brighter future for all.

Discussing social studies, education, and the nature of learning and teaching really caused me to reflect a great deal on my own practices and what it meant to truly be open to every facet of teaching. I was given insight into teaching experiences that I had never had and it made me realize that I wanted to know more. These teachers are my heroes and through this process they became my friends. In the end I realized how lucky I was to have such a dedicated group of educators in my back pocket to lean on when times got tough. Their narratives were more powerful than any academic book I have come across in all my years of teaching. I hope that in the future I can continue to cultivate these relationships and that this research encourages others to do the same. Only by helping each other can we truly shape the new generation to meet their unimaginable potential.

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Appendix A: Guiding Principles for Critical and Multicultural Pedagogy: Rubric

Guiding Principles for Critical and Multicultural Pedagogy: Rubric

Critical and multicultural pedagogical educators use instructional strategies to foster a desire and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society (Miller-Lane, Howard, & Halagao, 2007). Critical and multicultural pedagogy is linked directly to the teaching of the social studies content area. Student academic achievement is attained in social studies through the application of the guiding principles of critical and multicultural pedagogy in civic-minded lessons and projects where success academic success is seen via writing, reading, listening, and speaking skills.

A. Guiding Principle: Knowledge Construction Teachers co-construct knowledge with students. Teacher honors students' language, culture and uses these as rich resources of knowledge. Academic success is attained is attained through reading, writing, speaking and listening skills that support and enhance the understanding f subject comprehension through students' lived experiences (McLaren, 2005; Nieto, 2002) Teacher provides a learning environment that is guided by critical questioning. Teacher and students create new knowledge through questions, dialogue, and reflection (Wink, 2011; Freire, 1993; Shor, 1980).	Minimum.	Partial	Fulfilled	Exemplary.
Evidence: Teacher and students **co-construct** new knowledge together by utilizing various learning strategies (problem-posing, inquiry, questioning, research etc.) Teacher demonstrates how to de-construct knowledge and question sources and biases. Students themselves are seen as valuable resources/knowledge banks in regards to their own culture.				
B. Guiding Principle: Culture Integration Teachers use instructional strategies such as building on prior knowledge and using routines and structures to facilitate comprehension and language and academic development while integrating the student's community (Ramirez & Castaneda, 1974). Teacher's instructional approaches embed students' cultural background in their lessons or units of instruction. Teachers use appropriate culturally relevant resources	Minimum	Partial	Fulfilled	Exemplary

(texts, perspective, etc.) in their daily instruction. Academic success is attained through reading, writing, speaking, and listening skills that support and enhance subject matter comprehension through cultural awareness (Sheets, 2005).				
Evidence: Classroom teacher integrates students' lived experiences and cultural background in all aspects of social studies lessons driving instruction. Classroom teacher uses examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in the social studies content area (Banks, p. 21, 1997). Concepts rather than topics or events are the underlying foundation of lessons and they are taught by applying multiple perspectives from a variety of cultures and minority experiences.				
C. Guiding Principle: Dialectic Theory & Equity Praxis Teacher reflects on his/her teaching practices on a daily basis. Teacher reflects and evaluates their assessment tools (tests, quizzes, reports, portfolios, standardized tests, oral/listening projects, group activities etc.) and is constantly changing their instructional approaches based on reflections and dialogue with students, parents/ community members and other critical teachers. Teacher self critiques his/her effectiveness as a teacher. Teacher seeks to help student obtain "conscientization (Shor, p. 48, 1980)" to become aware and to change existing conditions that cause tension in the school setting. Teacher seeks to change curriculum and pedagogical practices to those that will teach students to integrate critical thinking skills across subjects and guides students to question and critique texts and other sources of information (Gay, 2000). Academic success is attained through reading, writing, speaking, and listening skills that support and enhance critical thinking in social studies.	Minimum	Partial	Fulfilled	Exemplary
Evidence: Teacher reflective journals or lesson notes shows elements of conscientization where the teacher understands his or her own perspectives/beliefs and how it affects his/her students. Teacher reflects on instructional practices and compares it to how students learn (culturally). Teacher engages in dialectic discussions with teachers, students, administration, and parents as another means of reflecting on practice.				
D. Guiding Principle: Power & Hegemony Reduction	Minimum	Partial	Fulfilled	Exemplary

Critical pedagogical teachers challenge the often-uncontested relationship between school and society unmasking the claim that it purveys equal opportunity and provides access to egalitarian democracy and critical thinking. Meritocracy is challenged in the school and equal opportunity and access is provided for all students (Darder, 2022; Pearl, 2005). Stereotypes and social and ethnic student groups will be questioned to reduce prejudice and promote positive attitudes towards dominant and minority racial and ethnic groups.				
Evidence: Teacher and student have authentic discussions about the impact of society. Teacher allows students to examine and openly discuss the equitable opportunities of the class, school, and community. Teachers and students together address larger community issues and pose possible action solutions together. Teachers and students openly identify stereotypes in their immediate environment and the potentially harmful and real effects they have on their lives and society. Teacher and students construct knowledge in an effort to minimize harmful stereotypes and promote positive attitudes and relationships.				
E. Guiding Principle: Empowering Classroom Teaching practices and instructional approaches reflect a democratic classroom. Pedagogy emphasizes students' voice and decision-making. Teachers' classroom management style reflects a democratic classroom where all are equal and are given equitable opportunities to succeed. Teachers promote a classroom in which all students feel safety and trust and view their membership as valued (Wade, 2007). Teacher questions curriculum, programs and professional development.	Minimum	Partial	Fulfilled	Exemplary
Evidence: Classroom environment reflects a democratic classroom where students' voice is represented through artifacts, collaborative groups, class rules etc. Teachers and students collaborate on major decision in the classroom (e.g. class rules and homework policy). Students feel like safe members of a comfortable social, cultural, academic, linguistic group (Sheets, 2005). Students enact the dialogical process in group work. Students and teacher often engage in open dialectic conversations regarding classroom concerns.				

