Before you finish your breakfast this morning, you will have relied on half of the world.

- Dr. Martin Luther King Jr.
TEACHING AND LEARNING THROUGH
A MULTIMODAL FAIR TRADE CURRICULUM

A THESIS

Presented in Partial Fulfillment of the Requirements for
the Degree of Master of Arts in the
Graduate School of The Ohio State University

By
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*****

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ABSTRACT

This project investigates how issues of multiculturalism and social justice can effectively be addressed through a multimodal Fair Trade curriculum within the section of Art Education 367 at the Ohio State University, taught by the researcher as a Graduate Teaching Associate. Action research methods include pre and post questionnaires, analysis of in-class writing assignments, and researcher field notes; forty-nine undergraduate students participated in the research. If the goals of social justice education are to produce a change within students’ perceptions as according to Banks (2006) and Goodman (2001) and to propel students into action and community engagement as according to Ballengee-Morris and Stuhr (2001), effective teaching practices would indicate evidence of perceptual changes and community engagement. Findings indicate that the Fair Trade curriculum project did affect how many students perceived their own privileges, international concerns, and their roles as consumers. The findings also suggest that students began to connect classroom learning with their consumer actions and social interactions. Within the United States, there is a need for scholarly research as well as innovative educational platforms that examine and develop the Fair Trade Movement. The push to internationalize domestically oriented
multicultural education within higher education also needs greater experimentation and implementation (Banks, 2006; Lynch, 1989; Peters, 2004). The study contributes to the exploration of these issues specifically within the multicultural art education classroom. This research may also assist in examining practices and priorities within the broad and diverse curriculum goals of the Art Education 367 general education course.
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Ms. Palmer, you deserve glass boot slippers and a tour bus.

To the Global Gallery divas and divos: I am proud of your work. I am proud to stand among you. You are as divine as the chocolate.

And thanks to all the others that remain unnamed but not unloved.
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PUBLICATIONS


FIELDS OF STUDY

Major Fields of Study: Arts Policy and Administration
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CHAPTER 1

INTRODUCTION

1.1 Objectives and Purpose of the Study

This project investigates how issues of multiculturalism and social justice can effectively be addressed through a multimodal Fair Trade curriculum within the section of Art Education 367.01 taught by the researcher as a Graduate Teaching Assistant (GTA). Prior to discussing my curriculum design and repeated implementation within the classroom during two consecutive quarters, I will philosophically consider five common barriers to perceiving or working against trade injustice; 1) classist notions embedded within the American meritocracy, 2) consumerism, 3) need for greater international awareness among US citizens, 4) discomfort acknowledging how privilege disadvantages and harms others, and 5) difficulty of moving from discomfort into action. This research is rooted in the literature of social justice and multicultural art educators bell hooks, Kevin Kumashiro, Dianne Goodman, Patricia Stuhr, Christine Ballengee-Morris, and James Banks among others. Additionally, the literature review chapter will briefly explore arguments for infusing domestically focused multicultural education classes with international topics addressing globalization. The work of Michael A. Peters and James...
Lynch, among others will be referenced in this section.

Designed as a study of effective teaching practice, two class periods within Art Education 367.01 (one section each quarter) during Autumn 2007 and Winter 2008 quarters focused on critically exploring issues regarding globalization, international trade, global poverty, and Fair Trade through film presentations, Fair Trade arts presentations, a chocolate tasting, a field trip to Fair Trade non-profit Global Gallery, and dialogue sessions. Additionally, a small selection of readings were required to assist the students in understanding the foundations of international trade, Fair Trade, and handcraft traditions. Students were asked to participate in voluntary pre and post surveys. Other data collection methods included in-class writing assignments consistent with the Art Education 367 secondary writing course structure, and the written observations and self-reflections of the instructor/researcher. Data emerging from the use of these instruments were then used to assess and explore the effectiveness of infusing international concerns into a U.S. culturally focused course, and in reexamining the teaching strategies and resources used within the Fair Trade curriculum. The data analysis specifically considers ways that students’ attitudes, perceptions, and actions may have changed as consumers and world citizens after curriculum implementation.

1.2 Scope and Limitations of the Study

Because globalization is characterized by great complexities and dichotomies, it would be challenging to debate or explore globalization with any thoroughness in one quarter, let alone in two class periods. Given that Art Education 367.01 is concerned with issues of diversity, social justice, and the visual arts, the topic will more narrowly focus
on issues regarding the trade of artistic products. Specifically exploring how Fair Trade works within globalization, this curriculum will additionally address those negative social and environmental impacts associated with transnational and multinational trade developments.

A Fair Trade curriculum based on commodities such as coffee and chocolate is often easier to present, given there are a variety of teaching tools about Fair Trade commodities. Students are more likely to have heard of the term Fair Trade in association with coffee, though I would contend they are still unlikely to deeply understand the concept. Though the transactions in the Fair Trade commodities market can be quite complex and diverse, the Fair Trade arts market tends to be even more convoluted as certification processes are still under development and the range of production methods and materials are also more varied. For these reasons, dialogue and learning about Fair Trade involving the arts will build upon students’ initial understanding of Fair Trade commodities.

Certain assumptions are made in this research project. First, it is assumed that all Americans purchase products that result from multinational business production and distribution processes, and that these processes often disadvantage nations, communities, and producers across the globe as well as harm the environment. These assumptions will be explored in greater detail in the literature review. Second, it is assumed that personal purchasing decisions can make an impact on these processes, whether expressed through the choice of reducing consumption or engaging in more critical thinking and action in regards to purchasing decisions. Third, it is assumed that effective social justice teaching
methods encourage students to think about their ability to affect systems of injustice and take action, which will also be explored in the literature review.

Action research methods will be employed as I implement this curriculum during the Autumn and Winter quarters of the 2007 – 2008 school year. As a second writing course, 367.01 can only have 25 students in a section each quarter. For the two quarters, the total population of participating students was 49. Pre- and post-curriculum treatment surveys helped to determine students’ perceptions of globalization and product consumption, serving as a primary data source. In order to protect anonymity, the pre-post surveys did not track any individual student’s changes in perceptions, opinions, or understandings, but were collectively examined to establish larger trends within the classes’ responses. Additionally, the survey could only track overall student perceptions, and not their actions. Because the goals and subject matter of AE 367 are multifaceted, only relevant in-class writing or research field notes were reviewed as well.

The results of this study are likely to provide insight regarding curriculum design for educators dealing with issues of international studies, globalization, Fair Trade, and/or the inclusion of international concerns within multicultural art education classes. The conclusions drawn from this study, while possibly having applications to similar courses, are not considered generalizable to all classroom or educational settings. As a case study employing action research, the scope is necessarily limited to this professor’s pedagogical practice and curriculum, reflecting upon the responses of the participating student groups.
1.3 Significance of the Study

Within the United States, there are few examples of scholarly research concerning innovative educational platforms that examine and develop the efforts of the Fair Trade movement. This project will include a survey of the Fair Trade literature, a majority of which has been conducted by economists with little concern for education. This project will hopefully contribute to this small but growing body of research and serve as a call for more study of and participation in Fair Trade within higher education. Additionally, the push to internationalize domestically oriented multicultural education within higher education classrooms appears to be a fairly new endeavor. The study is thus intended to contribute to the exploration of Fair Trade issues within the multicultural art education curriculum. Because the 367.01 course is one of the most popular core curriculum classes within the Art Education Department at The Ohio State University, this research may also be significant in encouraging the department to examine practices and priorities of the course’s broad and diverse curriculum goals.

1.4 My Identity and Subjectivity as a Researcher

I am a white, 32 year-old, single mother of a ten year-old, tribally enrolled, partially Native American child. With undergraduate degrees in Vocal Music and History and a minor in Ethnic Studies, I have 12 years experience in non-profit, for-profit, and public arts programming and management. Having survived the death of a big brother, sexual assault, poverty as a young mother, and several life threatening situations, the arts and careful, instinctive analysis of the human condition have carried me. Even at a young age, I recognized how my personal experiences correlated with larger societal and
worldwide issues, and this knowing has always driven me to seek out and create change, often through the process of art making.

Growing up in an overtly racist town, I have always been fascinated with the role of power structures and how those structures affect the ways in which one comes to know others and themselves. I recognize that perceptions of race, gender, religion, class, and other divisions of humanity are too often determined through lenses of systematic injustice. As a junior in college, I decided to obtain a second degree in History and a minor in Ethnic Studies, outside of the music conservatory, because I believed that I could not understand or contextualize current human conditions without first having a more developed understanding of the past.

Since my undergraduate education, I have chosen to situate myself as a minority in a variety of professional and social communities. My twenties were filled with personal explorations into issues of race, culture, privilege, and the dynamics of power. Professionally, I was happiest in arts administration positions that allowed me to use the arts as a platform to explore diversity and social justice issues. Examples of such programming include presenting free multicultural performances to children, partnering with minority communities to produce cultural festivals such as Festival Latino and Native American pow wows, producing a theatre piece written and performed by survivors of domestic violence, commissioning Deeply Rooted Dance Theatre of Chicago for a piece focusing on AIDS epidemic in Africa, spreading awareness about ecological concerns through recycled art projects, and the presentation of an instructional exhibition of stereotypical memorabilia across five cultures. Regardless of job titles (which never had the word education in them), I believed that my most important responsibility was to
transform artistic spaces into informal, accessible learning environments. I did not realize that I had a place in a traditional classroom until I became a GTA of Art Education 367 last year.

At the same time that I was making this discovery, my dear friends at the Fair Trade non-profit Global Gallery were exploring the idea of opening a Fair Trade coffee shop in my neighborhood. Having grown up in the food industry and small business, I reached out to assist in these endeavors. I once again had no idea how poignant this engagement would be for me. In some ways, this experience was like coming home. My daughter, of her own accord, learned how to run the cash register just as I had done in our family business as a young girl, and I began performing as a jazz singer to loving crowds in the cozy, intimate setting. But it was a lesson from my daughter that changed my lifestyle as a consumer forever.

One October day at the coffee shop, my daughter picked up a Halloween informational postcard distributed by Global Exchange. The card explored the ironies of giving American children Halloween chocolates for which the cocoa was harvested through child and slave labor. She asked me what this meant, and I attempted to gently explain. With profound bravery and determination, my little chocolate lover immediately replied. “No more Mom. We can’t hurt children. We can’t eat chocolate.” Our true fervor for Fair Trade began. Since this time period, I have become a board member of Global Gallery, and our household has aggressively worked to reduce consumption, increase environmental efforts, and purchase Fair Trade whenever possible, including filling suitcases full of products that cannot be bought in Ohio while traveling to the West Coast and Europe.
Fair Trade is a socially and environmentally sustainable business model, a powerful tool for cultural education, and a means of empowering women, indigenous peoples, and the economically disadvantaged. These concepts resonate with my personal experiences as the daughter of a baker and cake decorator, and the granddaughter of self-employed produce workers. I grew up with great sensitivity to the needs and values of small enterprises and producers. Even within the United States, I have witnessed how government policies and big businesses create precarious economic conditions for self-employed families and small businesses.

Learning about the disadvantages created for producers and countries within the developing world by multinational conglomerates resonated with my different but somewhat parallel experiences. Additionally, it was the development of my own career that lifted me out of poverty and raised my self-esteem sufficiently to leave a toxic relationship and provide a more stable life for my daughter and myself. I thus feel a need to empower and connect with female artisans and producers across the globe in ways that may possibly change their lives. I especially feel a connection with the mothers throughout the developing world and hope that my work within Fair Trade makes it more possible for them to provide for their children’s educational, nutritional, health, and emotional needs. As a collector of ethnic and folk art, I owned works from Global Gallery before I really understood Fair Trade. I now actively participate in the Fair Trade handcraft movement as a consumer, and as an arts administrator interested in social justice and diversity. I seek to celebrate the work of Fair Trade in cultural education by connecting individuals with very different lives through art.
While I subjectively consider the Fair Trade movement and systems that still need to be developed and refined, I am a firm believer in and practitioner of Fair Trade. In my classroom, I will do my best to fairly present these issues and will remain open to students’ differing beliefs and responses. Rather than speak for producers or the movement, I will use media clips and articles through which producers and Fair Trade workers can speak for themselves. Finally, while teaching self-reflexively, I nonetheless recognize the risk that my personal biases may inevitably be reflected in this research.

1.5 My Philosophy and Style as an Educator

I believe that understanding the current human condition is impossible without first understanding historical contexts, a major tenet of Critical Theory (Denzin & Lincoln, 1994, p. 109). I therefore intend to infuse nearly every lesson plan with a contextual grounding in historical, contemporary, and/or global terms. While recognizing that lecture formats are an efficient way to present contextual information and define concepts, I limit this format to at least less than half of the class period. As a student, I prefer active learning methods and will draw upon them as an educator through the use of dialogue, in-class writing assignments, small group interactions, and field trips (Faust & Paulson, 1998).

Like most critical theory-based educators, my lessons plans incorporate dialogic techniques (Denzin & Lincoln, 1994), which require “a combination of both reflection and action that can lead to the transformation and humanization of both the subject at hand and the conversational participants (Nelson & Harper, 2000, p. 6). Following Paulo Freire, I consider that I have the “duty and right…to participate in the transformation of
society” (Texeira & Marx, 2001 p. 51), and I hope that my students will “view education not only as a means to an end, but as a means of transforming their own lives, their education, and the human condition” (Texeira & Marx, 2001 p. 51).

Short in-class writing assignments are a “highly effective method for checking student progress and for providing a consistent means of communicating with students” (Faust & Paulson, 1998). During the sessions regarding this research, I asked for an affective response, which allows each student to process emotions, thoughts, or concerns in a manner that may be more comfortable or effective for them than raising such issues during class dialogue sessions. Every quarter, I also require students to identify the three most important issues in the course on the last day of the class.

Each quarter, students of my section of AE 367 visit The Wexner Center and a handful of smaller galleries/collections on the Ohio State University campus. Through these experiences I hope to “extend students’ knowledge beyond the classroom” (Sandy, 1998 p. 58). As a component of my active learning design, the entire class will visit Global Gallery – a nonprofit, Fair Trade arts organization in Columbus, Ohio. After exploring issues regarding globalization, international trade, Fair Trade, and international handcrafts, the students will be introduced to a variety of handcrafted items from over 40 countries, including works by Native American artists and artists with disabilities from the United States. Additionally, students will have the opportunity to ask questions, sample popular Fair Trade commodities such as coffee and chocolates, and purchase Fair Trade items.
As an educator, I believe that individuals learn best through a variety of modalities, from the visual and auditory to the tactile and kinesthetic. The lesson plans are infused with a variety of modalities to assist in meeting the needs of students’ interests and learning styles. The use of technology and multimedia instruments has been noted as a means of increasing many learners’ “levels of understanding and confidence” (Watkins, 2005, p. 85). Accordingly, I will be using multimedia sources as a form of storytelling; “stories are tools for knowing and judging. Change the stories, and you change how people live” (Laurel, 2001, p. 65). I contend that using media allows the students to better understand the experiences of producers in the developing world as those producers voice their own experiences.

The main multimedia tools utilized are the documentaries *Black Gold: Wake up and Smell the Coffee* and *Behind the Swoosh*. *Black Gold* explores how multinational companies control the price of coffee beans and how an Ethiopian cooperative addresses these economic challenges and power differentials through Fair Trade practices. *Behind the Swoosh* investigates Indonesian Nike sweatshops, juxtaposing the poverty endured by the workers with the wealth of Nike leadership and celebrity spokespeople, such as Tiger Woods.

The Fair Trade story will also be told through a number of readings. The readings should assist in providing a broad, diverse overview of Fair Trade and trade injustice, while not being too lengthy or overly technical. Locating and selecting such readings was difficult, demonstrating again the need for more scholarly work in Fair Trade. The *Sojourners Magazine* articles include: (1) “World Market 101” by Elizabeth Palmberg (2007), which explores how conventional trade disadvantages small producers and (2)
“Not Just Heavenly, It’s Divine”, in which the author, Dan Nejfelt (2007), reviews the Divine Chocolate company and the Fair Trade cooperative, Kuapa Kokoo, from Ghana. Though this magazine has Christian affiliations, the articles were part of a trade justice issue and did not review Christian philosophies until the very end. Marking out the brief religious sections, I only required that my students read the non-religious aspects of the two articles. Three additional sources were used. Exploring a concept of “caring economics,” Riane Eisler begins to question some of the limitations of classical economics in “The Real Wealth of Nations.” In “Fair-Trade Tea at a Crossroads,” Steven Krolak (2007) explores the Fair Trade tea industry. Moira Vincentelli (1989) authored the final article, “Reflections on a Kabyle Pot,” which was published in The Journal of Design History and reviews how globalization and mass production have affected the crafts people’s lives and craft traditions of Algeria.

1.6 Organization and Structure of the Document

My literature review is split into two chapters and will first focus on defining Fair Trade, its principles, and why it is necessary. The next chapter within the literature review will philosophically consider the role and goals of multicultural education, and flesh out my call to internationalize multicultural education courses. Additionally, I will philosophically explore barriers to learning about globalization and Fair Trade as an alternative. These barriers include classism and meritocracy, consumerism, overcoming isolationist tendencies within the United States, the discomforting acknowledgement of the ways personal privilege may serve to disadvantage and harm others, and the challenge of moving beyond discomfort into action.
The methodology chapter will review case studies and action research design, methods, and analyses, as well as my reasons for employing each of them. A review of assessment strategies and tools I will use in my teaching practice will also be included within this chapter. The chapter will also affirm my Collaborative Institutional Review Board Training (CITI) certification, IRB application for exemption and IRB letter of research authorization.

Following my explication of methods, the next chapter will illuminate my data findings and present analysis of these findings. My final chapter will reexamine and reflect on the researching process and my Art Education 367 curriculum project. In closing I will suggest additional research and curriculum development initiatives that might both advance understanding of Fair Trade and further the objectives of multicultural art education.
CHAPTER 2

DEFINING FAIR TRADE, ITS CONTEXT, AND ITS PRINCIPLES

2.1 Chapter Introduction

When you sit back with a good cup of coffee you are engulfed in the aroma, the taste, the acidity, and body of the brew. You take in all the dimensions of the cup – yet this is only the surface. Swirling beneath are worlds within worlds of culture, custom, ecology, and politics. All of the major issues of the twenty-first century – globalization, immigration, women’s rights, pollution, indigenous rights, and self-determination – are being played out through this cup of coffee… (Cycon, 2007, p. ix).