Appendix B: Online Survey Consent to Participate in Research

University of Hawai`i
Consent to Participate in Research
Elementary Social Studies in Hawai`i: Online Survey

My name is Rayna Fujii, and I am a graduate student at the University of Hawaii Manoa (UHM). A requirement of my Doctoral degree program is to conduct a research project. The purpose of my project is to examine how teachers are currently teaching elementary social studies in Hawaii. I am also currently a HIDOE employee and serve as a general education teacher at the elementary level. This position has played a role in my desire to carefully examine the way in which elementary teachers currently teach social studies. Participation in this study will involve the completion of an anonymous on-line (Internet) survey. I am asking you to participate in this project because you are at least 18 years old and currently teaching at the elementary level.

Project Description – Activities and Time Commitment: It will take you roughly 10 minutes to review the information in this consent information form. Participants will fill out a survey that is posted on the Internet. Survey questions are primarily multiple-choice with some questions also providing the option to leave constructed feedback. Completion of the survey will take approximately 35 minutes. Approximately 50 people will take part in this survey process.

Benefits and Risks: The benefit to this study is that the results of this project may contribute to a better understanding of how elementary teachers are teaching social studies. It may also give you an opportunity to critically reflect on your social studies practice after reviewing many of the questions in the survey. This may lead to positive and or negative feelings regarding your social studies teaching practices. There is little risk to you in participating in this project. One risk may include feelings of emotional discomfort when responding to survey questions. If, however, you are uncomfortable or stressed by answering any of the survey questions, you can opt to discontinue the survey and remove yourself from the study. A second risk is the potential loss of privacy. In the section below I indicate all precautions I will take to protect your identity and personal information, but the collection of this information still poses a risk to you and your privacy. Please see the next section as to how I propose to protect your privacy during this research study.

Confidentiality and Privacy: The survey results presented in the study will be anonymous. I will ask you to volunteer personal identifiable information at the end of the survey that will be used only to contact you for further participation in the study. Please do not include any identifiable information in your survey responses, only, your contact information at the end of the survey if you choose to continue on with this research study. All confidential data will be used towards the completion of my dissertation thesis. During this research project, I will keep all hard copy of the data from the surveys in a secure location. Furthermore, I am the only person who has access to the online data. Outside parties would have to come to me directly or through Survey Monkey who would then contact me for permission to use or analyze the data. My advising professor and I will be the only ones to have access to the data, although legally authorized agencies, including the University of Hawai`i Human Studies Program, have the right

to review research records. Should my study be privileged enough to publish, the data will be used for the article but still abiding by participant privacy guidelines (e.g. random survey number I assign, no direct tie from participant to data results). The surveys and data pulled from the analysis of the surveys themselves will not be given or used for any other purpose than to complete my dissertation thesis. While my advisor and committee will have access to my findings your information will still remain anonymous and confidential. Furthermore, should the DOE find the need to access my data they will have full access to the results as well. After I analyze the surveys, I will destroy and/or delete all survey data. When I report the results of my research project I will not use your name or any other personally identifying information. Instead, I will use a randomly assigned survey number if directly addressing data from your survey. I will not be releasing any personal information from this study without the use of a pseudonym or random identification number.

Voluntary Participation: Participation in this project is voluntary. You can freely choose to participate or to not participate in this survey, and there will be no penalty or loss of benefits for either decision. If you agree to participate, you can stop at any time without any penalty or loss of benefits to which you are otherwise entitled. Should you become uncomfortable with the study or choose to withdraw simply contact me via email or phone and I will remove you from the study and destroy any and all of your information.

Questions: If you have any questions about this study, you can contact me at (808) 271-4488 & raynard54@gmail.com. You can also contact my faculty advisor, Dr. Patricia Halagao, at (808) 956-9295 & phalagao@hawaii.edu. If you have any questions about your rights as a research participant, you can contact the UH Committee on Human Studies at 808.956.5007 or uhirb@hawaii.edu.

Please print a copy of this page for your reference.

Please print and keep the two-page portion of this consent form for your records.
If you agree to participate in this project, please check the appropriate box at the beginning of the survey to indicate your consent to participate.

To Access the Survey: Please go to the following web page
https://www.surveymonkey.com/s/2SD9ZB6

**The first question of the survey asks that you give your consent to participate in the research study. This question must be answered before you can proceed to the rest of the survey.

***For more instructions on how to take the survey please see the attached survey instructions doc.

Appendix C: Online Survey Instructions

University of Hawai`i
Instructions for Online Survey
Elementary Social Studies in Hawai`i: Online Survey

My name is Rayna Fujii, and I am a graduate student at the University of Hawaii (UH). A requirement of my Doctoral degree program is to conduct a research project. The purpose of my project is to examine how teachers are currently teaching elementary social studies in Hawaii. Participation in this study will involve the completion of an anonymous on-line (Internet) survey. I am asking you to participate in this project because you are at least 18 years old and currently teaching at the elementary level.

In order to participate in the survey phase of this research I will need to get your consent. You can give your consent by checking "YES" to question #1 of the survey. By clicking yes to question #1 you are consenting to participate in the survey for this research study

If you have any questions regarding this consent form, the instructions or the survey itself please feel free to contact me at (808) 271-4488 or raynard54@gmail.com.

Survey Monkey link: https://www.surveymonkey.com/s/2SD9ZB6
Instructions:

1) Once you click the link to the survey you will be asked to give your consent to participate in the survey for this research study. Please indicate YES, or NO by clicking on the appropriate box.
2) You will be asked a series of multiple-choice questions. Some of the multiple choice questions will have the option to provide the researcher with a constructed response or comment. Please answer each questions honestly and without fear of consequences.
3) At the end of the survey, please fill out Question #36. Question #36 will indicate to me if you are willing to further participate in this study. Question #37 gives you the option to provide me with your name and contact information so that I can contact you for further participation in the study.

****Clarification on Survey questions #36 and 37:**

- You will find below that I, the researcher are looking to also interview participants once they have completed the survey. You can agree to discuss further participation in this study by checking YES for question #36. Checking yes does not mean that you automatically agree to further participation.
- By answering survey question #36, you are indicating a preference for further participation in the study that goes beyond the survey. If you are willing to consider further participation in the study, then please share with me your contact information in questions #37.

THANK YOU FOR YOUR CONSIDERATION TO PARTICIPATE IN THIS STUDY

Appendix D: Three-Interview Series Consent to Participate in Research

University of Hawai`i
Consent to Participate in Research Project:
Elementary Social Studies in Hawai`i: Three-Series Interview

My name is Rayna Fujii. I am a doctoral student at the University of Hawai`i at Manoa (UH), in the College of Education. As one of my professional duties and interests, I conduct research. The purpose of my current research project is to examine how teachers are currently teaching elementary social studies in Hawaii. I am also currently a HIDOE employee and serve as a general education teacher at the elementary level. This position has played a role in my desire to carefully examine the way in which elementary teachers currently teach social studies. I am asking you to participate in this project because you are at least 18 years old and currently teaching at the elementary level.

Project Description - Activities and Time Commitment: This introduction to the study will take roughly 20 minutes. If you participate, I will interview you three times, in person. The semi-structured interviews will last for about 90 minutes each time. This means that I have prepared a list of interview questions but may deviate, add or delete questions as necessary. I will record the interview using a digital audio-recorder. I am recording the interview so I can later type a transcript – a written record of what we talked about during the interview - and analyze the information from the interview. In the first two interviews I will ask you questions about you and your teaching practices. I will also at this time ask you to identify a social studies lesson or unit that most accurately and completely demonstrates your beliefs in regards to the teaching of elementary social studies. You will have time to choose and critically reflect on this lesson or unit before our final interview. In the final interview we will go over the written format and reflection of the lesson or unit you chose to share with me and critically analyze it together. If you consent to participate in these face-to-face interviews, you will be one of approximately ten teachers who will undergo this process. I have provided below a copy of all of the questions that I have prepared for these interviews.

Benefits and Risks: I believe that a direct benefit to you participating in my research project is that you will be given an opportunity to converse and critically reflect on your social studies practice in partnership with me, the researcher. This may lead to positive changes in our social studies pedagogy and beliefs or at the very least leave us both more informed on the current teaching practices of social studies in Hawaii. Furthermore, the results of this project might help myself, other researchers and teacher practitioners learn more about how elementary teachers are teaching social studies. I believe there is little or no risk to you in participating in this project. One risk may include feelings of emotional discomfort when responding to interview questions. If, however, you are uncomfortable or stressed by answering any of the interview questions, we will skip the question, or take a break, stop the interview, or you can withdraw from the project altogether. A second risk is the potential loss of privacy. In the section below I indicate all precautions I will take to protect your identity and personal information, but the collection of this information still poses a risk to you and your privacy. Please see the next section as to how I propose to protect your privacy during this research study.

Confidentiality and Privacy: The interview results presented in the study will be anonymous. All confidential data will be used towards the completion of my dissertation thesis. While my advisor and committee will have access to my findings your information will still remain anonymous and confidential. After analyzing the data for my research findings the surveys will be destroyed. During this research project, I will keep all data from the interviews in a secure location. Only I and my advising professor will have access to the data, although legally authorized agencies, including the University of Hawai`i Human Studies Program, have the right to review research records. Furthermore, should the DOE find the need to access my data they will have full access to the results as well. Should my study be privileged enough to publish, the data will be used for the article but still abiding by participant privacy guidelines (e.g. pseudonyms, no direct tie from participant to data results). The audio recordings and transcripts themselves will not be given or used for any other purpose than to complete my dissertation thesis.