This poetic statement by Fair Trader, Dean of Dean’s Beans, acknowledges the complexity of international commerce conducted between peoples of different cultures, languages, governments, geographies, economies, and survivals. In the reciprocic spirit of Fair Trade, Cycon honors the consumer and the producer in this exchange nudging and assisting both parties to better understand, communicate, and connect with one another. From environmental destruction, human rights, politics and global instability, some of our most important challenges as humans are impacted by the act of trade. While multinational business conglomerates grow in international influence and reach, Fair Trade attempts to harness the possibilities of international commerce, providing opportunities for consumers and producers to reclaim their power and reconnect with greater humanity.
2.2 What is Fair Trade?

The notion of trade injustice can be dated at least as far back as the boycotting of slave-harvested sugar by English abolitionists (Jaffee, Kloppenburg & Monroy, 2004) or the 19th century book *Max Havelaar*, which exposed exploitive trading relations between Dutch importers and Indonesian coffee growers (Gould, 2003). As an organized movement, Fair Trade began in the years immediately following World War II through the work of Ten Thousand Villages (originally known as Self Help) and SERRV International. Both of these organizations had missions to create international markets for the sale of handcrafts created by war refugees in Central Europe or marginalized producers in the developing world (Conroy, 2007). By the late 1980s, the Fair Trade network had expanded to include more organizations, producers, buyers, and leadership bodies such as the Fair Trade Federation (FTF), and the International Fair Trade Association (IFAT). Also by this time, Fair Trade had extended beyond handcrafts to commodities with the introduction of Fair Trade coffee to North American markets by Equal Exchange and under the label of Max Havelaar in Europe. In 1997 the umbrella organization Fairtrade Labelling Organizations (FLO) was formed to set the standards for commodity certification processes. In the United States, Transfair USA exists as the third party labeling organization that upholds the standards set forth by FLO.

Though more handcrafts are sold than food commodities in North America (Grimes, 2000), certification and labeling initiatives of commodities have given the Fair Trade movement an incredible boost in sales (Smith & Barrientos, 2005) with a volume growth rate of 163% from 2002 to 2003 in the United States (Raynolds & Long, 2007). Carol Wills, former Executive Director of IFAT, describes Fair Trade:
Whether crafts or commodities, fair trading functions to improve the conditions of disadvantaged and marginalized people – groups that are often targets of commercial exploitation. Fair Trade works to engage the poor in productive enterprises and share value and power with them. In partnering with community-based organizations that represent the neediest members of a society, such as women, the disabled or ethnic minorities, Fair Trade offers a human contrast to businesses that ‘race to the bottom’ to find the cheapest labor and services across the value chain (DeCarlo, 2007, p. 18).

According to Nicholls and Opal, “Fair Trade represents a new way to do business that looks holistically at the supply chain to address market failures and their social impacts at source, but which still acknowledges the need for profitability” (2004, p. 5). In order to do this, Fair Trade has a number of criteria for trading transactions: (1) fair prices to producers or fair wages to laborers that sets their incomes above the local poverty line; (2) democratically run producer cooperatives that welcome the voices of women and ethnic minorities; (3) long-term contracts and trading relationships to provide economic stability and consistency for producers; (4) availability of advance credit or payments for producers if needed; (5) safe and non-exploitive working conditions, which includes prohibition of child and slave labor; (6) environmentally sustainable production practices, which can include organic practices for agricultural products; (7) provision of Fair Trade premiums to the cooperative in addition to the fair price for the products, which are used for development projects such as building educational or clean water facilities (Conroy, 2007; DeCarlo 2007; Jaffee, Kloppenburg & Monroy, 2004; Nicholls & Opal, 2004).

Keeping in mind the ‘need for profitability’ and competitive pricing, Fair Traders seek more direct trading relationships that eliminate exploitive or costly intermediaries and often work through nonprofits that rely heavily on volunteers (Conroy, 2007).
Though much of the work of Fair Trade is performed by nonprofits, Fair Traders resist the concept that this work is merely altruistic. “Fair Trade is not about aid, charity, or just ‘doing good’: it is about recognizing the global community has rights and responsibilities that extend across all of its stakeholders” (Nicholls & Opal, 2004, p. 5).

2.3 Why is Fair Trade necessary?

Alice Walker speaks of the lives of craftswomen across the globe, exposing the needs of these producers and mothers living in poverty:

The children of these women do not have to starve. They have mothers, as you will see, giving Life everything they’ve got. And we must stand with them. Learning their histories, appreciating their artistry, acknowledging their worth. The world we live in, the rich Western one, says that these women owe us. That they are in our debt because we loaned their leaders (oppressors, as often as not) money to build dams or roads, or (most likely) to buy weapons. To force these women to sell their bodies, their children, and their health to pay a debt they did not themselves incur is the essence of evil…It is we who owe these women. We owe them for continuing to create art that sustains our spirits as surely as good food strengthens our bodies. We owe them for holding such an incredible place of suffering in this world, and for not giving up. We owe them for reminding us of the true meaning of love and of sacrifice. (Walker, 2000, p. 9).

Though many in the developed and developing world benefit from globalization, it has also caused a host of problems including a deepened schism between the world’s materially wealthy and poor. According to the UN, fifty percent of the global population lives on a per diem income of less than $2 (DeCarlo, 2007). As one of the wealthiest nations, the US contributes to this drastic divide with its citizens making up four percent of the world’s population but consuming more than one quarter of the world’s energy. In contrast, more than four million of the world’s most materially poor have limited access to healthcare, clean water, electricity, and education (DeCarlo, 2007).
Often the globe’s most impoverished live in countries that are also politically and economically disadvantaged. Countries with small budgets generally distribute less income to its lowest classes, and national income distribution to the world’s poorest populations has been decreasing since the 1970s (Grimes, 2000). Because patriarchal practices and structures are common, women are often the hardest hit by this income inequality, which results in greater poverty among women and children (Gianturco & Tuttle, 2000; Grimes, 2000). Ethnocentrism and racism are also embedded within these power and income hierarchies, leading to greater wealth destitution among the world’s indigenous peoples and ethnic minorities (Lynd, 2000).

Currently many multinational conglomerates function with more financial power than small countries. For example, WalMart grossed more in 2002 than the GDP of Turkey, Denmark, or South Africa (Nicholls & Opal, 2004). With increased budgets and influence, multinationals are often able to affect international political agendas more than citizens and governments of the developed and developing worlds. Globalization is “actually a supranational order of interlocking regulations or ‘empire.’ It is an epochally original phenomenon, a Foucauldian, diffuse anonymous network that cannot be monitored from metropolitan control centers…” (Steele & Taylor, 2004, p. 88).

With multinationals serving as de facto world leaders, the stakes are precarious, because businesses too commonly prioritize profit over the public good (Chomsky, 1996), and they are only held to voluntary investment and employment guidelines (Oxfam, Rugged Rules and Double Standards). The act of securing such profits is “increasingly driven by opportunities to seek out cheaper source materials and labour…” (Nicholls & Opal, 2004, p. 4). As a result of this race to the bottom line, sweatshops,
quasi-slavery conditions for Haitian sugar laborers, the sale and enslavement of African children for cocoa production, malnourishment and starvation of producers and their children across the globe, and unparalleled environmental degradation are proliferated throughout the world economy.

As we anticipate the ongoing challenges of the new millennium, we bear witness to the unabated mercilessness of global capitalism and the impassable fissure between capital and labor. Today, millions of workers are being exploited by a relatively small yet cunningly powerful global ruling class driven by an unslackable desire for accumulation of profit. Little opposition exists as capitalism runs amok, unhampered and undisturbed… (Mclaren & Ramin, 2001, p. 137).

According to the Fair Trade Federation, there are 284,000 children working in the hazardous cocoa farming industry of West Africa. In the Ivory Coast alone, there are at least 15,000 children aged 9 – 12 who have been sold into slave labor on plantations (FTF, Facts and Figures). According to Oxfam International, if Africa’s share of world exports increased by 1%, it could generate an additional $70 billion - five times more than the continent receives in international aid (Oxfam International, Rugged Rules and Double Standards). Fair Trade not only works against child and slave labor but also works to correct some of the core reasons these abuses exist, such as extreme poverty among producers and lack of knowledge about trade injustice among consumers.

Fair Trade is poised to answer, at least in part, Nelson Mandela’s question: “Is globalization only for the powerful? Does it offer nothing for the men, women and children who are ravaged by the violence of poverty?” (Kellner, 2004, p. 39). Described by Davies and Cane as “a mechanism by which human rights can be protected within the economy” (2003, p. 79), Fair Trade questions the drawbacks of globalization while
working within the free market system. A key difference between free and Fair Trade is that Fair Traders consider the needs of producers first rather than last. “A firm focus on the producer, rather than the consumer, has been central to Fair Trade – contracts aim to maximize returns to suppliers rather than buyer margins…” (Nichols & Opal, 2004, p. 7).

2.4 An Economics Perspective

In economic terms, Fair Trade could actually be interpreted as a neo-liberal solution, because it works within the free market (Nicholls and Opal, 2004), and is a “movement that targets consumers rather than governments” (Tarnoff, 2004). Nicholls and Opal describe the market failures that Fair Trade addresses.

The key conditions on which classical and neo-liberal trade theories are based are notably absent…Perfect market information, perfect access to markets and credit, and the ability to switch production techniques and outputs in response to market information are fundamental assumptions which are fallacious…The absence of these microeconomic conditions can nullify or even reverse the potential gains to producers from trade (2004, p. 18).

In the developing world, a producer will often lack access to markets, because they lack language skills, transportation, or access to technology. Producers who have no access to media cannot remain informed about international market fluctuations when negotiating sale prices. In conventional trading practices, middlemen often provide the only access to markets and information about market trends, allowing great leverage for the exploitation of the producers. Even if perfect information about market prices and fluctuations existed for these producers, uneven competition limits the ability of these small actors to set a price that they need. Multinationals or producers in the developed
world enabled to set lower prices through subsidies or large production volumes make it difficult for the small producers to compete in the market. Living on small incomes that are often seasonal, small producers typically lack savings and access to credit, which means that producers cannot switch production techniques or produce/products if necessary (DeCarlo, 2007; Jaffe, 2007; Nichols & Opal, 2004). For example, if the price of corn is down, a Mexican corn farmer cannot afford to buy seeds to plant a different crop nor does he/she receive government subsidies or credit that could act as an income-smoothing device during economically lean seasons.

Agricultural economist, John Ikerd, rebuts critiques by economists who claim that Fair Trade merely distorts the market, which is assumed to know best. “…rather than question whether there might be something wrong with the theory, they condemn fair trade for helping people…” (Tarnoff, 2003). Ikerd also questions the economic assumption that well-being maximization for the consumer is based on the ability to buy more at lower prices.

Fair trade is about improving the social and ethical well-being of people in both the developing and developed nations...It is about the pursuit of happiness rather than the pursuit of wealth...And the pursuit of happiness has always been about improving social relationships among people...not just the pursuit of material well-being (Tarnoff, 2003).

Eisler also explores this concept, calling for the formulation and implementation of caring economic policies that begin by honoring the needs and contributions of individual people, not groups of stockholders or corporate leaders.

An economics based on caring may seem unrealistic to some people. Actually, it’s much more realistic than the old economic models, which strangely ignore some of the most basic facts about human existence – beginning with the crucial importance of caring and caregiving for all economic activities. Consider that
without caring and caregiving none of us would be here. There would be no households, no workforce, no economy...This new economic map begins with the household as the core inner sector. This sector is the real heart of economic productivity, as it makes possible economic activity in all other sectors. Its most important product is people... (Eisler, 35).

2.5 Who Benefits?

Such a shift has had promising results for the millions of producers working in Fair Trade. “For producers, the Fair Trade definition translates as: higher incomes; improved working conditions; support for local craft traditions; and greater security through guaranteed prices” (Gould, 2003, p. 342). Isaías Martínez, UCIRI Mexico reflects that his “…dignity as a human being is recovered. We are no longer a plaything of the anonymous economic power that keeps us down” (FLO, Impact: Facts and Figures). Grimes describes the advantages for producers. “Fair traders help people embark on their own path of independent development rather than remain dependent on exploitive relationships with capitalist enterprises or on the charity of aid-relief organizations” (2000, p. 17).

Fair Trade not only brings about greater equity between the developed and developing worlds, but also within singular economies. Approximately eighty percent of artisan cooperatives supplying the North American Fair Trade network are led by women, using revenues to establish healthcare, childcare, and educational services for their communities while also gaining access to education and agency on a personal level (Grimes, 2000). A craftswoman of the San Blas Islands demonstrates how such industry when paired with community development can save lives. “Many babies used to die, but not now. Now nutrition is better and we have a good hospital” (Gianturco & Tuttle, 2000,
p. 77). By supporting women through Fair Trade, consumers support children and begin
to break cycles of poverty throughout the world.

Women, according to the United Nations Development Programme, provide the
primary support for a quarter of the world’s families and the sole support for
another quarter…the first thing most craftswomen buy with their income is food.
Often, they can only afford to make incremental changes. In India, women told us
that they served millet break and ground chiles every day until they earned
enough to buy buttermilk, eggplant, potatoes, and onions to serve once a week,
and then as their income grew, on alternate days…Perhaps the most important
social legacy craftswomen leave is a better educated next generation. As more
girls attend school, the chances increase of subsequent generations attending
school…the women of this book – and other women like them – have already
begun to improve the destiny of their families, communities, countries, and our
world. (Gianturco & Tuttle, 2000, p. 219).

Fair Trade has also played a crucial role in preservation of indigenous traditions.

Having the capacity to adjust to change while still preserving those elements of
culture that are highly valued is the essence of indigenous resistance. People
maintaining power over their lives and their futures is most important in a world
where dominant cultures want to destroy indigenous cultures, lifestyles, traditions,
and languages…People whose basic needs are met have the physical and mental
energy to work for and encourage cultural preservation (Lynd, 2000, p. 81).

Much like the growth of organic sales within the United States, consumption of
Fair Trade has increased dramatically over the past five years. FLO estimates that global
Fair Trade sales increased by 40% from FY06 to FY07. The US is one of the fastest
growing Fair Trade markets in the world in which Fair Trade certified organic coffee
sales in the US alone were up by 94% from FY06 to FY07 (FLO, 2007). Such evidence
suggests that Fair Trade also provides intrinsic benefits to consumers. According to
Raynolds, the movement humanizes consumption decisions through a “social re-
embedding of exchange as well as production relations” (2000, p. 298). Describing
ethical consumers as embodying “self interested altruism” (2003, p. 343), Gould asserts
that the consumer receives psychic benefits from participation in Fair Trade.

Western consumers all play a part in a world blighted by poverty, exploitation and degradation. This is a darkness we all have to acknowledge as ours. But that irreducible responsibility as consumers also gives us the power...by exercising choice and selecting Fair Trade products consumers not only contribute to social justice but, for themselves, can forge a more meaningful relationship with the world (Gould, 2003, p. 344).

Reviewing the concept of the economic ballot, DeCarlo suggests that Fair Trade consumers “are voting for the kind of world they want to live in. And, they are engaged in creating that world” (DeCarlo, 2007, p. 5). Through this engagement, consumers can transform feelings of powerlessness into hope and disjointed individualism into a collective understanding. According to Brenda Laurel’s *Utopian Entrepreneur*, “being able to see the effects of our actions is what gives us the sense of agency or personal power... I can see the result of a purchase; it is harder to see the result of a vote” (2001, pg).

2.6 Fair Trade and Universities in the U.S.

The sale of fair-trade-certified coffee on college and university campuses has been uplifting for the coffee industry, providing a sure channel through which fair-trade coffee can be distributed. And students - society’s moral fighters - may turn out to play an important role in eventually ending the coffee crisis. Not only do students support fair-trade coffee by drinking it, they are also forming organizations and educating themselves on the positive social effects of fair trade (Obourn, 2004).

In 2006, Transfair USA estimated that there were student led Fair Trade campaigns at over 400 universities and colleges in the United States (Frey, 2006). UCLA represents one of the most poignant and earliest successes by students supporting Fair
Trade efforts. In 2001, students presented a statement in favor of Fair Trade to the school's administration, which eventually led UCLA supplier, Sara Lee, to begin selling Fair Trade coffee. This victory opened UCLA as a market for Fair Trade, and the major coffee supplier subsequently began supplying other accounts with Fair Trade coffee including 250 Borders Bookstores.

On their website, Transfair USA highlighted a number of other accomplishments by student movements. A student group at Dartmouth College led a successful campaign for the use of Fair Trade bananas at one eatery, and the group is working to diversify and increase Fair Trade offerings and sales on campus. UC San Diego students lobbied to ensure that a new café would include Fair Trade menu items, and the University also agreed to give preference to companies committed to Fair Trade. In response to student advocacy efforts at the University of Minnesota, dining services offers at least one Fair Trade coffee at each campus location and operates one location where Fair Trade certified coffee is exclusively sold. With the collection of 900 signatures, students at the University of Arizona persuaded dining services to provide Fair Trade certified coffees throughout campus.

In addition, students actively promote Fair Trade through on-campus educational activities and celebrations. At Villanova University in Pennsylvania, students conducted blind chocolate taste testing, in which taste testers preferred the Fair Trade chocolate distributed by Divine over conventionally traded chocolate. Students at Luther College in Iowa host the annual Fair Trade Fest featuring panel discussions, sale of Fair Trade items, and other activities. Other student groups celebrate World Fair Trade Day in May and present Fair Trade fashion shows. On the Peace Coffee website, Andy Lambert reflects
on student involvement with Fair Trade. “The Fair Trade movement owes a lot to the thousands of high school and college students all over the world who commit hours and hours of their time outside of the classroom to educate their peers about fair trade”.

In addition to student-led campaigns, higher education institutions across the nation are beginning to promote, research, and educate about Fair Trade through guest speakers and panel discussions, field trips to Fair Trade organizations, and the inclusion of Fair Trade in courses. Most notably, Colorado State University established the Fair Trade Research Group in 1999, which has evolved into the Center for Fair and Alternative Trade Studies.

Fair Trade activity at the Ohio State University is not as developed as many universities, omissions include: lacking Fair Trade menu items on campus, hosting only a few courses that mention Fair Trade, with the absence of an organized student advocacy group, and presenting a small number of events. Two notable film events were presented by the Wexner in 2007 included *Black Gold: Wake up and Smell the Coffee* (about Coffee) and *China Blue* (about sweatshops). For each event, the packed theatre space demonstrated that the University and greater Columbus community are interested in issues of trade injustice. It should also be noted that there are a number student groups who visit the local Fair Trade organization, Global Gallery, which has also hosted a number of interns from various colleges and departments.

2.7 New Developments in Fair Trade

Recalling how a friend wanted to purchase a Fair Trade refrigerator after first hearing about the movement, DeCarlo expresses the importance of explaining
“persuasively and completely the Fair Trade model without falling into the trap of suggesting that Fair Trade is the solution to all of society’s ills” (2007, p. 43). Though Fair Trade represents a powerful market movement dedicated to human rights, cultural preservation, and environmental protection, there continues to be debate about how to apply this model to landless producers seeking employment. Certification standards have been extended to include large farms for teas, sugar cane, and a variety of fruit through a number of hired labor standards, and these standards are based upon union and democratic principles. There is irony, however, in the incorporation of plantation systems that once upheld colonialism and the trade injustices that Fair Trade attempts to address. Challenges also arise when considering application of the model to the manufacturing sector (Conroy, 2007). “…it is focused on small-scale production, often based in homes or in rural workshops, not in factories. The supply chain for a product, such as at-shirt, is far more complicated than a farm product, such as coffee, so Fair Trade criteria may not be sufficient” (DeCarlo, 2007, p. 39).

Even with products that have been fairly traded for decades, there are challenges. Not all commodity and craft producers interested in Fair Trade are able to access Fair Trade markets, because demand for Fair Trade products is still relatively small in comparison to conventional trade. For instance, the Ghanaian cooperative, Kuapa Kokoo (cocoa supplier of Divine Chocolate), only sells two percent of its produce through the Fair Trade network. The remaining cocoa is sold at market prices, which can fall below cost of production and usually does not include a social premium for development projects (DeCarlo, 2007). To address this challenge, a sector of the Fair Trade movement has extended its advocacy quite successfully to mainstream markets, such as the above-
mentioned decision of Sara Lee to carry Fair Trade certified coffees. Acknowledging that others within the movement hesitate to applaud the courting of mega companies, Jaffee explores both sides.

…what constitutes success? Should the goal of the fair-trade movement be to increase demand and market share for its certified products – sold under whatever brand label – as quickly as possible? Or should it instead be to build more truly alternative trading structures and institutions, taking the time to educate consumers in a meaningful way about fair trade? And are these two mutually exclusive? (2007, p. 5).

While few Fair Trade advocates would want to see the market share of Fair Trade shrink and actively recognize that increased business is beneficial to producers and supporters, a number of downsides accompany the mainstreaming.

Within mainstream channels Fair Trade products, practices, and enterprises are under constant pressure to conform to dominant market rules…Commitment to Fair Trade clearly varies and it would be naïve to simply assume that mainstream distributors will prioritize ethical principles over profits (Raynolds & Murray, 2007, p. 226).

In a meeting with CEO of Alter Eco, Tristan LeCompte shared this frustration regarding Giant Eagle, claiming that the company carries Fair Trade in order to capture a larger share of the ethical consumption market but continually resists the prices set by Alter Eco, which are necessary to uphold Fair Trade standards (Personal Communication). Jaffee explores possible solutions to this issue.

Corporate participants must be held to firm, high standards if they are to be allowed to enter into fair trade and reap the accompanying public-relations bonanza…In essence, Nestle and Starbucks would be required to adopt fair sourcing practices for a steadily increasing portion of their supply chains, whether or not consumers were directly demanding it. It is possible that raising the bar in this manner might slow the growth of fair trade for a time, but if the movement can enhance its strength and integrity, it will be far more effective over the long term (2007, p. 261).
As the movement works towards certification standards in handcrafts, similar concerns arise. Many handcraft Fair Traders applaud efforts to “define a strong, clear measure for fair minimum labor compensation” (FAQ about the Pricing Tool) through World of Good Development Organization’s creation of the Fair Wage Guide - an online wage calculator supported by IFAT, FTF, and FLO. Hesitant Fair Traders are concerned, however, that promoting a tool that only emphasizes artisan wages could obscure other Fair Trade priorities such as environmental protection, empowerment of women, and investment in community development projects. Additionally, because the Fair Trade network has been operating without the guide for over five decades, some cooperatives could lose money if they have been receiving higher rates than the minimum price delineated by the calculator and buyers choose to abide by the lower calculated rate. Acknowledging the growing pains associated with this development, DeCarlo also remains hopeful.

The potential pitfall invites a new opportunity for dialogue and partnership among fair traders, as well as continued analysis into the nature of current trading systems. If equipped with shared information and mutual understanding, artisans and traders could come together around the Wage Guide, and it could develop into another step in the right direction toward poverty reduction and empowerment (2007, p. 121).

There are also questions regarding the geographic scope of the movement. Fair Trade has traditionally been considered a market solution for correcting historic, inequitable trading relations between the geopolitical North and South, in which consumers of the North and producers of the South were the assumed participants and most Fair Trade products were agricultural products cultivated in or craft traditions
originating from the developing world. Many Fair Traders are now calling for an expansion of the definition and scope of Fair Trade, recognizing that production ills and poverty also exist in Northern, developed countries. Indicators of this need are present in the United States including high unemployment and poverty rates among indigenous peoples, the disappearance of the small family farm, and exploitative labor conditions experienced by many migrant farm workers in which, according to the CDC, thousands of children are injured or die working in US fields and countless others are exposed to dangerous pesticides (Health and Safety of Kids on the Farm). In addition, the movement is beginning to recognize that it is missing the opportunity to sell Fair Trade products to consumers in the geopolitical South. Supporting a broader understanding, Jaffee, Kloppenburg and Monroy suggest that Fair Trade “is not necessarily far trade” (2004, p. 171). Examples of this expansion include the sale of handcrafts made by cooperatives of Native American artists or artists with disabilities living in the United States to Global Gallery consumers in Columbus, and the use of domestic, Fair Trade agricultural products in Dr. Bronners’ household cleaners and body care products and Food for Thought’s fruit preserves (Young, 2007).

While there is a call within the Fair Trade movement to make it “not just bigger, but fairer” (Jaffee, 2007, p. 263), many see these challenges in a hopeful light. “Rather than spelling the demise of Fair Trade, we see current tensions and debates as fueling the next wave of social movement reformulation of Fair Trade ideas and practices” (Raynolds & Murray, 2007, 233). Along these lines, Dean of Dean’s Beans reflects on the learning process upon which Fair Traders continue to embark.
Our understanding of justice, in trade and society in general, cannot be confined to a formula. Fair Trade, or any movement that is intended to improve the quality of life for people, is more accurately seen as a process. The more we work with the peoples of this book and beyond, the deeper we plunge into the dynamics of their societies, their ecologies, and their economies. Each layer reveals a more profound set of relationships that we must consider as we evolve toward more human and just relationships (Cycon, 2007, p. 237).

Cycon also addresses the frustration that many social activists feel about their limited ability to bring significant or swift change when reflecting upon the act of buying Fair Trade products. “These may be small contributions in the greater scheme of things, but as an old Indonesian farmer advised me, quoting Arjuna’s words to the Krishna on the eve of the battle, ‘Add your light to the sum of lights’” (2007, p.239).
CHAPTER 3

INTERNATIONALIZING MULTICULTURAL EDUCATION

3.1 Chapter Introduction

This section of the literature review scans a myriad of discourses on social justice education as seen across disciplinary fields and traditions such as education, psychology, sociology, history, business, management, media studies, popular culture, visual culture, public policy, foreign policy, economics, and critical theory. Social justice education, globalization, and trade injustice are complicated and entangled topics requiring a great deal of interdisciplinary research. James Banks asserts that “decision-makers must select, synthesize, and apply knowledge from various social science disciplines and clarify their values before they can act reflectively on perplexing problems in our global society” (2006, p. 90). This literature review will briefly explore diversity education in the university setting including arguments to internationalize the curriculum. The chapter will then theorize about five potential barriers to learning about trade injustice within an ethnic arts class and acting upon such knowledge including: (1) the classism of the American meritocracy, (2) consumerism, materialism, and individualism, (3) the need for greater international awareness among American citizens, (4) privilege as expressed through consumer practices, and (5) moving from discomfort to action that often
accompanies social justice learning. Finally, the chapter will consider how to encourage experiential learning in a social justice classroom so that student learners feel more empowered as social change agents.

Each section of this paper could easily be the topic of a dissertation, thus I briefly review each subtopic. As a Master’s level thesis, however, it is necessary to limit the discussion. This literature review will help establish the theoretical framing for my work as both a researcher and educator. The sub-sections also serve as fodder for my ongoing research.

3.2 Undergraduate Diversity and Social Justice Education

Many scholars have noted the challenge of defining multicultural education, its’ intentions, and its’ purposes (Sleeter, 1989; Grant, 1992; Banks, 1977). According to Sleeter and Grant (1987, 1988), there are five approaches to multicultural education: (1) improving education for minority students; (2) human relations and sensitivity training; (3) single group studies such as women’s studies; (4) modeling schooling after a pluralistic, multicultural ideal; and (5) multicultural and social constructionism. Though the theorists argue that the fourth approach is most common, all five can be found within higher education. My teaching philosophy is primarily rooted in the fifth, in which I prefer to teach “directly about political and economic oppression and discrimination” and assist students in developing “social action skills” (Sleeter, 1989, p. 56). According to Ballengee-Morris and Stuhr, “…the expectation is that the results will reach outside the school setting to the larger community. This requires that one go beyond mere exploration into the realm of social/political/economic action” (2001, p. 9). This work is
done within a domestically focused Ethnic Arts core curriculum class out of the department of Art Education at the Ohio State University.

Describing multicultural education as “a form of resistance to oppressive social forms” (Sleeter, 1989, p. 59), Christine Sleeter suggests that multicultural education within the United States developed out of the push for racial equality in the 1960s and 1970s and the gender equality struggles of feminist scholars who soon joined these academic efforts under the umbrella of multiculturalism (Sleeter, 1989). Traditionally, social studies and political education were designed to indoctrinate students into passively accepting societal norms and institutions (Newmann, 1975), and to foster “political passivity rather than political action” (Banks, 2006, p. 100). As activists fought for political and social rights in the larger policy and societal arenas, many expressed activism by infusing their curriculum materials, lessons plans, and academic research with histories, experiences, and contributions of racial minorities and women, creating “new collective identities that emphasize strength and pride” (Sleeter, 1989, p. 60).

Many within the field of arts education share this philosophy and have broadened multicultural education to include more communities. Such scholars assert that, “to effectively serve all students, art teachers must consider matters of social justice and human rights…” (Cosier & Sanders, 2007, p .23).

Because “…at its essence, multicultural education is transformative and revolutionary” (Gay & Fox, 1995, p. 241), the act of curriculum or education reform is never completed. Ballengee-Morris and Stuhr assert:

…it is an attitude and a process, which is always dynamic, fluid, changeable, reflective, and dictated by time and place…Since time and place are continually changing in terms of social, political, technological, and economical climate, so
too the process of school reform must continually be in a state of evolution (1999, p. 4).

With this orientation towards process, many educators are now advocating for an internationalization of the multicultural curriculum. James Banks contends:

…an important aim of citizenship education in a democratic society is to help students develop global identifications and commitments. The ways in which people are moving back and forth across national borders today challenge the notion of educating citizens to function in one nation-state (2006, p. 209).

Mary Nussbaum argues that educators need to help students become more cosmopolitan so they are better able to identify with the worldwide community of humans (2002).

James Lynch delineates numerous reasons for the extension of diversity education into a broader, global context including (1) protecting the environment, (2) mitigating the negative effects of Western materialism, (3) communicating an awareness of human rights issues, and (4) laying foundations for peaceful international solutions. In short, Lynch asserts that “…a curricular strategy which sets the boundary of its concerns at the frontier of the nation state is not worthy of the central ethic of multicultural education, which is respect for persons” (Lynch, 1989, p. 1).

Several theorists explicitly suggest that the field of education must now be altered in response to globalization. “…Critical educators need to develop transformative educational strategies to counter the oppressive forces and effects of globalization in order to empower individuals to understand and act effectively in a globalized world and to struggle for social justice” (Kellner, 2004, p. 49). Michael Peters agrees, contending that:
In a world split between the Jihad and McWorld, the question of education in its two dominant political forms – multiculturalism and citizen education - can no longer be viewed simply as “therapies” for the modern state designed to enhance the workings of a pluralistic political culture. More radically, education must actively reach beyond the confines of the modern state and the project of nation-building to establish an orientation to the Other in cultural and political terms as a basis of a new internationalism and world civic culture. (2004, p. 3).

Art Education advocate, Sir Ken Robinson, shares this perspective as well.

All countries are having to reposition themselves economically, culturally and socially, and education is the key to that process…We no longer live essentially in an industrial economy, and the work force we need now has a new pattern. We cannot fulfill our current economic objective by just doing better what we used to do; we have to educate differently. (2000, p.5).

This research project will experiment with an internationalization of the domestically-focused multicultural art education classroom by introducing a curriculum exploring Fair Trade.

3.3 Invisibilities or Barriers When Learning About Trade Injustice

There are a number of potential barriers to perceiving the existence of unjust trading practices or considering Fair Trade as an applicable alternative. Because recognizing the existence of injustice is necessary before one chooses to participate in action or understands efforts of redress, Fair Trade educators should consider how to mitigate or engage students in helping to remove these barriers when designing educational programs and curriculums. Though there are likely to be countless other perceptual and attitudinal barriers, I will explore five of them in the subsequent pages; (1) the classist conceptions of meritocracy, (2) the American ethos of consumerism, (3) a
general need for greater international awareness or knowledge among Americans of economic, ecological, and cultural injustice, (4) a discomfort with acknowledging how one’s privilege and daily choices can indirectly disadvantage and/or harms other, and (5) moving from discomfort into action.

3.4 Meritocracy and Class

The American Dream stands as one of the greatest patriotic notions within the United States. Proliferated and perfected by Horatio Alger, the myth romantically asserts that one of modest origins can arise to personal wealth through hard work. The fable of the land of opportunity implicitly places the locus of blame for income insufficiencies on lower class individuals while absolving the government, businesses, and higher income classes of responsibility. Stemming from Puritanical values, hard work (often interpreted as earn-ability) is seen as moral; therefore making the lack of work (or inability to secure well paying work) an outcome of poor moral character (Shipler, 2004). In the American meritocracy, “the marketplace is the fair and final judge; a low wage is somehow the worker’s fault, for it simply reflects the low value of labor” (Shipler, 2004, p. 6). Being poor in the United States is associated with shameful behaviors and poor judgment; people of lower classes are stereotyped as loud, angry, dirty, emotional, and to exhibit inappropriate humor (Brown, 2005; hooks, 1994). “Lack of success is attributed to incompetence, laziness, or cultural deficits” (Goodman, 2001, p. 66).

These issues are often further compounded by U.S. state educational systems, because issues of class are often ignored in diversity education courses or are treated with insensitivity through a myriad of institutional actions and inactions (Adair & Dahlberg,
…within critical pedagogy, the issue of class has too often been overlooked” (McLaren & Farahmandpur, 2001, p. 136). According to bell hooks, “…nowhere is there a more intense silence about the reality of class differences than in educational settings…Bourgeois values in the classroom create a barrier, blocking the possibility of dissent” (hooks, 1994, p. 177 - 178). Low-income high school students are often denied entrance into or are discouraged from attending honors or college prep courses (Yonezawa & Wells, 2005), and “white trash parties” in which students dress up and mock the homeless and the working poor are commonplace on college campuses (Adair & Dahlberg, 2003). Perpetuating classism “remains a socially acceptable form of discrimination on our campuses and in U.S. culture” (Adair & Dahlberg, 2003, p. 18).

A conflation of democracy and capitalism means that “challenges to the economic order are immediately perceived as opposing democracy, in favor of communism, thus preventing consideration of alternative economic policies and structures” (Adams, Bell & Griffin, 1997, p. 231-232). Educators, diversity workers, and social justice advocates are often ridiculed and discounted for questioning the American class system, because such critiques “can quickly evoke defensiveness…People feel that their desire for upward mobility is being threatened or criticized and that the only alternative is some version of repressive communism. Red-baiting may also occur” (Goodman, 2001, p. 1).

Maltreatment and misunderstanding on the basis of class is ironically juxtaposed with a widening income gap between the wealthiest and poorest classes within the United States, which has reached its’ greatest divide since the 1920s (Starr, 2007). While the upper echelon reaps higher incomes at astronomical rates, 90% of American taxpayers bring home less earned income in real dollars today than they did in 1979 (McKibben,
The distribution of family income through property and labor revenue has been growing unequally since the last quarter of the 20th century (Pryor, 2007). The 2006 tax cuts awarded 70% of its benefits to the top 5% and 6.5% to the bottom 85% of Americans (McKibben, 2007, p. 12). According to the Kaiser Foundation, 70% of uninsured children have parents who are both working, and nearly two-thirds of these parents work for medium or large sized firms (Characteristics of the Uninsured, 2007). This, in turn, is likely to have affected life expectancy rates, which widened by more than one-half year in the 1990s between high and low income individuals (Pryor, 2007).

“In a country where most people consider themselves middle-class, despite huge ranges in income and wealth, one is not supposed to acknowledge the class system” (Goodman, 2001, p. 69). If citizens and leaders of the United States continue to silence and struggle to address class issues within the confines of its own borders, it is probable that many US citizens and institutions would be resistant to examining unequal income power on an international scope.