After I transcribe the interviews, I will erase the audio-recordings. When I report the results of my research project, and in my typed transcripts, I will not use your name or any other personally identifying information. Instead, I will use a pseudonym (fake name) for your name. If you would like a summary of the findings from my final report, please contact me at the number listed near the end of this consent form. Once the project is completed I will destroy all audio tapes and transcribed notes taken from the audio. I will not be releasing any personal information from this study without the use of a pseudonym or identification number. The pseudonym itself will be given randomly thereby insuring that the pseudonym cannot be traced back to you.

I will be collecting your personnel information data directly from you. Any and all of your personnel data previously provided to me will be taken from your survey data. To understand the way in which this data will be kept private and confidential please refer back to paragraph 1 and 2 of this section.

Voluntary Participation: Participation in this research project is voluntary. You can choose freely to participate or not to participate. In addition, at any point during this project, you can withdraw your permission without any penalty or loss of benefits. If you agree to participate, you can stop at any time without any penalty or loss of benefits to which you are otherwise entitled. Should you become uncomfortable with the study or choose to withdraw simply contact me via email or phone and I will remove you from the study and destroy any and all of your information.

Questions: If you have any questions about this project, please contact me via phone (808) 271-4488 or e-mail (raynard54@gmail.com). You can also contact my faculty advisory, Dr. Patricia Halagao, at (808) 956-9295 & phalagao@hawaii.edu. If you have any questions about your rights as a research participant, in this project, you can contact the University of Hawai`i, Human Studies Program, by phone at (808) 956-5007 or by e-mail at uhirb@hawaii.edu.

Please print a copy of this consent form for your reference.

Please keep the two-page portion of this consent form for your records.
If you agree to participate in this project, please sign the following signature portion of this consent form and return it to Rayna Fujii. If you so wish, I will provide you with a copy of the signed consent form for your records.

Please fill out the following information below to participate in this study.

Signature(s) for Consent:

□ YES, I agree to participate in the interview phase of the research project entitled*, Elementary Social Studies in Hawaii*. I understand that I can change my mind about participating in this project, at any time, by notifying the researcher.

□ NO, I do not wish to participate in the interview phase of the research project entitled*, Elementary Social Studies in Hawaii*.

Your Name Print:

_____

Your Signature:

_____

Date: _____

Appendix E: Three-Interview Series Protocol

Fujii Interview Guide

Ask to have the conversation during the school year when teachers are currently implementing social studies curriculum and engaging in social studies pedagogy. Ask teachers to share their planning books or lesson notes/plans or other documents to prompt reflection on some of these questions, e.g., #2 and #4.

Before starting, tell participant a about background and motivation for the study. Share with them that I identify with social studies teachers and explain what that means. Then share own lesson examples and reflection to give the participant an example of how I would show civic-multicultural competence practices in my own teaching.

<u>Conversation One (90 minutes)</u>

This conversation is about your current teaching.

1. How would you describe yourself as a teacher (overall)?
2. What guides your teaching, your philosophy or theory of education?
    a. I heard words like … can you give me a specific example of what you mean by that?

3. Here is a graphic organizer showing a teacher and student.
    a. Next to the teacher, we will write down what the teacher knows or is able to do in order to teach social studies.
    b. Next to the student we will write down what the students should know or be able to do after successfully participating in elementary social studies.
    c. In between the teacher and the student, we will write down all the lesson idea, tools, or activities that teachers and students might experience together to construct knowledge.
        i. How much of what you wrote can be seen in your regular social studies teaching practices?
        ii. What did you think of when completing this process?
4. Now we will discuss the various lessons or units that you currently implement in teaching elementary social studies. Please think of one or two lessons/units that you feel best represent your beliefs about how social studies should be taught at the elementary level.
        i. Please share with me the lesson that you feel best demonstrates your beliefs regarding the teaching of elementary social studies
        ii. Why do you think this lesson/unit best expresses what you believe social studies is at the elementary level

5. Here is the purpose of social studies as defined by the National Council for Social studies (NCSS). *The integrated study of the social studies and humanities to promote civic competence.* Another way to look at this is by understanding a students' ability to achieve civic multicultural competence or CMC. If teachers can help students achieve CMC, then they would be upholding the purpose of the social studies as defined by NCSS. Therefore a student who has achieved CMC has the desire to and ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society (Miller-Lane, Howard, & Halagao, 2007).
    i. How do the activities or concepts on our diagram foster student learning to achieve CMC?
    ii. Why is it important to make connections between the activities and concepts we have written in our diagram and the definition of CMC?
    iii. How can we add or revise the activities and/or concepts we have written on our diagram to better foster CMC?

6. Now we will discuss the various lessons or units that you currently implement in teaching elementary social studies. Please think of one or two lessons/units that you feel best foster CMC in students at the elementary level.
    i. Please share with me the lesson that you feel best fosters the teaching of CMC through elementary social studies.
    ii. Why do you think this lesson/unit best demonstrates how a teacher could foster CMC through social studies?