3.4 Consumerism and Materialism

Many classical economists assert that “vigorous consumption is the sign of a prosperous and confident society” (Borgmann, 2000, p. 418). As such, the government, advertising, and the media have helped convert Americans into avid consumers, communicating that purchasing and owning more makes a better people and a stronger nation (Berger, 1972; Stromberg, 1990). The increased production of the industrial revolution was accompanied by a growth of advertising and sales, which, in turn, increased the tax base. By the 1920s, “both government and industry actively promoted
the notion that prosperity, comfort, and leisure defined the American experience” (Renouard, 2007, p. 55). Samuel Strauss, a major critic of what he termed “consumptionism” questioned the “science of compelling men to use more and more things…bringing it about that the American citizen’s first importance to his country is no longer that of citizen, but that of consumer…” in a 1924 publication of The Atlantic Monthly (Renouard, 2007, p. 59). Despite such well-published negative assessments of the new consumeristic movement, Americans bought into the ethos both literally and figuratively, transforming American ideals for the long-term. “One of the most striking trends over the past 100 years has been the evolution of consumption as a culturally accepted means of seeking success, happiness, and the populist notion of the good life” (Burroughs & Rindfleisch, 2002, p. 348).

Today, the identities of most Americans are at least in part “…constituted through our relationship with the symbolic world of consumption…” (Miller, 1998, p. 23). Deriving personal meaning on the quest for goods also involves the sense “that one’s life cannot be complete without this or that acquisition” (Stearns, 1997, p. 105). The cultural drive to consume has sometimes been compared to religious practice.

The central sacrament of consumerism is the purchase, its daily ritual is entertainment, and its scripture is advertising. Through advertising, adherents learn not so much about products as about themselves. They learn what they could be if they consumed the product (Stromberg, 1990, p. 13).

This cultural phenomenon of consumerism continues despite the high costs to American society and the individual. According to Stearns (1997), each new phase of modern consumerism has been marked with a new form “deviant yearning” from widespread clothing thefts of the eighteenth century, kleptomania of the nineteenth
century, and modern day shoplifting and illegal downloading of the 20th and 21st centuries. Perhaps more poignantly, the many American households truly struggle to keep up with the Joneses. Often working longer hours, Americans on average spend more and save less than citizens of other industrialized nations (Schor, 2004). Nearly 1.5 million households declare bankruptcy each year, and there are a host of environmental effects associated with consumerism including increased sprawl and waste. The number of shopping centers in the country has increased by two-thirds since 1986, contributing greatly to sprawl, and the average adult is estimated to purchase forty-eight new pieces of apparel yearly, perhaps throwing away nearly as many (Schor, 2004).

According to Cornel West, “the oppressive effect of the prevailing market moralities leads to a form of sleepwalking from womb to tomb…” (West, 2004, p.27). Innumerable studies have described the negative emotional and psychological effects of materialism and consumerism as well. One effect is the inability to quench the desire for more. Kashdan and Breen describe this as “being trapped on a ‘hedonic treadmill’ with a continual need for more materialistic consumption to maintain previous levels of perceived success and well-being” (2007, p. 521). Additionally, they cited a number of studies in which there was a correlation between increased materialism and decreased concern for the wellbeing of others (Kashdan & Breen, 2007). Psychologist Madeline Levine elaborates.

The ‘culture of affluence’ values ‘stuff’ over people, competition over cooperation, and the individual over the group. Whether it's My Super Sweet Sixteen, the latest escapades of Paris Hilton or Lindsay Lohan, or the cruelest version of Halo or Grand Theft Auto, we are saturated with a culture that, in spite of our affluence, is bankrupt. It is sickening our children just as it is sickening us (Levine, 2007, p. 1).
Though consumerism and materialism are not new to American culture, a study by UCLA and the American Council of Education suggests that the two philosophies may still be intensifying. The forty-year study researched the primary reasons that incoming freshman stated for attending college, and the number one reason recently shifted to “make a lot of money.” This response outranked the most popular responses from the 1960s and 1970s, which were “to become an educated person” and “to develop a meaningful philosophy in life” as well as another common response throughout the decades “helping others in difficulty” (Levine, 2007). Levine interprets these findings as “just one manifestation of a profound shift in American culture, away from values of community, spirituality, and integrity, and toward competition, materialism, and disconnection” (Levine, 2007, p. 1).

Because discussions about trade injustices question consumption for consumption’s sake and calls on individuals to look beyond one’s self to consider human rights and environmental priorities, it can be seen in direct conflict with one of Americans’ most favorite pastimes and social rituals – shopping. It is a noteworthy observation, however, that Americans continue to value material goods with such fervor despite economic, environmental, and emotional drawbacks in personal and domestic arenas, because asking Americans to reconsider their materialistic, individualistic lifestyles in lieu of international concerns is likely to be even more challenging.
3.6 Need for Greater International Awareness

People in privileged groups are uninformed or misinformed about much of the human race and the contributions of many other kinds of people. These include aspects of culture such as music, food, arts, values, philosophies, and social systems. When people in privileged groups are only exposed to the ways and accomplishments of people like themselves, they develop a distorted worldview (Goodman, 2001, p. 115).

American educators teaching international topics often confront questions of relevance, because many Americans do not believe that, or understand how, global issues affect their daily lives or how their daily decisions affect the greater global community (Collins, Czarra & Smith, 1998, p. 8). For example, one study recently indicated that people living in the U.S. drastically underestimate the existence of and their personal impact on global warming in comparison to citizens from numerous other countries within the developed world (Brechin, 2003).

Other studies indicate that many Americans believe that military power, not poverty alleviation, will keep them safe in what appears to be an increasingly more volatile world (Sachs, 2005). Polls conducted over the past decade consistently reveal that the majority of Americans vastly overestimate spending by the US government on international aid (Sachs, 2005). Sachs argues that these fallacies lead American people to believe that the nation is doing everything it can to address global poverty, while simultaneously believing that military power is the only protection from global instability. Such misunderstandings about the interrelationships between global poverty and international instability as well as America’s role in addressing these issues can be considered and addressed by Fair Trade educators.

Too frequently, much of diversity and political education unintentionally upholds
historic isolationist tendencies by lacking international perspectives (Banks, 2006; Lynch, 1989; Newell, 1987; Nussbaum, 2002), often focusing narrowly on black-white racial issues or assuming that minorities are all acculturated and Americanized. Often when international cultures are explored, it is through the celebration of holidays or foods with diminutive emphasis on issues of justice, which leads to little intercultural and international understanding (Collins, Czarra & Smith, 1998; Clark et al, 2004).

Media participation in shaping public opinion about foreign policy and international affairs is also problematic, because the government, in turn, relies heavily on the media to interpret public opinion prior to making policy. Stuart Soroka explores this ménage à trois that places the locus of information power in the hands of the mostly for-profit media industry.

Mass media content is the most likely source of over-time changes in individuals’ foreign policy preferences. On one hand, the mass media are the primary conduit between the public and policymakers. Policymakers follow media reports on public opinion, and the media are the public’s chief source of information on what policymakers are doing. In addition, the media are the principal means by which the vast majority of individuals receive information about foreign affairs, an issue for which personal experience is unlikely to provide much useful information… a limited number of studies have examined media effects on public opinion about foreign policy issues (2003, p. 28).

Soroka also quotes Bernard Cohen’s in depth studies of media and the foreign policy field in which Cohen suggests that the press “may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about” (Soroka, 2003, p. 29). In the face of media deregulation, media consumers are learning about the world from mega and multinational companies that do not necessarily want Americans to know the truth about their power as consumers or
about how multinational companies are affecting laborers and environmental conditions across the globe (Moyers, 2008). Individuals learning about Fair Trade often ask why trade injustice is so unknown in the country and why the media rarely covers it. Neo-Marxist theorist may even suggest that the media often intentionally silences the issues of trade injustice so that Americans will not feel compelled to critically reflect upon their actions as consumers.

Brewer et al propose that, in terms of international affairs and foreign policy, “citizens behave according to principles of low-information rationality: They use information shortcuts to form political judgments, rather than engaging in more effortful information gathering and processing” (2004, p. 94). Though some argue that this is a rational approach, human rights workers, Fair Traders, and critical theorists might be concerned about the general public’s tendency to function as consumers, voters, and citizens without critically examining how their actions or the actions of the US government affect the world community.

The scholars continue their argument by outlining the belief system upon which American citizens generally base their opinions about international relations and actions. Americans often vacillate between isolationist and internationalist tendencies. If Americans take an internationalist stance, believing that the United States should become involved with another nation, they will determine whether this involvement should be militaristic or cooperative through their image of that particular country. If US citizens view a particular country with distrust or label it an enemy, they will prefer the use of hard power, or militaristic, methods (Brewer et al, 2004). Assuming that US citizens are more likely to trust their allies in the developed world, and because Fair Trade often deals
with the developing world, many US citizens and consumers may not trust the countries within which Fair Trade works. US consumers may not trust that the money will actually get to the producers because of instability or corruption. Possibly viewing a particular country as an enemy, they might also view its citizens with contempt not empathy, thus furthering challenges confronted by the Fair Trade educator and movement.

3.7 Privilege as Expressed through Consumer Practice

Rooted in normative assumptions and practices, and sometimes referred to as “the right to comfort” (Goodman, 2001, p. 30), class privilege is a sticky concept to define with precision. Adams, Bell and Griffin define privilege as “a resource or state of being that is only readily available to some people because of their social group membership” (1997, p. 118). For bell hooks, the opposite of a privileging system is one of “mutuality, partnership, and community” (2003, p. 116). The relational concept can sometimes be more easily understood when compared with a group that does not usually experience a certain comfort or advantage. For example, “People with class privilege (money or status) expect their phone calls to be returned promptly and their work to receive priority” (Goodman, 2001, p. 31). Whereas, someone of lower class status may not be surprised that their phone calls or items of business are overlooked until the expectations or needs of the more privileged have been addressed first. Another example involves the privilege of heteronormative sexuality. “Social norms, rituals, and language as well as institutional rules and rewards presume the existence of exclusively heterosexual feelings and relationships...” (Adams, Bell, & Griffin, 1997, p. 11). In contrast, LGBTQ communities and individuals may be penalized through the silencing, maltreatment, and discounting of
the communities’ languages, norms, institutions, identities, and/or actions by the heterosexual majority.

Though privilege may not be consciously desired, members of a privileged group often collude with the system of power, because they have internalized the system and its correlating benefits (Goodman, 2001; Adams, Bell & Griffin, 1997). “Privileges do not need to be desired – we get them whether we want them or not and whether we are aware of them or not. Privileges can be both material and psychological” (Goodman, 2001, p. 20). Additionally, privileges are not bestowed upon every member of a group uniformly. “Not everyone benefits equally; one’s privileges are mediated by one’s other social positions” (Goodman, 2001, p. 31).

For the purpose of this research paper, it is given that workers and consumers in the US have privileges that producers and consumers in developing countries often do not have, while one’s multiplicity of identities will also be considered. Most American workers believe they are assured a living, minimum wage and labor standards such as safe conditions and workers compensation. In addition, it is very difficult to live in the United States without purchasing at least some products that are produced in conditions that would be deemed unsatisfactory to producers in the United States. Such experiences of privilege and disprivilege can be blurred, however, when looking beyond the nation of residence, which is only one considered layer of an individual’s identity. In the United States, class, health, race, citizen status, gender, and other identity factors affect a person’s ability to obtain gainful employment and other economic opportunities, which adequately uphold American standards and satisfy an individual/household’s economic needs. Though some groups may be less able than those with greater income privilege in
US society to participate as consumers of unjust trade, it is still assumed that they do participate and often indirectly disadvantage and disprivilege workers and communities in developing economies. Conversely, one of aristocratic heritage in a developing country may escape poverty and poor working conditions as well as enjoy an ability to purchase goods and sustain powerful positions through unjust trading.

Under this lens, the privilege of consumers in the US adds another barrier to understanding trade injustice, because “people tend to assess their relative standing in comparison to people like themselves…people are usually quite aware of their relative deprivation but refuse to acknowledge their relative privilege…people tend to focus on their subordinate identities (Goodman, 2001, p. 34). Americans may be concerned that a change in trading practices and systems could cause a dramatic escalation in their cost of living; some may feel that there is an incentive to avoid or resist fairer trade policies. “People from privileged groups tend to have more to lose, at least in the short run, if they make waves…” (Goodman, 2001, p. 30). Many may not believe they have the power or privilege to address globalized inequities.

Even if people from dominant groups are aware of their social status, they don’t feel privileged or powerful. Most are struggling to live their lives. They worry about their jobs, their families, their health. They personally don’t have access to great amounts of resources or make decisions that affect the nation. Most people feel controlled, rather than in control (Goodman, 2001, p. 33).

Learning about one’s privilege and how one may unintentionally collude with systems of oppression and privilege is a discomforting realization and process. The next section will examine how this discomfort can immobilize learners from taking action.
3.8 Moving from Discomfort to Action

Learning that the ways we have come to make sense of the world does not always work can be disorienting, which helps to explain the signs of frustration, confusion, and anxiety among so many of our students…when we learn that our ways of making sense of the world are not only inaccurate, but also complicit with different forms of oppression, these feelings of discomfort can intensify (Kumashiro, 2004, p. 27 - 28).

Having grown up despising many of the common xenophobic values espoused in my almost 100% white town, I eagerly attended my undergraduate diversity class. I specifically remember watching Marlon Riggs’ Ethnic Notions, because it brought back childhood memories of innocently playing with a grotesquely disfigured bobblehead piccaninny figurine that was curled up with an alligator. I was horrified to realize that I relished playing with a racist piece of memorabilia of pro-slavery and Jim Crow tradition. I cried through the entire movie. I cried through much of the day. All of the sudden the lens through which I had seen myself seemed quite inaccurate and warped. Though I have always believed deeply in equality, I questioned how much of my own unexamined life could be offensive or harmful to others. In retrospect, I do believe this lesson triggered a low-grade depression that lasted for years, but it also unleashed a longing to learn more, propelling me into pursuing an Ethnic Studies minor and subsequently, into professional work within many minority communities.

This experience occurred again on the first day of my internship at the Native American Indian Center of Central Ohio, located in the Southside of Columbus. When I returned to campus, I was immobilized by grief. Having grown up among many poor
Appalachians, many of whom were good friends of the family, I had witnessed poverty quite personally. But I was humbled at seeing so many Native Americans and non-Natives arrive at the run-down center for emergency food or clothing assistance. As I listened to the people’s stories and fell in love with their children, my classroom understanding of oppression became very real as did my understanding of those privileges bestowed upon me through a genetic makeup that was not of my choosing. All the sudden, I felt very alone. I felt like a misfit. The people of the Indian Center were incredibly supportive and kind (in fact, I remain forever indebted to them), and the people of my personal life supported this endeavor. But I felt as though no one really understood my newly found position as a white woman, caring enough to seek first hand knowledge of oppression, poverty, and racism. I felt alone in questioning the systems that provided me comfort and opportunity, and I felt as though this questioning threatened the white folks in my life, who were unable to help me process my experiences and were uncomfortable with my explorations into the realms of privilege and injustice. Reflecting upon these experiences, I have been inspired to learn more about the processes of social justice learning and teaching in order to improve as an educator.

Diversity education questions cultural and personal paradigms and frameworks, which can be emotionally and psychologically painful and confusing, especially for college students (Roper, 2004). Among international students this phenomenon is quite prevalent. “…developing a new storyline about self that brings freedom is contrasted with a feeling of not belonging anywhere, which brings feelings of isolation and dislocation” (Koehne, 2005, p. 116). Defining crisis as an “emotional state of discomfort and disorientation that calls on students to make some change,” Kumashiro argues that it
is a necessary part of learning, but does not represent learning itself, asserting that it is merely the stage where students confront troubling knowledge…Entering crisis can be a condition that makes learning possible, but it can also be a condition that makes learning difficult…Crisis can lead a student to desire change, but it can also lead a student to resist change even more strongly than before (2004, p. 29 - 30).

Goodman also agrees. “By its very nature, social justice education creates discomfort” (Goodman, 2001, p. 41), but Goodman also cautions educators. “People can be overwhelmed by their own feelings of distress that are generated from being empathic. The level of guilt or anxiety can be immobilizing…” (Goodman, 2001, p. 150).

The wisdom of bell hooks is relevant as she recalls a comment from a student. “We learn to look at the world from a critical standpoint, one that considers race, sex, and class. And we can’t enjoy the world anymore” (hooks, 1994, 42). hooks reflected:

…there can be, and usually is, some degree of pain involved in giving up old ways of thinking and knowing and learning new approaches. I respect the pain. And I include recognition of it now when I teach, that is to say, I teach about shifting paradigms and talk about the discomfort that might cause…(students) may go home for the holidays and see their parents in a different light. They may recognize non-progressive thinking…and it may hurt them that new ways of knowing may create estrangement where there was none…(hooks, 1994, p. 43).

In Teaching for Community, hooks once again calls for recognition of the students’ emotional needs in the social justice classroom.

Attending college and being suddenly presented with a different worldview placed them in an adversarial relationship with the family values and spiritual beliefs they had learned. When no recognition and care is given the inner conflicts they face, students in these circumstances may either ruthlessly uphold the status quo…or fall into debilitating states of apathy and depression…Teachers are not therapists. However, there are times when conscious teaching – teaching with love – brings us the insight that we will not be able to have a meaningful
experience in the classroom without reading the emotional climate of our students (hooks, 2003, 132).

Reviewing in great depth the stages of confronting injustice as well as ways that students resist such learning, Adams, Bell and Griffin assert that educators should make “connections between awareness and action by helping students recognize various spheres of influence in their daily lives…and identify personal or small group actions for change” (1997, p. 38). Deborah Britzman also advocates for teaching about theories of power in a way that is “grounded in social circumstances and material processes” and “sensitive to the capacity of person to interpret or intervene in their world” (1991, p. 40). In the case of trade injustice, there are several actionable steps that students can take, from reducing consumption to shopping Fair Trade.

3.9 Action and Experiential Learning

According to James Banks, “The main goal of the social studies should be to help students develop the ability to make reflexive decisions and to take successful action to solve personal and public problems” (Banks, 2006, p. 90). Classrooms across the nation now encourage and teach students to identify the “dynamics of ideological domination” in hopes that students “transfer this skill to other areas of their lives” (Texeira & Marx, 2001, p. 51). From teaching students to identify stereotypes and loaded language to introducing oppressed communities’ histories and cultures, multicultural education often attempts to go “beyond de-centering the dominant group(s)…” (Li, 2002, p. 2). Dr. Pat Enciso shares a dynamic view of cultural (re)production and (re)presentation.

Often culture is understood as something recognizable like food or a celebration…Outsiders to cultural practices may borrow or try to replicate these ways of doing things, but gain no more than a partial knowledge…Culture in this
view, is something that is carried and passed on, but essentially remains the same. It can be more fruitful to speak of culture as a process…We make culture happen across multiple circles of relationship, histories and purposes…(Ethnic Images and Stereotypes Study Guide, 2005).

With this in mind, I still question how to assist students in transferring knowledge learned about diversity and social justice into action. I question how often students feel as though they indeed can make culture happen.

In researching students’ learning patterns, Leo Sandy describes a “tendency toward fragmented learning” (Sandy, 1998, p. 48), suggesting that students commonly have difficulty building connections between different classroom experiences - let alone applying course material to their real life scenarios. The Office of the President at the University of Maryland, College Park implemented an action-oriented diversity and social justice program stating that a “large percentage of scholars who teach about multicultural or social justice issues, do so only from an intellectual vantage point” (Clark et al, 2004, p. 2). This “intellectual vantage point” is often offered in what Arnold Shapiro calls the “two-by-four” classroom in which knowledge is not solicited from or extended beyond the two covers of a book or the four walls of a classroom (Sandy, 1998, p. 47).

Also referred to as the “the theory-practice gap” and the “knowledge-action gap”, University of Maryland researchers describe the need to assist students in finding ways to apply knowledge. “Despite building relatively advanced theoretical knowledge…students preparing for the world of work often find themselves at a loss for how to realize the praxis – the integration of knowledge, reflection and action – of multicultural and social justice education in their future professional fields” (Clark et al, 2004, p. 2). Patty Lather
begins to describe the necessary conditions that can make the application of theory, or praxis, possible.

For praxis to be possible, not only must theory illuminate the lived experience of progressive social groups; it must also be illuminated by their struggles. Theory adequate to the task of changing the world must be open-ended, nondogmatic, informing, and grounded in the circumstances of everyday life; and moreover, it must be premised on a deep respect for the intellectual and political capacities of the dispossessed (1986, pg. 45).

Describing authentic learning as that which synthesizes intellectual and interpersonal understanding, which can then catalyze action and application, Sandy calls for a variety of teaching approaches that assist students in connecting curricular goals with their daily lives including personal interviews, guest speakers, panel presentations, field trips, and service learning assignments. When authentic learning occurs, he asserts that “Students appear to make more critical linkages among reading material, visual media, personal testimonies, and their own past and present experiences…” (Sandy, 1998, p. 58). Similarly, Daniels, Ballengee-Morris, and Stuhr advocate for “eliminating boundaries between the schools and communities and making connections across subjects” (2006, p. 9).

According to proponents of experiential education, “formal, traditional classrooms focus too much on the product at the expense of the process” (Adams, Bell & Griffin, 1997, p. 33). Perhaps under the lens of these considerations, a Fair Trade curriculum could also be effective, in offering opportunities for tangible action and communicating knowledge rooted in a variety of technologies. Represented through multiple art forms and performed through a variety of actions, Fair Trade could help students see how to apply learning to their daily lives.
The curriculum also includes a variety of experiences such as a field trip to a Fair Trade retail non-profit and fair trade chocolate tasting. The experiences with Fair Trade offer a fertile ground for dialogic learning between students and those institutions committed to Fair Trade practices.

Enacted in every pedagogy are the tensions between knowing and being, thought and action, theory and practice, knowledge and experience, the technical and the existential, the objective and the subjective. Traditionally expressed as dichotomies, these relationships are not nearly so neat and binary. Rather such relationships are dialogic in that they are shaped as they shape each other in the process of coming to know...these dialogic relations determine the very texture of teaching and the possibilities it opens (Britzman, 1991, p. 26).

3.10 Chapter Conclusion

After defining the purpose of multicultural education, this chapter has outlined an argument for an internationalization of multicultural education in response to globalization so that students build global allegiances. The resulting cosmopolitan perspectives adopted by many students may enable them to better perform in the new globalized workforce and to take action regarding international environmental and human rights issues. As a social justice arts movement that works within the free market economy, Fair Trade offers ample learning opportunities to experiment with internationalizing a multicultural art education curriculum. Through a Fair Trade curriculum, issues of class, privilege, consumerism, and international affairs can be explored, while also teaching about international cultures and handcraft traditions. Because successful multicultural curriculums assist students in converting classroom learning into action, a Fair Trade curriculum provides various forms of engagement
including volunteerism, advocacy, and enacting mindful consumer practices. The next chapter reviews and considers the methodological framework of this study. The following chapter will review the data findings from the in-class writing assignment and the questionnaires, which indicate that many students did indeed begin to apply lessons learned from the Fair Trade curriculum in their every day lives.
CHAPTER 4

METHODOLOGY

4.1 Research Question
How can issues of multiculturalism and social justice effectively be addressed through a multimodal Fair Trade curriculum introduced to students of Art Education 367.01?

4.2 Chapter Introduction

As illuminated in the above-stated research question, this project pursues effective teaching practices within a social justice oriented, multicultural art education course. As described by Patty Lather as “openly ideological research” this research will attempt to embark upon an approach that advances “emancipatory theory-building through the development of interactive and action-inspired designs” (2003, p. 187). Before examining methodologies used in this particular project, I will briefly scan literature regarding assessment and its role within higher education.

From the assignment of grades and the evaluation of teachers by students, to human resource and accreditation practices, assessment is intertwined across most aspects of university operations. As a Graduate Teaching Associate with extensive teaching
experience in non-traditional and diverse settings, I am interested in improving my own teaching techniques, recognizing that the act of learning and growing as an educator is never completed. Kumashiro asserts:

An anti-oppressive teacher is not something that someone is. Rather, it is something that someone is always becoming…The anti-oppressive teacher, then, is akin to an ideal. It is something we strive for and transitionally become in our practices but never fully are (2004, p. 15).

The research question is designed to help me grow as an educator while also identifying the opportunities and challenges of introducing Fair Trade into multicultural art education, offering international content to a domestically centered curriculum.

4.3 Assessment in Higher Education

Assessment is pervasive in higher education, yet has received comparatively little critical attention…Assessment is used to provide a rationale and legitimacy for social structures and power relations…It is concerned directly with what is taught and what is valued within our education systems (Leathwood, 2005, p. 307).

While acknowledging the integral role assessment plays in the institution, Leathwood calls for greater examination of these practices. Locating educational assessment within a larger, societal context, the author concludes:

It is important, therefore, to critically engage with not only the assessment practices within the classroom, but also with the wider social and political context within which these take place, and with the culture and practices of the academy. ‘Standards’, ‘quality’ and ‘assessment’ are not neutral and value-free, but socially constructed and open to multiple interpretations. (Leathwood, 2005 p. 320).
Reviewing the history of higher education, Broadfoot presents a similar argument in regards to the unquestioned power of educational assessment.

From its modest beginnings in the universities of the eighteenth century and the school systems of the nineteenth century, educational assessment has developed rapidly to become the unquestioned arbitrator of value, whether of pupils’ achievements, institutional quality or national educational competitiveness. Equally remarkable has been the lack of any serious challenge to this hegemony (Broadfoot, 2000, p. ix).

In *Discipline and Punish*, Foucault (1977) argued that assessment was a form of control used to maintain and create interconnected structures and networks of power. Reynolds and Trehan suggest that “more than any other aspect of education, assessment embodies power relations between the institution and its students…” (Reynolds & Trehan, 2000, p. 268). The authors also draw upon the much earlier work of Heron (1979) who contends that, “assessment is the most political of all educational processes; it is where issues of power are most at stake” (Reynolds & Trehan, 2000, p. 268).

As national political leaders continue their push towards high stakes testing and positivist approaches to assessment, many authorities within the field of education express grave concerns. “High stakes accountability teaches students that effort in school should be in response to externally administered rewards and punishment rather than the excitement of ideas. And accountability-testing mandates warn teachers to comply or get out…” (Shepard, 2000, p. 9). The political popularity of this shift is demonstrated in the closing statement of George H. W, Bush’s presidential summit on education in 1989. “We unanimously agree that there is a need for the first time in this nation’s history to have specific results-oriented goals. We recognize the need for…accountability for outcome-related results” (Ruder & Boston, 1994, P. 6). Though the summit’s focus had

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great relevance for the K-12 system, the sentiment also continued to be considered in higher education.

…if learning does become increasingly confined to prescriptive specifications…the space for students and their teachers to think for themselves, to question, to challenge and to define their own outcomes could become the preserve of a shrinking elite. It is already apparent in outcome-based systems that an instrumental attitude of just doing what is needed for assessment reduces the desire to do anything challenging or cognitively difficult. More seriously still, Outcome Based Assessment could inhibit the scope for generating new knowledge, solutions and critiques to pressing social and professional problems (Ecclestone, 1999, p. 47).

This debate is not just about the measurement of knowledge, but also questions normative understandings about higher education, such as what should be taught and learned, how teaching and learning should indeed occur, and who should make such determinations (Ecclestone, 1999; Swan, 1998). Those within higher education again call attention to the need for more dialogue about these assumptions. “…pressures to meet requirements in outcome-based systems arise in a climate where there is already too little discussion about teaching and learning or about the purposes of higher education” (Ecclestone, 1999, p. 48).

Some theorists assert that assessment cannot be defined until the purpose of education or a particular curriculum is first determined. “To teach effectively, we need to be clear about what we expect students to know, understand, and be able to do as a result of our instruction…We also need to determine how students will demonstrate the intended knowledge…” (McTighe, 1997, p. 6). In addition to arguments for matching the styles of teaching and assessment, others attend to the need to align content and pedagogical approach. “A re-evaluation of assessment methods might, therefore, be
expected to be a prominent feature of a critically-based educational programme. Particularly one, which aims for pedagogical consistency between the curriculum and teaching methodology…” (Reynolds & Trehan, 2000, p. 268). If at the center of multicultural education processes is the resistance to “styles of teaching reflected in a single norm of thought and experience…” (hooks, 1994, p. 35), then the assessment of student performance and teaching methodologies within such a classroom must move beyond the rigidity expressed in prescriptive outcome-based epistemologies. Because college students are conditioned by the positivist education and assessment systems of their K-12 experiences, part of effective work within this paradigm is also actively challenging the students’ expectations that educators base processes in “knowable and authoritatively definitive truths…” (Cosier & Sanders, 2007, p. 23).

Social justice education often incorporates experiential learning opportunities or teaching techniques with the belief that “traditional classrooms focus too much on the product at the expense of the process” (Adams, Bell & Griffin, 1997, p. 33). Additionally, critical educators continue to explore and incorporate “new forms and styles of assessment, including negotiated and participatory assessment processes…” (Leathwood, 2005, p. 319). Shepard describes some of these learning and assessment strategies.

The most obvious reform has been to devise more open-ended performance tasks to ensure that students are able to reason critically, to solve complex problems, and to apply their knowledge in real-world contexts…This means extending the armamentarium for data gathering to include observations, clinical interviews, reflective journals, projects, demonstrations, collections of student work, and students’ self evaluations… (Shepard, 2004, p. 8).
The existing Art Education 367 curriculum currently combines a variety of assessment methods. By accounting for participation and attendance heavily in grading processes and through the utilization of in-class writing assignments designed to assist students in reflecting upon ethically and personally challenging subject matters, the curriculum actively incorporates and assesses process-oriented activities. For conceptual consistency, this project will assess teaching practices and curriculum interventions by combining various teaching strategies and assessment methodologies in order to honor and examine both the process and the product.

4.4 The Methodology of Program Evaluation

The field of program evaluation provides feedback for practitioner learning and contributing to greater organizational or departmental understanding (Weiss, 1998). This research constitutes learning opportunities for an emerging educator and scholar and may inform future considerations of the department for internationalizing the AE 367.01 curriculum through the inclusion of Fair Trade as a subject matter. With a focus on teaching and learning effectiveness, this thesis explores the links between process and outcome (Weiss, 1998). With a before-and-after design and using pre and post perception surveys, the research attempts to measure the change in students’ viewpoints on conventional and Fair trade and their roles as consumers after they have been exposed to lessons plans about international trade. “At their best, before-and-after studies can be full of detail, provocative, and rich insight. If the data are collected with care and system, they offer considerable information about the program….” (Weiss, 1998, p. 193).
One challenge to before-and-after assessment designs is that such methods do not address critics’ “objections that maturation or outside events were responsible for whatever change occurred” (Weiss, 1998, p. 193). The research will be strengthened “by adding during measures while the program is in midstream” (Weiss, 1998, p. 213). The primary “during” measure for this research is the collection and analysis of in-class writing assignments. “A major advantage of documents is that they were written contemporaneously with the events they chronicle, and thus are not subject to memory decay or memory distortion. A main disadvantage is that they were written for other purposes” (Weiss, 1998, p. 260).

Program evaluation has the flexibility to mix qualitative and quantitative approaches. Weiss differentiates the two methodologies by defining quantitative as “dealing with numbers” and qualitative as “dealing with words” (Weiss, 1998, p. 82). The survey instrument, measuring students’ perceptions, is the main quantitative tool. “Whether the data come from interviews, questionnaires, program records, or observations, the same information is collected and transformed into numerical values” (Weiss, 1998, p. 83). The qualitative aspects of the research takes form as field notes taken by the researcher/practitioner as well as through the analysis of the students’ writing about the subject matter. Such design provides a “flexibility of inquiry,” in which “the qualitative evaluator emphasizes understanding, rather than precise measurement of events” (Weiss, 1998, p.83).

Though “quantitative methods are assumed to yield more objective data” (Weiss, 1998, p. 84), Weiss argues that “qualitative data give more dynamic rather than static information, moving images instead of a few snapshots” (Weiss, 1998, p. 85). The
research design responds to these inherent challenges and reaps the benefits of the multiple data collection methods while also making triangulation more possible. Research designs “…are strengthened by the use of different data sources for each unit of analysis. By forcing different perspectives on the same phenomenon the researcher will need to qualitatively portray divergent images that might emerge from each perspective” (McClintock, Brannon & Maynard-Moody, 1979, p. 613).

4.5 The Methodology of Action Research

Coined by the psychologist Kurt Lewin in the 1940s, action research (AR) is “a model of social inquiry that involve[s] a spiral of interlocking cycles of planning, acting, observing, and reflecting” (Schwandt, 2007, p. 3). Since its birth, action research has been used effectively in a wide range of fields, organizations, systems, and types of research (Sorensen, Yaeger & Bengtsson, 2003). Participants of a 1989 action research symposium in Brisbane declared that it was “impossible to arrive at a single, true definition of action research, because it depends on many environmental, situational, personal and organisational factors and multiple perspectives” (Zuber-Skerrit & Margaret Fletcher, 2007, p. 414). According to Zuber-Skerrit and Fletcher, however, action research has several common elements; it is practice-oriented, participatory, focused on relevant organizational or societal issues that are beyond the personal interests of the researcher, and strives for triangulation through multiple perspectives of knowing (2007).

With roots in scientific epistemologies, the program evaluator is often expected to remain as disinterested as possible (Weiss, 1998), which is unlike the role of the action researcher who is actively seeking social change. “The historical development of action
research reveals that it had emancipatory intentions from the very beginning… (Boog, 2003, p. 426). Along these lines, Colleen Reid asserts that

…social justice is not only a way of seeing the world, it can also inform how research is conceptualized and conducted. It is possible to locate issues of social justice front and centre on research agendas through carefully appreciating the political nature of research (Reid, 2004, p. 3).

Having “the aims of improvement and involvement” (Swhwandt, 2007, p. 4), many have argued its usefulness in the field of education. “A central component of action research is that it provides an opportunity, a license, to experiment in classrooms” (Price, 2001, p.70). Like the aspirations of program evaluators, action researchers/educators hope to contribute to organizational and field knowledge. “Much educational AR seems driven by a need to reform the system by beginning in the classroom…” (Dick, 2004, p. 432).

Through analysis of field notes and interviews, Hysmith found in the 1994 study, "What I Bring With Me Is More Than My Luggage", that pre-service teachers’ previous experiences with diversity affected their open-mindedness when teaching students of various backgrounds. Hysmith was also able to determine the effectiveness of certain readings, games, discussion techniques, and other educational tools in helping the young educators address discomforts and inexperience regarding diversity issues (Bondy & Ross, 1998). After using Action Research with pre-service teachers in a similar study, Price also asserts that the methodology is helpful for those who are new to the profession of teaching while also providing broader personal and social benefits.

Action research is simultaneously an individual and collaborative project. Integral to the action-research process are the goals of social justice and equity as existing teaching and schooling practices are examined critically and transformed…careful study by teachers of the conditions and contexts of their work will help them learn
about and change practice in ways that their unique teaching settings. This critical view widens the goals of action research as a vehicle for educational reform; it becomes a process of creating the conditions for change on three levels of the work of teachers: personal, professional, and political (2001, p. 44).

Conducting an experiment in Greece with student teachers, Magos found that the participants using action research as a form of reflection and feedback did indeed improve their pedagogical strategies when dealing with minorities as well.

The action-research is an invaluable tool for the teachers’ training for two main reasons. The first reason takes into account the active and initial role a teacher should have in his/her training. The second reason derives from the need to bridge the daily educational practice with the broad academic theory and the teaching with the research (2007, p. 1102).

These studies are relevant to this research, because it is not only interested in curriculum development, but also the improvement of the researcher’s teaching abilities as an emerging professor. Additionally, all of these studies are implementing social justice curriculums with university students.