7. Let's compare the two lessons you chose. One you chose before you were given the purpose of social studies as described by NCSS and the definition of CMC. The second you chose after receiving information on both NCSS and CMC.
    i. If you chose the same lessons, please explain what you think that implies about your teaching pedagogy?
    ii. If you chose a different lesson, what you think that implies about your teaching pedagogy in relation to the NCSS purpose of social studies and the definition of CMC?

8. Before you leave here, please decide on one memorable lesson or unit that you will share with me by the time we meet for our third and final interview. This memorable lesson/unit should be one that has affected what you believe elementary social studies is and how it should be taught. This lesson/unit should be memorable, but may not necessarily be positive in nature. Memorable lessons/units that had negative outcomes or effects are sometimes just as powerful as the positive ones. This lesson/unit can be one that you have taught in the past or one that you are thinking of teaching in the future. Whatever you choose, I will ask that you provide the following by the third interview.

    i. Your lesson/unit typed in a word document allowing you and I to go over the details of the lesson together.

ii. Your own personal reflection on the lesson in a word document. Reflection may include but is not limited to: how you express yourself in the lesson, student reactions, success or challenges during implementation, future recommendations for the lesson.
iii. How the lessons either fostered CMC or did not foster CMC and explanation describing its ability to foster CMC or not.
iv. Your reflection can be in any form comfortable for you. For example you can print a general lesson plan to provide a context and then cite from it in your reflection. You can do the entire piece in narrative form giving the context alongside your reflection. You can do something more abstract like a poem or a drawing to compliment your reflection on the experience.

9. Is there anything else you would like to discuss regarding your current teaching practices?

Conversation Two (90 Minutes)

This conversation focuses on how you came to teach the way you do. We will be brainstorming significant moments in your social studies teaching practices that you will be asked to reflect on before our third and final meeting.

1. Describe to me your cultural identity. Please remember that culture could include things such as ethnic or cultural culture, occupational culture, social culture etc.
2. Has growing up in Hawaii affected the way you describe your cultural identity? Please explain. *If teacher was not raised in Hawaii: What do you think affected the way you naturally describe your cultural identity? What was it like assimilating to the culture in Hawaii?
3. Tell me how your cultural identity merges or conflicts with the dominant culture of society? Does this affect how you teach social studies? Please explain.
4. Were there any critical incidences or events in your life that shaped the way you teach social studies today?
5. Tell me about your experiences in school as a child.
    a. Were there critical incidents or events in your experiences as a learner of social studies that may have affected how you teach it now? If so please explain.
    b. Did you have teachers who engaged you in teaching social studies? What did they do? How did it affect you?
6. How did you decide to become a teacher?
    a. What courses, professors, or other college experiences influenced your teaching philosophy? What was it about them that had such an impact?
    b. Were there any "aha" moments during your college? What resulted?
7. **Think back on all of your past experiences. Can you identify one critical moment that led you to become the teacher you are today? Please describe it now.**

a. Did this critical moment have any impact on your teaching social studies in particular? Or did it impact you as a teacher in general? Please explain now.
b. Where or when do you think most teachers experience their critical moments? Please explain your thinking.
c. Had you not experienced that critical moment, what kind of teacher philosophy do you think you would hold today?

8. Let's transition now and look back at the graphic organizer that we completed together in the first interview. How do you think you got these ideas for what teachers and students should know and be able to do in regards to teaching and learning social studies?
    a. How did you learn or acquire the skills and knowledge necessary to teach social studies this way?
    b. What events or experiences led you to believe that students should learn these things in elementary social studies?

9. What do you think are the general feelings towards social studies in Hawaii today?
    a. How do most teachers in Hawaii feel about elementary social studies? How does this affect the way it is taught?
    b. How do most students in Hawaii feel about elementary social studies? How does this affect the way it is taught?

10. Are there any challenges and/or opportunities that either prevent or support you from teaching elementary social studies in the way you believe it should be taught? (Use prompts below if teacher needs help articulating an answer)
    a. Does the way the majority of teachers view social studies affect how you teach social studies? If so, is this a positive or negative effect?
    b. What is the availability of course or professional development related to social studies like?
    c. How do you think high stakes testing has affected elementary social studies overall? Can you please share specific examples?

11. Is there anything else that you would like to add at this time regarding opportunities or challenges that may impact how you use critical and multicultural pedagogy?

12. Before we close I would like to ask you about the lesson/unit you are preparing for our final interview.
    a. What, if any, ideas or topics that we have discussed has affected how you may reflect on your lesson/unit? Do you see that lesson/unit differently now? Why or why not?
    b. How do you think high stakes testing has affected elementary social studies overall? Can you please share specific examples?

10. Is there anything else you would like to discuss regarding how you came to your current teaching practices?

Conversation Three (90 Minutes)

*When this conversation takes place, both the participant and I have a copy of completed lesson/unit and reflection.

This conversation is a reflection of how your past influences how you teach elementary social studies today.