4.6 Reflexivity of Researchers and Participants

My research is inherently reflexive. Lather suggests that the ultimate purpose of postpositivist, feminist research is to “produce an awareness of the complexity, historical contingency, and fragility of the practices we invent to discover the truth about ourselves” (1992, p. 88). She also suggests:

…research within a postpositivist context mandates a self-corrective element to prevent phenomena from being forced into preconceived interpretive schemes. Postpositivism has cleared methodology of prescribed rules and boundaries and has created a constructive turmoil…Because we are not able to assume anything, we must take a self-critical stance… (2003, p. 188).
Alan Peshkin affirms that “subjectivity is invariably present in research” calling researchers to “systematically identify their subjectivity throughout the course of their research” (1988, p. 17). Through the use of reflective field notes, I will better be able to identify “the emergence of positive and negative feelings, the experiences I wanted more of or wanted to avoid….to monitor myself to sense how I was feeling” (Peshkin, 1998, p. 17). The field notes will serve the primary means of monitoring my feelings, thoughts, and reactions to the process of implementing the curriculum and fulfilling the research process.

In addition, the in-class writing assignments are designed to assist students in being reflexive as well. As Magos demonstrated in the above-mentioned study, reflexive writing has long been used to assist pre-service education students better understanding their perceptions, biases, core values, strengths, and areas in need of personal and professional development. Hatcher & Bringle (1997) theorize that the act of reflection bridges the gap between learning and action. William Brown (1998) suggests that leadership development classes also need to include reflexive writing, because it helps students feel accepted in the learning process, and because the skill of being reflexive is necessary as a leader. All of these theorist educators also used students’ written reflections as a form of feedback regarding their roles as educators and to evaluate curriculum designs.

When using students’ written work as data, it is important to recognize that there are some limitations. Scheufele and Eveland, explore the spiral of silence theory in which “perceptions of opinion climates have a strong impact on individual willingness to express controversial opinion” (1999, p. 29). Knowing that I am a board member of
Global Gallery and a Fair Trade advocate, some students could feel uncomfortable expressing opinions against Fair Trade, creating “an impression that the majority opinion is stronger than it is” (Scheufele & Eveland, 1999, p. 29). Additionally, it is important to understand the students’ perception of the curriculum prior to analyzing the results to the pre and post questionnaires, because the theorists argue that perception of broader opinions affect one’s willingness to take action. Just as individuals are more likely to donate to their favorite political candidate when polls indicate broad support for that individual (Scheufele & Eveland, 1999), some students are more likely to commit to Fair Trade actions if they believe that support for the movement from a broader population is viable.

A coding method for each student’s in-class writing responses has been developed. When a student’s written work is discussed within this project, the coding method will be used to reference the work in parenthesis at the end of the quote. The coding begins with either an “A” for Autumn Quarter or a “W” for Winter Quarter. Following this letter is a period and the number of the assignment, which will either be designated by a “1” for the first assignment or a “2” for the second analyzed assignment. Finally, a third number will be placed to categorize that particular student’s response. Before I realized the requirement or helpfulness of such coding methods, I marked out the names of the respondents for the first quarter, rendering it impossible to track a specific student’s progress. For the second quarter, this progress is easier to track, because the third number indicates a particular student and stays consistent for both of the writing responses.
4.7 Survey Instrument

Each quarter for two consecutive quarters during the 2007 – 2008 school year, approximately 20 – 25 undergraduate students will be introduced to this curriculum, producing a sample size of 40 – 50 students. Pre- and post-curriculum treatment surveys will seek to determine students’ perceptions of globalization and product consumption, serving as a primary data source.

Social research was affected by the non-academic utilization of opinion polling and market studies in the World War II era, which led to the development of survey techniques in academic research (Sieber, 1973). Though some proponents of fieldwork fervently disavowed the validity of survey research early on, researchers were regularly combining the techniques by the 1970s. Sieber argued that surveys strengthened field research by correcting the observer’s tendency to interpret congruency in all aspects of the research by illuminating inconsistencies and new perspectives. Additionally, Sieber suggested that survey data bolstered the theoretical arguments and verified observations of the fieldwork (Sieber, 1973). Since Sieber, researchers continue to commend survey instruments for “their accuracy, generalizability, and convenience” and for being particularly helpful when exploring “politically and ethically sensitive areas” (Marshall & Rossman, 2006, p. 126).

Surveys concurrently can also produce unreliable or biased results. “When an evaluator uses questionnaires, tests of knowledge, inventories of attitudes or mental states, interviews…issues of reliability will often arise…[given] the respondent’s answers often depend on his frame of mind at the time of data collection…” [sic] (Weiss, 1998, p. 146). Because issues of trade injustice involve questions about personal moral principles,
students “may be tempted to misreport so as to sound more socially desirable than they really are” (Weiss, 1998, p. 149). Additionally, this survey cannot fully measure actions or the complex decision-making processes used when making purchasing decisions, because questionnaires have weaknesses when “examining complex social relationships or intricate patterns of interaction…” (Marshall & Rossman, 2006, p. 126).

Bolstered with other data collection methods, the results of this study are likely to provide insight regarding curriculum design for educators dealing with issues of international studies, globalization, Fair Trade, and/or the inclusion of international concerns within multicultural art education classes. The conclusions drawn from this study, while possibly having applications to similar courses taught at the higher education level, might not be generalizable to all classroom or educational settings. As a case study employing action research, the scope is thus necessarily limited to this professor’s pedagogical practice, curriculum, and reflect the responses of the participating student groups.

4.8 CITI Training, IRB Exemption, and Participant Consent

Recognizing I would be conducting human subject research, I completed the Collaborative Institutional Review Board Training (CITI) on August 8, 2007, required by the Ohio State University’s Office of Responsible Research Practice. Additionally, the research procedures and all accompanying research materials, from consent forms to my surveys, were awarded exemption by the Independent Review Board (IRB) of the Ohio State University on August 30, 2007. All of my participants will be over the age of 18 during the time of research and will sign authorizing voluntary consent forms to
participate in the research prior to program implementation or data collection. In order to protect anonymity, the pre-post surveys will not track each individual student’s changes in perceptions, opinions, or understandings, but all data will be collectively examined to characterize overall perceptions and values expressed in the student responses. The completion report from CITI, my application for exemption, and their letter of exemption are included in Appendix A.
CHAPTER 5

DATA FINDINGS AND ANALYSIS

5.1 Chapter Introduction

The methodology chapter reviewed benefits of incorporating reflexive writing into the classroom. As a valued part of the AE 367.01 curriculum, in-class writing assignments allow students the space to reflect upon lessons, as well as assist instructors in tracking students’ progress and concerns about the course (Brown, 1998; Hatcher & Bringle, 1997; Magos, 2007). The methodology chapter also reviewed several examples of action research that utilized students’ writing samples as a means of evaluating educational methods and course designs (Bondy & Ross, 1998; Brown, 1998; Hatcher & Bringle, 1997). The same two writing assignments from each quarter will be analyzed for the purpose of this research.

As also noted in the methodology chapter, designs involving quantitative and qualitative measures allow for greater cross analysis and can highlight larger trends as well as inconsistencies within the data (Weiss, 1998). Weiss also encourages supplementing before and after designs, such as the questionnaire portion of the research, with intermediate measures collected during implementation, such as the in-class writing samples (1998). Theorists such as Weiss (1998) and Scheufele and Eveland (1999) warn
that responses to controversial questions could be influenced by the opinions of others, such as fellow students or the course instructor. In order to mitigate these risks, several forms of data collection are used, and the questionnaires do not ask for respondents’ names. The wide range of responses to the in-class writing assignments and questionnaires suggests that many students did feel comfortable sharing candid perspectives, and some compelling themes emerged.

Data sources included the same two in-class writing samples composed during each quarter, as well as the pre and post questionnaires, which also remained consistent during both quarters of research. This chapter will first review some common developments that arose in the writing samples and then analyze responses to the questionnaires, making comparisons to the qualitative findings. In search of effective teaching techniques, I base my understanding of effective teaching on the concept of transformative learning as described by Goodman.

Education, especially social justice education, is about change. The hope is to transform or broaden attitudes, beliefs, and behaviors…However, an educator cannot make someone change. Rather, we can provide the context, content, and process that allow an individual to grow. There are many things that affect whether there will be shifts in someone’s views or actions, including one’s psychological state, personality structure, previous experiences, moment in one’s life, and relationship with educator and colleagues or classmates. (2001, p. 37).

With this in mind, I investigate ways that students may have experienced changes in the way they viewed trading practices, their privileges, and their ability to act as change agents. Drawing upon the values of Ballengee-Morris and Stuhr (2001), I also look for indicators that the students have applied their learning to action outside of the confines of
the classroom. This chapter will also begin to identify ways that the curriculum could be improved for future implementation and research.

5.2 The Sample

A total of forty-nine students participated in this study with twenty-five males and twenty-four females. At least eight students were of ethnic or racial minority descent; though a handful of students verbally admitted to having partial Appalachian and/or Native American heritages during class discussions, they did not refer to themselves in those terms on the surveys and are, therefore, not counted as minorities in this estimation. Five students did not have citizenship in the United States, and one was a non-traditional student in his fifties. As a course that provides students with general education credits in second writing, humanities, and social diversity, the students represented a wide range of majors and fields from the university. Most of the students were sophomores or juniors.

5.3 How Did Students Relate to Fair Trade?

The first in-class writing assignment was completed during the final class period dedicated to Fair Trade. Conducted during the field trip to Global Gallery, it was designed to allow students to process their emotions and thoughts about Fair Trade and trade injustice while also allowing me to gauge how students were relating to or grappling with the material. It also helped assure solid attendance at an off-campus site, because the students were warned in advance about an in-class writing assignment. The assignment is based upon a suggestion by bell hooks to honor discomfort and allow
students to process their emotions. “Teachers are not therapists. However, there are times when conscious teaching – teaching with love – brings us the insight that we will not be able to have a meaningful experience in the classroom without reading the emotional climate of our students and attending to it” (2003, 132).

For the two quarters, a total of forty-six students responded to the prompt - sharing their strongest reactions, thoughts, or feelings about Fair Trade, and several reoccurring or similar responses emerged. As previously explored, it is possible that some students did not share their hesitations about Fair Trade, because they perceived that the instructor and many other fellow students were taking a positive stance for the movement. Several students did, however, share their uncertainties or discomfort about the concept, which makes the overall emergent themes in the responses seem more realistic and viable.

Numerous students admitted that they did not know much about Fair Trade and trade injustice, and these students often wanted to see the issues more commonly discussed in social and academic circles.

Initially, I was completely blind of fair trade issues. I feel that if more people were informed …a strong progressive movement towards fair trade would take place. Without opening the eyes of the general public…society will be stuck in its materialistic, business-oriented world (A.1.12).

One student linked her lack of awareness to her childhood upbringing. “Growing up in a very rural area with very limited views, it is no wonder I had never heard of any of this” (W.1.5). Another student replied, “It really surprises me that only 1% of the country knows about Fair Trade, because it should be more important” (W.1.22).
Others had some conceptual knowledge of Fair Trade that was deepened through the curriculum. “Going into these discussions, I had a basic idea of what fair trade was…I have always heard about sweatshops…but to see their homes and communities…and hear stories of their hardships brings about a new level of realization” (A.1.15). An international student reflected. “Honestly, before this visit, I thought fair trade was just happening somewhere else, not around my life” (W.1.24).

Many took the in-class writing assignment as an opportunity to share and process feelings of stress. One student admitted: “The fact that there are still so many child laborers and sweatshops around the world is very disturbing to me” (A.1.1). Another confessed to being saddened “that people do not know about fair trade and that there are such horrible working conditions throughout the world” (A.1.2). Some expressed anger at businesses and corporate culture. “I understand that the corporations are trying to make a profit and that it is ‘just business,’ but at what expense are these profits…Is it truly worth subjecting these people to such hardships while American businessmen continue to increase profits” (A.1.15)? The following is another example of directing anger and culpability towards the business sector. “I don’t understand how big businesses can stand by and let their suppliers be in poverty…I don’t want to be part of a vicious cycle that is leaving so many people poor” (A.1.18). Though responses from Winter quarter were a little more hopeful overall, a student from the second quarter reflects, “I definitely had to wipe away a few tears last class when we watched those movies. I wanted to go home and throw away my Nike sneakers…” (W.1.4).

Critiques of the United States and American culture were also common.
I couldn’t believe that movie had the power to make me as angry as I was. I am mad at the government for letting us purchase these products...The people were starving, couldn’t send their children to school, living with basically nothing, and working so hard to keep their families alive...Why can’t we give them more money for these products? The U.S. seems to only care about money....(A.1.17).

According to another student, “I can’t say I am surprised of the conditions of craft producers or the farmers, but I’m appalled and saddened...As politically forward as America seems to be, I am also shocked that the Fair Trade market is so limited here” (A.1.14). This next student connects trade injustice to materialism. “I feel as though society has conditioned people to be materialistic” (A.1.12). An international student also reflected on materialism. “I am absolutely in the love with the project of Fair Trade. But as a society, I feel that we have become consumerists rather than citizens” (W.1.25).

Another relates the issues to greed and fear. “Americans need to get past the money...they never want to give it up, because of greed or even fear” (A.1.10).

Describing Americans as ignorant, one student reflected quite angrily.

I want to take people...that go tanning six times a week and walk around with their Starbucks lattes and drop them off in Ghana or Ethiopia to see what they would do then...It is embarrassing to say that I am from America and put myself in that category of ignorance (A.1.14).

Nearly all of the same students that shared feelings of stress also admitted to feeling hopeful as they reflected on their ability to enact change. Similarly, Beverly Tatum describes the ability to act against injustice as “a prescription for despair” (Tatum, 1992, p. 20). One student acknowledged feelings of guilt regarding her own privilege, while also remaining hopeful.
I feel guilty after seeing the movie…I realize I have so much in my life and I may not be wealthy, but I can afford to live in my own place and go to school….But its not my guilt that makes me want to support this – I just want to help someone else….I want them to someday have a lifestyle where they can not work as hard and get fair pay for their work (A.1.16).

Like the student quoted above, many other students described feelings of responsibility.

“After learning about fair trade, I feel as though it is my duty to become involved and promote this concept” (A.1.21). One focused specifically on the coffee industry. “On my next visit to Starbucks, I would like to ask if they have Fair Trade coffee, because I want them to be aware of Fair Trade. If they do not have Fair Trade coffee, I will not buy coffee from there” (A.1.14). Another wanted to become civically engaged through service. “…consumers have more power than we know we have. I am also interested in volunteering for the Global Gallery” (A.1.5). Many associated their purchasing power with activities they do on a daily or weekly basis. “Buying a fair trade product you would buy anyway, such as coffee, is a simple, easy step and yet it would make a big difference to the growers or sellers of the product” (A.1.2).

As will be noted in the analysis of the questionnaire responses, some committed to purchasing Fair Trade, even if it that meant paying more. “I would not have a problem with paying a little more for a product that is of a higher quality and will help someone in need” (W.1.11). Though purchasing Fair Trade does not always cost more, this student also agreed that it was worthwhile to spend more on Fair Trade, while also committing to tell others about it. “The craftsmanship of most products are worth the extra money that you are paying for fair trade products. I will definitely be informing my parents who are a great example of people that just don’t know about the fair trade movement” (W.1.9).
Many students admitted to talking to loved ones about Fair Trade. “I went home and looked up those videos on Myspace and showed by boyfriend’s family. I want to inform everyone on the injustices that so many are unaware of” (W.1.4). Another begins to understand how many people are unaware of trade injustice and Fair Trade through her discussions with others. “Almost everyone I have had a discussion with about this topic had no idea this was happening in the world” (W.1.23). At least one student during each quarter also verbally shared with me that they had taken his/her parents to a Global Gallery location or purchased Fair Trade coffee to take home to them.

Though few thematic differences emerged between the two quarters, comments about craft traditions were more common during the winter session. Global Gallery’s Executive Director led the winter quarter field trip, while two staff members who were less knowledgeable about the various craft traditions, cultures, and cooperatives led the discussion in the fall. One winter student mentioned that it was really interesting to learn about the variety of crafts and materials. “The rolled newspaper coasters or the mud figurines were the coolest…”(W.1.17). Another student expressed similar sentiments.

I was fascinated to learn about the varied natural resources used to create each product. It was interesting to go around the room and hear about the different resources and crafting techniques used in many countries around the world. It gave some insight into the crafters’ lives (W.1.14).

Another student’s feedback demonstrates that more time may be needed to discuss the value-laden distinctions in the art-versus-craft debate. “Though Global Gallery is really great in that it helps people/artists in poor countries, could they be sustaining the stereotype that some of these countries can only produce ‘craft’ art” (W.1.1)? It may have also been helpful for the presenter to point out some of the
paintings and works that might be considered “fine” or “modern” art so that the students could better understand the diversity of works included within the Fair Trade arts movement and represented at Global Gallery.

Several students commented in favor of the field trip. “It really opened my eyes and made me think about how I take so much for granted…This is definitely one field trip that every class should take” (W.1.19). Another student began his in-class writing by saying: “First off, I would like to thank you for making the arrangements to allow us to come here. It is not too often that teachers take their time to educate their students about causes they are truly passionate about. This trip was extremely informative” (W.1.13). Another student reflected that it was helpful to learn about Fair Trade and then visit Global Gallery, “actually seeing how you can contribute and support fair trade” (A.1.16).

There were a few students, who were all male, with responses that were less positive. One student faulted Fair Trade’s small market share on the movement itself arguing that it is “missing a bet here, because there’s a compelling story to be told to American consumers” (A.1.18). During discussions, this particular student asked about advocacy and education efforts, which were described in some detail (including the resource limitations of Fair Trade players in conducting such activities), but still faulted the movement for not doing enough. Another student blamed producers for their poverty. Still acknowledging that the producers “are being cheated out of their profits,” the student states “I always want to say that I think there are so many different ways they can make a living…There could be a solution to make their lives better if knowledge of crops is what they lack. Someone could teach them to grow a rare crop that sells for a lot of money” (A.1.20).
On one hand, both of these students exhibit questions about Fair Trade and trade injustice that may have been addressed more thoroughly with additional time. But on a deeper level, both students are exhibiting active resistance to exploring issues of trade injustice through the tactic of scapegoating others, in which the locus of blame is placed on the movement or the producers. Through this resistance, they are also better able to avoid acknowledgement of their own privileges, responsibilities, and/or discomforts (Adams, Bell & Griffin, 1997; Goodman, 2001; Kumashiro, 2004).