1. How have your life experiences and educational experiences affected how you teach [social studies] the way you do?

    a. How did _____ prepare you to teach [social studies]? (Your early family experiences, your school experiences, college, your teacher preparation program, influential adults and authors, any other critical moment mentioned in Conversation Two)

2. Let's look at your lesson/unit. Is there anything you would like to share or lead with?

    a. What challenge did you encounter when going through this process?
    b. What did you find enlightening?
    c. Were there any "aha" moments when you were completing your lesson/unit or reflection? Please describe them
    d. Can you tell me more about _____.
    e. Did this process reveal anything surprising to you about your own teaching practices?

3. Why do you think we needed to look closely at a lesson/unit that you felt clearly demonstrated who you are and what you believe as an elementary social studies teacher?

4. After examining your critical moment, and contrasting that to your lesson/unit reflection, I wondered if we could discuss this _____ (recurring) theme. Can you reflect a little more on this thought/idea or elaborate on how it may have affected your teaching.

    a. What supports here in Hawaii enable you to continue teaching [critically]? (e.g. cultural diversity [students], diverse faculty and staff, multiethnic communities etc.)

    b. Have you seen colleagues who teach the way you do?

c. What books about teaching [critically] have you read or what conferences or other professional learning opportunities do you participate in?

5. What did you learn from this experience? What would you like to share most with other teachers about this experience?
6. Is there anything else you'd like to add about your experiences teaching elementary social studies in Hawaii?

Elementary Social Studies Survey

***1. If you would like to give your consent to participate in the survey for the study entitled Elementary Social Studies in Hawaii, please do so by checking the "YES" box below. If you do not wish to participate, then you may decline this invitation by checking "NO."**

○ YES, I agree to participate in the survey for the research project entitled, Elementary Social Studies in Hawaii. I understand that I can change my mind about participating in this project, at any time, by notifying the researcher.

○ NO, I do not wish to participate in the survey for the research project entitled, Elementary Social Studies in Hawaii.

***2. Please input today's date.**

Page 1

Elementary Social Studies Survey

Social Studies In the Classroom

With this survey, we would like to find out more about how you generally allocate time in your classroom to pursue various types of teaching strategies given the curriculum you are required to cover in your grade level and the learning needs of the students in your class.

3. Students should be given opportunities to construct their own knowledge based on opposing narratives, provided by the teacher, that would allow them to develop their own opinions.

- ○ Strongly disagree
- ○ Disagree
- ○ Neutral
- ○ Agree
- ○ Strongly agree

4. Please circle the amount of time you generally allocate (in a typical unit) for students to construct knowledge and create their opinions regarding social studies concepts (choose one).

- ○ 0-25%
- ○ 26-50%
- ○ 51-74%
- ○ 75% or more

If you can share an example of an activity that shows how students construct knowledge and opinions, you may discuss it below.

Elementary Social Studies Survey

5. Students should have opportunities to discuss concepts such as freedom, identity, or culture, and to express their views of what such concepts mean to them.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

6. Please circle the amount of time you generally allocate (in a typical unit) for students to discuss and build personal meanings of key social studies concepts (choose one).

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can share an example of an activity where students develop their own personal meaning and discuss it, you may discuss it below.

7. Students should have opportunities to utilize various cultural perspectives and/or multicultural resources when learning social studies concepts.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

Elementary Social Studies Survey

8. Please circle the amount of social studies activities (in a typical unit) that includes the use of various cultural perspectives and multicultural instructional resources.

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can think of an example of this type of activity where students utilize a range of cultural perspectives and/or multicultural resources to learn social studies concepts, you may discuss it below.

9. Teachers' social studies pedagogy should include awareness, understanding, and appreciation of learning styles for students from diverse cultural, ethnic, and social backgrounds.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

Elementary Social Studies Survey

10. Please circle the amount of activities (in a typical unit) that reveals your awareness, understanding, and appreciation of learning styles for students from diverse cultural, ethnic, and social backgrounds (choose one).

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can share an example of an activity that displays your awareness, understanding, and appreciation of diverse, cultural, ethnic, and social backgrounds, you may discuss it below.

11. Journaling or note-taking on social studies instructional practices to reflect, reevaluate, and reconstruct future teaching practices is a necessary part of social studies pedagogy.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

Elementary Social Studies Survey

12. Please circle the amount of time you generally allocate (in a typical unit) for journaling or note-taking on your social studies instructional practices to reflect, reevaluate, or reconstruct your future lessons/units (choose one).

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can share an example of an activity that once was completed, you journaled or took notes to reflect, reevaluate, and reconstruct that activity, you may discuss it below.

13. Teachers should model their own reflective practices and teach students how to "think about thinking" (e.g. having them reflect on the what, why and how of their learning)?

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

Elementary Social Studies Survey

14. Please circle the amount of social studies activities (in a typical unit) where you model reflective practices and provide opportunities for students to reflect.

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can think of an example of this type of activity where students participate in reflective practices, you may discuss it below.

15. Students should be allowed to discuss, debate, and come to an understanding of real world/community problems.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

Elementary Social Studies Survey

16. Please circle the amount of time you generally allocate (in a typical unit) for students to discuss, debate and come to an understanding of real world/community problems (choose one).

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can share an example of an activity that shows how students discuss and understand real world problems, you may discuss it below.

17. Students should be allowed to examine the equitable (fair) opportunities in their classroom and community (e.g. upper grades vs lower grades rules and responsibilities, community members taking pride in keeping community safe and clean, responsibilities of student vs. teacher etc.).

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

Elementary Social Studies Survey

18. Please circle the amount of social studies activities (in a typical unit) where students are allowed to examine equitable opportunities in their classroom and/or community.

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can think of an example of this type of activity where students examine the equity of their classroom and/or community, you may discuss it below.

19. Democratic approaches should be implemented when establishing classroom culture in social studies (e.g. student participation in development of class rules, student cultural artifacts displayed to show student voice/background, recognizing, appreciating, and implementing various ethnic backgrounds to aid instruction etc.)?

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

Elementary Social Studies Survey

20. Please circle the amount of time you generally allocate (in a typical unit) for students to participate in democratic processes in social studies (choose one).

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can share an example of an activity that shows how students participate in democratic processes, you may discuss it below.

21. Students should feel safe enough to work collaboratively in groups that promote a class culture of safety and equity (fairness) during social studies lessons?

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

22. Please circle the amount of time you generally allocate (in a typical unit) for students to work collaboratively in group activities that promote a safe and equitable classroom culture (choose one).

- 0-25%
- 26-50%
- 51-74%
- 75% or more

If you can share an example of an activity that shows how students work collaboratively as an effort to promote a safe and equitable class culture, you may discuss it below.

23. To what degree do you feel your state's curriculum framework, content standards, and preparation for high stakes testing affect how you teach elementary social studies?

- Strong Negative Influence
- Somewhat Negative Influence
- Little or No Influence
- Somewhat Positive Influence
- Strong Positive Influence

24. How prepared are you to teach elementary social studies?

- Not Well Prepared
- Somewhat Well Prepared
- Neutral/Undecided
- Well Prepared
- Very Well Prepared

Elementary Social Studies Survey

25. Do you agree at the elementary level that the social studies content area is as important as other content areas such as language arts, mathematics, science, etc.?

- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree

Elementary Social Studies Survey

Social Studies Classroom Information

This section will ask you a series of general questions regarding your social studies class. it will include things such as class makeup, length, frequency etc.

26. About how many students are in your social studies class?

- 10 or fewer
- 11-16
- 16-20
- 21-25
- 26-30
- 31 or more

27. About how many times a week does your class spend on social studies instruction?

- NA
- 0-1
- 2-3
- 4-5
- 5+

28. What is the average length of each social studies period?

- NA
- 30-40 min
- 41-50 min
- 51-60 min
- 61-90 min
- 91-120 min

29. About how many different ethnic groups make up the population of your class?

- 1-2
- 3-4
- 5-6
- 7 or more

Elementary Social Studies Survey

Demographic Information

Almost finished! In this last section I would like to ask you a few questions about your background to help me interpret the information.

30. What is your gender?

- ○ Female
- ○ Male

31. What is your ethnicity (check all that apply)?

- ☐ Asian
- ☐ African American
- ☐ Hawaiian NativePacific Islander
- ☐ Caucasian
- ☐ American Indian or Alaska Native
- ☐ Hispanic or Latino

32. What is the highest degree you hold?

- ☐ BA
- ☐ MA or MS
- ☐ Multiple MA or MS
- ☐ Ph.D. or Ed.D
- ☐ Other

33. How many years have you been teaching elementary social studies?

- ○ 1-2 yrs.
- ○ 3-5 yrs.
- ○ 6-8 yrs.
- ○ 9-11 yrs.
- ○ 12-15 yrs.
- ○ 16+ yrs.

Elementary Social Studies Survey

34. What type of license(s) do you currently hold (check all that apply)?

- ☐ Early Childhood
- ☐ Elementary (K-6)
- ☐ National Board Certification
- ☐ Other

35. What is the grade level you currently teach?

- ☐ K
- ☐ 1
- ☐ 2
- ☐ 3
- ☐ 4
- ☐ 5
- ☐ 6

Elementary Social Studies Survey

Contact Information

Please fill out the information below so that I may contact you if I have any further questions.

***36. After viewing the results from this survey I am looking to do follow-up interviews with participants. If you are willing to discuss your further participation in the study please indicate your choice below.**

- ○ YES, I would be willing to discuss participating in the study further by completing individual follow-up interviews with the researcher.
- ○ NO, I would not be willing to participate in the study any further.

37. If you checked "Yes," then please leave your name and contact information in the text box below so that I may contact you for further participation. Your responses will not be connected to your identity publicly. This information will be used solely so that I, the researcher can contact you for further participation in this research study. Thank you.

WCER
WISCONSIN CENTER FOR EDUCATION RESEARCH

MEMORANDUM

DATE: May 14, 2012

FROM: John Smithson, Ph.D., Director, Measures of the Enacted Curriculum

TO: Rayna Fujii

RE: Use of Surveys of Enacted Curriculum Instruments

Rayna,

Thank you for your inquiry and interest in using the Surveys of Enacted Curriculum (SEC) as part of your dissertation project at the University of Hawaii. You are welcome to use the SEC instruments for the purposes of research related to your dissertation. We ask only that you provide an appropriate reference with regard to your use of these instruments.