A few others felt that Fair Trade was positive but needed to be strengthened. These male students may have been persuaded by the Executive Director’s persuasiveness and expertise, because they were all students during the winter term. At the beginning of the assignment, this student reflected. “I do not see it working in a consumer market” (W.1.2). As he processed his thoughts, he began to view Fair Trade more optimistically. While remaining a little hesitant, he reflects. “Overall, I view fair trade as a positive movement with a lot of quirks that need to be worked out for it to spread to the masses” (W.1.2). Another admitted initial skepticism. “It seemed a bit farfetched that just giving people an extra fifty cents per kilo of coffee could really make a difference. Now, it is easy to see that it can not only impact one person, but a whole village” (W.1.17).

5.4 Did Students Value Fair Trade as a Course Subject?

On the final day of class, this in-class writing assignment required students to identify three of the most important or interesting social concerns covered in the course and how they can influence or affect each of those topics. This assignment is based upon
suggestions made by Adams, Bell, and Griffin who assert that effective social justice education should include assisting students in identifying the ways that they have power and influence over issues of injustice. “Social justice educators make connections between awareness and action by helping students recognize various spheres of influence in their daily lives…and identify personal or small group actions for change” (1997, p. 38). In addition, I have used this assignment every quarter as a TA, because it serves as a powerful form of feedback regarding what lessons are most effective and how to improve my teaching. Often, these in-class writing responses are inspiring and uplifting.

Graph 1: Most Important Topics in Course
Table 1: Most Important Topics in Course

<table>
<thead>
<tr>
<th>Topic</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stereotypes &amp; Race</td>
<td>41</td>
<td>89%</td>
</tr>
<tr>
<td>Fair Trade</td>
<td>39</td>
<td>85%</td>
</tr>
<tr>
<td>TV &amp; Media</td>
<td>16</td>
<td>35%</td>
</tr>
<tr>
<td>Advertising</td>
<td>13</td>
<td>28%</td>
</tr>
<tr>
<td>Gender</td>
<td>13</td>
<td>28%</td>
</tr>
<tr>
<td>Art &amp; Visual Culture</td>
<td>7</td>
<td>15%</td>
</tr>
<tr>
<td>Space &amp; Architecture</td>
<td>3</td>
<td>7%</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>4%</td>
</tr>
</tbody>
</table>

Content analysis was conducted upon the forty-six responses in which a subject was counted if mentioned. All of a student’s subjects were counted, even if a student mentioned more than three. Fair Trade was the second most mentioned topic, just after racial stereotyping and discrimination. One student articulated, “I’ve been learning a lot about how the international system, which includes economics and cultural issues, works. I think as Westerners, specifically as Americans, we lose sight of the negative and unfair aspects of how the system works, because it works so well for us” (W.2.12). A female, white American student during Autumn quarter shared: “The most important issue that I learned about was fair trade” (A.2.3). During Winter quarter, a white male international student, who admitted to having some challenges relating to much of the cultural subject matter covered in the course, had a similar response. “I found the issue of fair trade to be the most important” (W.2.25). Another student still believed that the Fair Trade
movement needed to be developed more, but shared: “In the near future, this will be a major issue, and it is nice to know that I have background in it now” (W.2.2).

Overall, the comments were similar to those made in the first in-class writing assignment. Most of the students explicitly stated they could make a difference through their own purchasing decisions, and nearly as many committed to talking to others. One student reflects:

I am really glad we talked about Fair Trade. Often I look at problems of poverty, poor health, and poor living conditions in developing countries and feel overwhelmed. I want to improve things for individuals in these places but sometimes don’t know how…I have learned that by simply changing some of my buying habits, I can have an impact…(W.2.1).

At least one student envisioned participation as an advocate in political realms. “As U.S. citizens, we can petition and lobby our local and state governments…” (A.2.10). One student explicitly claimed the role of advocate. “I feel empowered to be a fair trade advocate now. The field trip made the cause more real. Keep doing it” (W.2.13). Also pledging to buy Fair Trade products when possible, many students spoke of participating in grassroots advocacy efforts by “demanding more fair trade products to be sold in my local grocery store. If I want it and would purchase it, chances are they would do their best to carry it” (W.2.17).

Many other students also admitted to having greater consumer awareness. “I am much more aware of what I buy and the ramifications my purchasing has on other people and that country’s economies. I think about what I buy and try to find Fair Trade items like tea, which I often drink” (A.2.15). Another student explained:

After seeing the way many struggled due to current trading practices, it really influenced me to make a difference. I would have never considered looking at fair
trade products. I have learned that I have control over the issue by purchasing fair trade products, which is something that never crossed my mind (A.2.17).

This student admits to have already taken action.

It makes me feel good to know that even at a young age, I can play a role in helping others. When I go to the grocery store, I am always looking for Fair Trade labels now…I have also shared what I have learned with my roommates and my family (A.2.10).

Others feel hopeful about the actions they can take. “I think it is important for me to be smart in my purchases and think about the people affected by my purchase. I want to tell everyone I know about Fair Trade and work hard at changing my spending habits” (A.2.2). Some students felt a deeper connection to Global Gallery, which could also represent a connection to the greater Columbus community, beyond Ohio State. “I will buy my coffee from Global Gallery from now on” (W.2.7). Many felt a connection to a larger consumer movement as well as a more international perspective.

I developed a worldly view of consumer products. As a US citizen with so many privileges, I want to establish more equity in third world countries. I can help by buying Fair Trade products with other consumers and help promote Fair Trade others (A.2.14).

Once again the theme of hopefulness and meaningful participation through everyday contributions re-emerged.

Prior to this class, I had no idea what [Fair Trade] was, nor the industry or people affected by it daily. I have come to realize that as an American consumer I have great influence on the world economy. As one person I may not make a huge difference, but by the choices I make and the people I inform, small steps of progress can be made to change the industry [sic] (A.2.20).
Another shared, “I learned in this class that it only takes a couple of educated purchases each month to impact world markets and the lifestyles of individuals living in the 3rd world” (W.2.15). Many others recognized that Fair Trade was powerful, but seemed to be aware that Fair Trade had some limitations and could not solve all problems. “If each person educated others of Fair Trade, the world would be so much closer to ending poverty and despair overseas” (A.2.18).

As mentioned in the literature review, questions to the economic system often bring up defensive stances in which those agents of such questioning can be accused of being communist (Adams, Bell & Griffin, 1997; Goodman, 2001). One student did bring up communism, but it appears that he understood and supported the democratic principles of Fair Trade. “Fair Trade can help alleviate financial burdens without having to resort to communism, which has been proven not to work” (W.2.3).

Only one of the thirty-nine students who mentioned Fair Trade as important admitted to feeling powerless. “While I enjoyed learning about globalization and fair trade, I doubt I will continue to read and learn about it. Unfortunately, I don’t feel like I can personally make a difference even after learning about fair trade” (A.2.13). Not expanding upon her reasoning, I imagine she may feel that purchasing and wearing clothing made in sweatshops is unavoidable as an athlete at Ohio State. In addition, this student had to miss one of the classes dedicated to Fair Trade for an athletic event, thus giving her less time to understand or relate to the material and concepts.

All of the six students who do not explicitly mention Fair Trade are male, and five are white. One student took a more philosophical approach claiming that inequality was one of the most important issues and listed international inequities within this broad
heading. With only one international topic included in the course schedule, it could be assumed that he valued the Fair Trade curriculum on some level. His response, however, was not listed in the content analysis count since it did not specifically mention Fair Trade.

The singular minority male has grown up in the United States and in a developing country. This particular country has a great need for increased Fair Trade and has a lot of Fair Trade activity at this time, but he had not heard of the concept prior to this class. After the field trip, the Global Gallery representative mentioned that she noticed him “check-out” during the discussion. In the first writing assignment, this student stated: “Although I like the idea of fair trade, I wonder how much of an impact it really makes. As long as industries are driven by profits, labor and raw materials will always be purchased for as little as possible” (W.1.8). Because his parents are from a country of such great need and because he had never heard of Fair Trade before, it is possible that he may have needed more time to grapple with the concepts – especially in terms of this country specifically.

Overall, these results reinforced the findings of the first writing sample, indicating a change in critical thinking levels among students about trade injustice. The findings also suggest that students are envisioning greater civic engagement and bridging the gap between classroom learning and their lives through purchasing habits and advocacy, with a few expressing interest in volunteerism. Those students who expressed hesitations or concerns about Fair Trade were and are less likely to take action. Such conclusions are also suggested when analyzing the pre and post questionnaires.
5.5 Did Students’ Perceptions Change?

As mentioned previously, this questionnaire is to assist in measuring changes in students’ behaviors and beliefs regarding consumerism and international trade. The pre-test was given during the first two weeks of class and the post questionnaire was given on the last day of class. It was a little challenging to collect the final sample, because there were so many other details to be addressed. It is likely that some of the students felt a little rushed, and that could have affected some of their answers. The sample size also declined from the 49 students who submitted pretreatment surveys to only 46 who were present to respond to the post treatment questionnaire. Additionally, not all students answered every question. In general terms, the results for the two quarters were quite similar. In many instances there are some notable indicators of change, and for other questions, results remain inconclusive. This section will first list the question as it was presented in the questionnaire (with a smaller font to adjust for the smaller margins in this document), feature the results in table and graph formats, and then analyze and interpret the data findings. A sample of the complete questionnaire can be found in the appendix.

5.6 Defining Fair Trade

What is Fair Trade? (Choose only one.)

☐ An Economic policy that allows trade between countries without government-imposed restrictions.
☐ Trading practices that support greater equity and environmental protection.
☐ A barter-based trading system of goods and services in which no money is exchanged.
☐ An issue that deals only with coffee production.
☐ I don’t know.
Graph 2: What is Fair Trade?

Table 2: What is Fair Trade?

<table>
<thead>
<tr>
<th></th>
<th>no restrictions</th>
<th>equity &amp; environment</th>
<th>barter system</th>
<th>only for coffee</th>
<th>I don't know</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRE</td>
<td>15</td>
<td>15</td>
<td>3</td>
<td>2</td>
<td>11</td>
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<td></td>
<td>32.6%</td>
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<td>6.5%</td>
<td>4.4%</td>
<td>23.9%</td>
<td></td>
</tr>
<tr>
<td>POST</td>
<td>11</td>
<td>34</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>24.4%</td>
<td>75.6%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Designed to measure how well students understood the concept of Fair Trade, this is the only question on the survey instrument that could be interpreted as having a singular correct answer. As displayed in the figure above, the students were asked to define Fair Trade and were given several options. The first possible response, “an economic policy that allows trade between countries without government-imposed restrictions,” could be considered a basic definition of free trade. The second option is a simple definition of Fair Trade: “trading practices that support greater equity and
environmental protection.” The last two were made up to give the students more options. An entry dealing with coffee is appropriate, because many students may only be familiar with Fair Trade though the commodity of coffee, and the students visited a Fair Trade coffee shop and gallery on the field trip.

With 32% of respondents answering correctly in the pre-test and nearly 76% selecting the closest definition to Fair Trade in the post test, students were better able to define Fair Trade. With free and Fair trade sounding similar, learners are often apt to confuse the concepts. Additional confusion could stem from the fact that Fair Trade works with the free trade system. Though some students mixed the terms in the writing assignments, all of the students demonstrated a basic understanding of Fair Trade through the in-class writing assignments and class discussions. The students may have needed, however, more time to define and better understand concepts. This next question explores perceptions of conventional trading practices. Similarly, there is a marked change or shift in responses, but those shifts may have been more defined or expressed differently with a lengthier curriculum implementation.

5.7 Perceptions of Conventional Trading Practices

I consider current international trading practices to… (Chose only one response)

- create positive economic opportunities for all/most countries involved.
- have some drawbacks but are for the most part positive for all/most countries involved.
- be problematic for the United States.
- be problematic for developing countries.
- be problematic for many developed and developing countries.
- I don't know or don't have an opinion.
Though all Fair Traders assume that current trading practices are problematic, answers on this particular question would likely be varied. Some within the Fair Trade movement would focus on the challenges of the developing world, describing the ills of trade in terms of the geopolitical north and the geopolitical south. Others would argue that conventional trade marginalizes and disadvantages some peoples in all countries (Jaffee, Kloppenburg & Monroy, 2004). Recognizing that many students may not have...
been challenged previously to critically think about the negative social impacts of neoliberalism, I was interested in seeing if students would in fact question the impact of trade practices after implementation of this curriculum. More likely to view current trading policies in a positive light prior to learning about Fair Trade, the students provided answers that demonstrate a shift in views in which they begin questioning conventional, international trading practices.

At quarter’s end, the students most often focused on how conventional trade affects the developing world. With more time to implement a Fair Trade curriculum, it would be important to include more exploration of how conventional trade can disadvantage people within the developed world as well. An expanded curriculum might focus on those communities that may have challenges accessing a fair market. Among these populations might be people with disabilities, immigrants, indigenous populations, workers from economically depressed areas like Appalachia, and others with minority statuses. The exporting of product manufacturing and low-wage factory production to nations with little or no worker protection, is another complex and emotionally charged topic for students whose parents and relatives may have lost their own job as global corporations abandoned communities to make maximum profits.

5.8 Exploration Beyond the Classroom

In the past month, how many times have you discussed or read about globalization, international trade, global poverty and/or Fair Trade without such activity being required for school? (Choose only one.) □ 0 □ 1 – 2 □ 3 – 5 □ 6 – 10 □ 11+
Graph 4: Discussions and Readings Outside of Required Class Work

Table 4: Discussions and Readings Outside of Required Class Work

As indicated by many of the in-class writing responses, many students began investigating or discussing issues of trade outside the classroom, demonstrated in a shifting to the right in the graph. For this particular question, there was an equal number of responses in both the pre and post questionnaire.
5.9 Perceptions of Personal Ability to Impact Global Poverty

Can a US consumer have an impact on global poverty? (Choose only one.)
- Yes, with everyday spending choices
- I have never thought it, or I don't know.
- Sometimes or to some extent
- I don't care.
- No, not really

Graph 5: Perceptions of Personal Impact on Global Poverty

<table>
<thead>
<tr>
<th></th>
<th>Yes, Daily</th>
<th>No</th>
<th>Sometimes</th>
<th>I Don't Know</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRE</td>
<td>21</td>
<td>2</td>
<td>20</td>
<td>5</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>43.8%</td>
<td>4.2%</td>
<td>41.7%</td>
<td>10.3%</td>
<td></td>
</tr>
<tr>
<td>POST</td>
<td>30</td>
<td>2</td>
<td>11</td>
<td>1</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>68.2%</td>
<td>4.5%</td>
<td>25%</td>
<td>2.3%</td>
<td></td>
</tr>
</tbody>
</table>

Table 5: Perceptions of Personal Impact on Global Poverty

Also as indicated in the writing reflections, the students generally felt more hopeful about their ability to instigate change or affect global poverty on a daily basis.
Forty-eight students participated in this question in the pretest and forty-four answered the question in the post-test. At the end of the quarter, sixty-eight percent of the respondents believe that US consumers can have a daily impact on global poverty in comparison to forty-four percent in the pre test. Similar results for both quarters demonstrate that a Fair Trade curriculum, even with some variation, affects students understanding of their own personal abilities to affect change – even across the globe.

5.10 Purchasing Fair Trade

Have you ever purchased a Fair Trade product? (Choose only one.)
☐ Yes  ☐ No  ☐ I am not sure

Graph 6: Purchasing of Fair Trade
Table 6: Purchasing of Fair Trade

Aligned with the students’ written commitments to begin purchasing Fair Trade, the tests indicate that Fair Trade consumption among the participants increased. It is possible that many of these students only purchased Fair Trade products during the class visit to Global Gallery, but many of the in-class writing samples indicated that students are considering their consumer spending choices more critically. Additionally, many students wrote about purchasing Fair Trade on several occasions. Several students even discussed looking for Fair Trade or requesting it at their local grocers. It is possible that asking students to indicate how many times they have purchased Fair Trade may have been more illuminating in order to differentiate those who purchased a product once at the field trip and those who are incorporating changes to their consumer routine more regularly.

5.11 Perceptions of Priorities in Consumer Practices

Indicate the importance of the following factors when making purchasing decisions. (Circle your answers)

<table>
<thead>
<tr>
<th></th>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Not Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Price:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Convenience:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Fashion/Trends:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Environmental Concerns:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Labor Conditions:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Quality of Product:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>International Relations:</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
Students were asked to consider and reflect upon the factors that influence their purchasing decisions in this series. Breaking from the formatting of other questions, this series was based on a Likert Scale in order to observe what factors were considered to be of more, less, or equal importance after curriculum implementation. Through this format, comparison of change across purchasing priorities can be done with more ease. With fewer respondents for the post treatment tests, micro movements within the results are sometimes difficult to interpret. There are, however, some interesting developments. The results indicate that the factors of price (see figure and table 7), convenience (figure and table 8), and fashion (figure and table 9), are slightly less important at the end of the quarter. The results, however, show little change or shift in students’ consumer values regarding environmental issues (figure and table 10) and quality (figure and table 11), while labor conditions (figure and table 12) and international relations (figure and table 13) appear to have become more important to the students. These results are featured in the figures and tables that follow.

Though Fair Trade also addresses environmental issues, there was little class time invested in discussing the environmental footprint of multinational corporations or the ways that Fair Trade attempts to reduce negative environmental impact. With greater investigation of environmental issues, a change in this purchasing factor might arise as well. There were, however, a few students each quarter who expressed positive perceptions of Fair Trade’s environmental standards within their in-class writing responses.
Unlike the discussion patterns in figures 1-6 of this chapter, the graphs tables 7 – 12 below are being presented in rapid succession, correlating with the atypical formatting for this question. First, the factors of price, convenience, and fashion/trends are featured, with the data indicating that they were perceived as slightly less important. Next, the factors of environmental concerns and quality are presented, which reflect inconclusive results. Finally, the factors of labor conditions and international relations are explored, which indicate the most significant changes in perceptions.