Feel free to let me know if you have any questions about the instruments and/or use of the data.

Congratulations on reaching this stage in your education, and best wishes as you embark upon your dissertation journey!

Regards,

John Smithson

John Smithson, Ph.D.
Director, Measures of the Enacted Curriculum
Wisconsin Center for Education Research
University of Wisconsin-Madison

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Gmail

Rayna Fujii <raynard54@gmail.com>

Inquiry regarding your paper: How teacher networks enable and support social justice education

Scott Ritchie <sritchie@kennesaw.edu> Sat, Jun 2, 2012 at 2:29 AM
To: Rayna Fujii <raynard54@gmail.com>

Hi Rayna,

Your study sounds very interesting and will contribute to the scholarship in elementary social studies education. Sure, you may use or adapt my interview guide and design set up--I am attaching them here. The article you read is one piece of my dissertation study. As you will note, the participants in my study had all published articles, book chapters, and books about their critical teaching practice (this was how I identified them). During the interview conversations, I made explicit reference to participants' publications; you may need to tweak some of the questions to fit your participants.

My study design is an adaptation of Irving Seidman's work <http://store.tcpress.com/0807746665.shtml>. In addition, while I did not discover it until after I conducted my study, Rahima Wade's book on elementary social studies education, particularly the section in the back about her methodology, would probably be useful to you <http://store.tcpress.com/0807747629.shtml>.

Best of luck with your work! I will be excited to see it published!

Best regards,
Scott

On Jun 1, 2012, at 6:56 PM, Rayna Fujii wrote:

> Good afternoon Professor Ritchie,
>
> Please allow me to introduce myself. My name is Rayna Fujii and I am currently a doctoral candidate at the University of Hawaii Manoa College of Education as well as a third grade teacher. I am working on my dissertation thesis and focusing it on how critical-diverse practices in social studies can foster the development of democratic global citizens. I have a deep concern for the overall state of elementary social studies education as I have experienced a lack of appreciation for the content area since I began teaching five years ago. I find myself to be a critical multicultural theorist in that I believe students (and people) should be agents for changing the larger society to be equitable for all. I also believe that they can be active agents for change with the proper knowledge, understanding and appreciation for multiple perspectives and diversity.
>
> I have read your paper titled Incubating and sustaining: how teacher networks enable and support social justice education. After reading your theoretical and methods framework I found that my paper has a similar focus. I too am attempting to find what experiences may have led local elementary teachers to teach critically. My work differs in that I am focusing in on teaching crticall in elementar social studies and also am concurrently at how they teach utilizing multicultural practices as well (that's where the critical-diverse comes

from). However unlike your article, I do not already have a set of identified practitioners who I know are practicing this way. I have two data collection sources to help me to identify these critical-diverse practitioners, and the last data source will hopefully inform me on the experiences that led them to teach this way. It was there that I was hoping to get your help. I wanted to inquire about utilizing part of your interview protocol for this final data collection. I would also like your permission to use your design of three semi-structured interviews to develop a data source that would allow me to see in depth how these teachers got to this point. If you are willing to share your protocols and would allow me to use your design set up in my own study I would greatly appreciate it. I hope to hear from you soon as I am eager to get the ball rolling with my study! Thank you for your wonderful article and thank you for your time and consideration.
>
> aloha,
>
> Rayna Fujii :)
>

Scott Ritchie, Ph.D.
Assistant Professor of Language and Literacy Education
Department of Elementary and Early Childhood Education
Affiliated Faculty, Gender and Women's Studies
Kennesaw State University
1000 Chastain Road, #0121
Kennesaw, GA 30144
(770) 423-6958 office
(770) 420-4346 fax
sritchie@kennesaw.edu

2 attachments

Ritchie Interview Guide Final.docx
130K

Ritchie IRB Application Scan.pdf
821K

Gmail

Rayna Fujii <raynard54@gmail.com>

Dissertation Inquiry

pablo ramirez <pabloramirez8@hotmail.com> Thu, Jul 19, 2012 at 7:46 AM
To: kcadiero@mail.sdsu.edu, raynard54@gmail.com

Dear Rayna,

Hope all is well in Hawaii. Please use any tools from my dissertation to support your important research. Please contact me pablo.c. ramirez@ asu.edu for other questions you may have. I am very interested in your study.

Best,

Pablo C. Ramirez

Date: Fri, 13 Jul 2012 23:16:47 -0700
Subject: Re: Dissertation Inquiry
From: kcadiero@mail.sdsu.edu
To: raynard54@gmail.com
CC: pabloramirez8@hotmail.com
[Quoted text hidden]

Gmail

Rayna Fujii <raynard54@gmail.com>

Dissertation Inquiry

pablo ramirez <pabloramirez8@hotmail.com> Thu, Nov 1, 2012 at 9:45 AM
To: raynard54@gmail.com

Dear Rayna,

Hope all is well. Please use this email for your committee. Thanks and good luck!

Pablo C. Ramirez

Date: Sun, 28 Oct 2012 09:57:49 -1000
Subject: Re: Dissertation Inquiry
From: raynard54@gmail.com
To: pabloramirez8@hotmail.com
[Quoted text hidden]