![Graph 7: Importance of Price on Consumer Decisions](image)

<table>
<thead>
<tr>
<th></th>
<th>Very</th>
<th>Somewhat</th>
<th>Not</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td>PRE</td>
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<td>4</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>79.2%</td>
<td>12.5%</td>
<td>8.3%</td>
<td></td>
</tr>
<tr>
<td>POST</td>
<td>31</td>
<td>12</td>
<td>2</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>68.9%</td>
<td>26.7%</td>
<td>4.4%</td>
<td></td>
</tr>
</tbody>
</table>

Table 7: Importance of Price on Consumer Decisions
Graph 8: Importance of Convenience on Consumer Practices

<table>
<thead>
<tr>
<th></th>
<th>Very</th>
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</tr>
</thead>
<tbody>
<tr>
<td>PRE</td>
<td>18</td>
<td>28</td>
<td>2</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>37.5%</td>
<td>58.3%</td>
<td>4.2%</td>
<td></td>
</tr>
<tr>
<td>POST</td>
<td>18</td>
<td>23</td>
<td>4</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>40%</td>
<td>51.1%</td>
<td>8.9%</td>
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</table>

Table 8: Importance of Convenience on Consumer Practices

Graph 9: Importance of Fashion/Trends on Consumer Practices

<table>
<thead>
<tr>
<th></th>
<th>Very</th>
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<th>Not</th>
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<tbody>
<tr>
<td>PRE</td>
<td>8</td>
<td>33</td>
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<td>48</td>
</tr>
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<td></td>
<td>16.6%</td>
<td>68.8%</td>
<td>14.6%</td>
<td></td>
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<tr>
<td>POST</td>
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<td></td>
<td>15.6%</td>
<td>64.4%</td>
<td>20%</td>
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</tbody>
</table>

Table 9: Importance of Fashion/Trends on Consumer Practices
Graph 10: Importance of Environmental Concerns on Consumer Practices

<table>
<thead>
<tr>
<th></th>
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<th>Somewhat</th>
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<tbody>
<tr>
<td>PRE</td>
<td>12</td>
<td>24</td>
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</tr>
<tr>
<td></td>
<td>25%</td>
<td>50%</td>
<td>25%</td>
</tr>
<tr>
<td>POST</td>
<td>12</td>
<td>23</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>26.7%</td>
<td>51.1%</td>
<td>22.2%</td>
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</table>

Table 10: Importance of Environmental Concerns on Consumer Practices

Graph 11: Importance of Quality on Consumer Practices

<table>
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<th></th>
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<th>Somewhat</th>
<th>Not</th>
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<tbody>
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<tr>
<td></td>
<td>75%</td>
<td>25%</td>
<td></td>
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<tr>
<td>POST</td>
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<td></td>
<td>73.3%</td>
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</table>

Table 11: Importance of Quality on Consumer Practices

100
Graph 12: Importance of Labor Conditions on Consumer Practices

<table>
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<th></th>
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<th>Somewhat</th>
<th>Not</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>PRE</td>
<td>6</td>
<td>19</td>
<td>23</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>12.5%</td>
<td>39.6%</td>
<td>47.9%</td>
<td></td>
</tr>
<tr>
<td>POST</td>
<td>13</td>
<td>24</td>
<td>7</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>29.5%</td>
<td>54.6%</td>
<td>15.9%</td>
<td></td>
</tr>
</tbody>
</table>

Table 12: Importance of Labor Conditions

Graph 13: Importance of International Relations on Consumer Practices

<table>
<thead>
<tr>
<th></th>
<th>Very</th>
<th>Somewhat</th>
<th>Not</th>
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</tr>
</thead>
<tbody>
<tr>
<td>PRE</td>
<td>1</td>
<td>14</td>
<td>33</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>29.2%</td>
<td>68.8%</td>
<td></td>
</tr>
<tr>
<td>POST</td>
<td>8</td>
<td>22</td>
<td>16</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>17.4%</td>
<td>47.8%</td>
<td>34.8%</td>
<td></td>
</tr>
</tbody>
</table>

Table 13: Importance of International Relations on Consumer Practices
The final two sets of figures do demonstrate significant shifts in students’ attitudinal and perceptual changes, while the previously featured figures indicate less significant or no changes. A commitment to Fair Trade and trade justice can require more diligence, and this series illustrates that the aggregate students’ priorities in terms of convenience, price, and fashion/trends may be slightly less important while prioritization of labor and international concerns increased. Such figures establish that some students may have begun to acknowledge their responsibility and power as consumers more deeply. As this likert-based series offered less descriptive answers than other questions within the survey, I believe the answers could have been more influenced by a student’s mood. Additionally, this question measured their perceptions as consumers of all products. If the series focused specifically on common Fair Trade items such as coffee or handcrafts, results may have been more pronounced.
5.12 Volunteerism

Have you volunteered for a humanitarian or Fair Trade organization? (Choose only one.)

- Yes
- No, but I am really interested
- Perhaps in the future
- No thank you

Graph 14: Interest in Volunteerism

Table 14: Interest in Volunteerism

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No, but I am interested</th>
<th>Maybe in the future</th>
<th>No thanks</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
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<td>8.3%</td>
<td>20.9%</td>
<td>35.4%</td>
<td>35.4%</td>
<td></td>
</tr>
<tr>
<td>POST</td>
<td>5</td>
<td>10</td>
<td>19</td>
<td>10</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>11.4%</td>
<td>22.7%</td>
<td>43.2%</td>
<td>22.7%</td>
<td></td>
</tr>
</tbody>
</table>

featured throughout this chapter are indicators that students are taking actions as consumers and through further exploration of the topics of trade injustice and Fair Trade. Action could also take the form of volunteerism. Though there were four fewer respondents in the post-test, this small difference suggests there was relatively no change in the outcomes. Without having provided a definition for humanitarian organization, the question’s vagueness could possibly have shaped the response. The question may have also had a better response if internship opportunities were specifically noted. The term
internship was avoided, however, because some students might assume that their time would be rewarded with pay. Fair Trade can offer service-learning opportunities, and if such opportunities were included in a Fair Trade curriculum, the results may also have been more pronounced. It is important to note, however, that two students in the winter quarter began volunteering at Global Gallery. One Autumn quarter student had inquired, but was unable to begin volunteering because of internship and work duties.

5.13 Chapter Conclusion

My analysis and discussion of qualitative and quantitative data in this chapter illuminate some of the challenges and opportunities in offering a Fair Trade curriculum at the university level. While these results cannot measure the possible long-term effects of the curriculum, or shifts in student perspectives or actions, some compelling findings were produced. Incorporating issues of trade injustice and Fair Trade alternatives into the curriculum should be considered further. Though some students struggled to initially define the concept of fair trade correctly, and admittedly there was relatively no change in perception in some areas, the analysis suggests that a curriculum based on Fair Trade can encourage students to critically consider trade injustices, and to re-examine their embeddedness in the problem. An initial step many appear to have taken was to acknowledge their roles and responsibilities as consumers and citizens. This re-examination of responsibility was often accompanied by action through changed consumer practices and by entering into dialogue with others. While only 4% of the population, some students indicated a greater interest in becoming volunteers.
Through the partnership with Global Gallery, my students were able to experience international handcrafts and arts first-hand, offering them opportunities to taking actions that may have produced feelings of hopefulness and empowerment. I now contend that a curriculum designed to more deeply investigate the socially defined distinctions between art and craft, labor and production injustices in developed countries, and environmental degradation that result from mass production could constitute an even more effective approach. A Fair Trade curriculum that also offered opportunities for service learning could be further explored through action research, though such a project is beyond the scope of the current study.

In the next chapter, I will conclude this thesis by reviewing some of my most striking observations and reflections during curriculum implementation. I will philosophically reexamine my multiple roles throughout this process of research and teaching, and elaborate on what I theorize could be possible futures for social justice education.
CHAPTER 6

PERSONAL REFLECTION AND CONCLUDING CHAPTER

6.1 Reflections on Internationalizing Art Education 367.01

When I reflect upon teaching Art Education 367, I realize the opportunity has changed how I perceive social justice education, my professional direction, and my own identity. I have always considered myself an educator in non-traditional settings, such as parks and arts venues, but I have come to realize how rewarding it is to teach in the classroom, especially within the college classroom. I now recognize and define myself as an educator in a more traditional sense while still honoring my love for and experience within non-traditional settings. Having more time to earn trust from students and to discuss sensitive topics than in previous settings, I have found the work incredibly gratifying and informative.

On the other hand, I am not sure if there will ever be enough time to implement a social justice curriculum. I have often been frustrated with my particular syllabus and calendar because of the issues that remain under-discussed such as the invisibility of disability, religious prejudice and discrimination, heteronormativity, violence against women, immigration, and how classism weaves through the fabric of every social issue. I do feel as though these limitations are because of time constraints and not because of the
arts education setting, because these issues can be and are addressed within art education classrooms, given that contemporary artists explore such issues through their works. Popular culture images and media news coverage of critical social issues also offer ample opportunities for dialogic learning. Finally arts therapies can offer increased communication between various underrepresented populations and students.

As discussed in my data findings chapter, the Fair Trade curriculum was effective in encouraging students to critically consider their actions as consumers, and yet its potential remained underdeveloped given classroom time limitations. Perhaps more than ever, there is a need to offer international multicultural curriculums (Banks, 2006; Lynch, 1989; Nussbaum, 2002) that deepen students’ understanding of global economic, cultural and ecological concerns. In the face of globalization, it is important to offer students opportunities to understand their roles as world citizens, workers, voters, and consumers (Lynch, 1989). Given students’ positive response to the curricular revision studied, there is reason to believe that future experimentation could produce even deeper understanding and personal commitments.

Simply internationalizing an existing multicultural education course may not, however, be exactly what is needed. In my educational utopia, another general education course would follow this domestically oriented one. This second course could effectively build on the current domestic focus of 367—for without having established many of the core social and cultural concepts, learning about international issues would otherwise be
far more difficult, and could result in a disregard for issues taking place within our borders.

I recognize that convincing the Ohio State University to include another diversity education course within the core would be challenging, and the modification would likely be unpopular among students. I recently peeked at my Rate-My-Professor profile, an online database of professors used by students to informally offer feedback about a specific professor or course. Through the selection of the hot tamale symbol, an unknown student gave me a positive score for sexual attractiveness, which I found simultaneously disturbing and flattering. From this same student, I received criticism for “never” letting class out early and because attendance is required for a “good grade”. If students complain about having to attend class and not getting out early, I imagine the addition of another core requirement would be even more disliked. I affirm, however, that a re-examination of multicultural education classes as well as the general education course structure to find ways to include international topics is important and necessary in response to globalization.

6.2 Personal Discomforts

During implementation of this Fair Trade curriculum project, there were so many times when I felt confused and conflicted about how to balance my roles as educator, teaching assistant, researcher, Global Gallery board member, Fair Trade advocate and consumer. My multiple identities and roles certainly informed how the curriculum was developed and delivered. Being informed about the movement, knowledgeable about teaching tools, and able to access resources made my conducting of an interesting Fair
Trade class possible. As a good post-positivist, I long ago rejected the concept that any professor or research project could truly be objective (Lather, 1992), but I still felt twinges of discomfort as I struggled to balance these various personal positions. Part of this discomfort was produced by the act of challenging my own privileges (Goodman, 2001; Kumashiro, 2004). As a professor, I had the right not to explore the challenging issues of trade within the classroom. Even though I was already implicated as a consumer, I chose to push past these discomforts to offer this curriculum, knowing that such a decision would also provide a level of discomfort for the students. While implementing this lesson plan, I was increasingly aware that I could not fully practice what I espoused, given the limited supply of fairly traded products in the United States. Facing this realization while leading students through the process of learning about Fair Trade was at times incredibly discomforting.

In my journal, I reflected upon a few of these practical moments of discomfort. For example, there were times when I felt the need to soothe a sore throat by buying a hot beverage out of the non Fair Trade machine outside my classroom. I resisted this temptation often, and my two guilt-ridden attempts to obtain conventionally traded hot chocolate from the machine failed; the cup never dispensed, and I watched the liquid pour down the machine’s drain. On both occasions, I wondered if I was experiencing a karmic lesson or a cosmic joke, especially since I had witnessed others successfully obtaining their beverages from the machine on numerous occasions. Ironically, my image as a Fair Trader would be preserved before my students, who would not see me with the beverage, despite having just purchased (and unintentionally wasted) non Fair Trade products.
I was also concerned about my students’ perceptions of me on another front. During the first quarter of this curriculum implementation, I received some harsher than usual feedback from a few students, who suggested that I might have been too passionate with my opinions. Even though over one third of the class communicated to me through unsolicited and personal means that they valued the class, and despite the fact that most of the feedback was positive, I found the voices of the dissenting few disconcerting. I believe that being an anti-bias teacher is modeling acceptance of all people, regardless of their views. And though I know that teaching and learning about Fair Trade is valuable, I was afraid of telling students what to think about it – and these results seemed to indicate that I might not have mastered that balancing act as well as I would have liked.

6.3 Resistance and Learning

The comments also offered a chance to learn, because I witnessed resistance from a new vantage point. Students uncomfortable with challenges and prompts that encourage them to critically consider their privileges, identities, and responsibilities may push back and argue that their education or their professor lacked some quality. As I considered this possibility, I began to draw parallels between this behavior and that of ethnocentric arts critics/scholars who accuse ethnic arts traditions or expressions of being less valuable than European or American ones under the guise of quality though it often has more to do with prejudice and disparities in power (Lippard, 1990; Minh-ha, 1991).

After analyzing the demographics of student respondents, I found that my greatest critics were white males, though many white males also admitted to really enjoying and learning a lot in the class. As I thought again about the hot tamale rating and the
demographics of the student responses, I imagined that it was a white male who gave me such a score and accompanying negative assessment. By defining me in sexual rather than intellectual terms, the student seemed set on rendering my challenges to his privileged status as invalid and/or unimportant (Cockburn, 1991). Though discomfort likely stemmed from more than the Fair Trade portion of the class, I felt particularly sensitive to such criticism, given my research project and passion for Fair Trade.

Through these experiences, I have learned another important lesson as an educator. I realized that it is not just human to have opinions as an educator and researcher; it can serve a greater good! Having been inspired by the literature of hooks (1994) and Lather (2003), I already knew this intellectually. I was not fully operating with this understanding, however, on spiritual, emotional, or psychological levels. As I considered this, I recalled Dr. Sanders, who regularly and unapologetically shares his queer readings and experiences when leading courses as an instructor, viewing it as a responsibility as a critical educator (Cosier & Sanders, 2007). Through the queering of his educational style, he assists students in grappling with their discomforts about issues regarding gender and sexuality. And those who haven’t always appreciated his approach may have just needed their curriculum queered the most in order to grow as scholars and human beings.

I also recalled the times that I had my students download and analyze segments of the alternative news show, Democracy Now, for extra credit. Though some students found the reporting really objective and enlightening, others thought the source was the most biased they had ever experienced, being more familiar and comfortable with a conservative rhetoric. Some students even described sources like Lou Dobbs and Fox
News as being less biased. I began to witness in a new way how the concepts of bias and
subjectivity are truly socially constructed and influenced by one’s identities. I realized,
therefore, that there is only so much I can do to influence students’ perceptions of my
style and the course content.

I also began imagining historic classrooms where a professor might have stood
bravely for abolition, women’s suffrage, birth control, civil rights, or peaceful (rather
than militaristic) international interventions when it was unpopular and perhaps even
dangerous to do so. He or she may have been accused of being biased, but was it not his
or her responsibility to take a stance or at least present arguments for these stances? If the
university is truly to help students engage in change, support just causes, and serve
students of all demographics (Sleeter & Grant 1987, 1988), the university and its critical
theory proponents and emancipatory educators must challenge themselves not to silence
their passions despite internal discomforts or fear of being criticized. I realized that when
framed and designed carefully, research and curriculums conducted within the university
can be a state-sanctioned and funded means of questioning the state itself and other
hegemonic power structures within our society. Using my imagination to place myself in
any one of those critical historic junctures, I realized that I would not want to implicitly
support the status quo through silencing a critical human rights issue in the name of
objectivity (Lather, 1991).

6.4 Critical Juncture

As a Fair Trade advocate and a member of humanity, I believe we are at another critical
juncture: impoverished Indonesian girls work in sweatshops sewing the latest fashions
sold at every mall, our sugar is grown in quasi-slavery conditions in Haiti, and our chocolate is harvested by African children, who are often enslaved. There have even been convictions for agricultural slavery in Florida in recent months (Lipman, 2008). American consumers and the media continue to be concerned about lead-based toys filtering into the US market, without consideration for the factory workers who are often children or young women of childbearing age exposed to these toxins at much more dangerous levels.

Throughout the globe and at this very moment, children are dying of starvation or from lack of clean water. Riots over food shortages highlight the gravity of global poverty in these economic times, while many of us have the daily luxury of wasting food. Global warming, which remains relatively unaddressed by many Americans, threatens to increase shortages of water and food in the very near future. And just as our natural resources disappear, indigenous cultures, languages, and traditions disintegrate at alarming rates around the world.

As consumers in the United States have become more aware of social concerns, corporations have begun to co-opt and project images of social responsibility; much of the public may believe and perhaps even celebrate these public relations stunts (Franketal, 2001). As one of the great architects of American sprawl and supporter of harmful production practices (Quinn, 2005), Wal-Mart recently launched an ad campaign claiming environmental friendliness. Oil companies have begun portraying themselves as ecologically forward, because they invest portions of their profits in alternative energy research, though this investment has much more to do with being ready for the next big revenue source (Roper, 2005). These environmental and production concerns implicate
nearly all facets and aspects of the market, even entering the realm of charitable work. For example, the well-advertised and much supported “Red Campaign” ironically has been accused of spending more money on marketing than on funding for its charitable efforts (Asongu, 2007) - all while simultaneously disadvantaging the global producer communities manufacturing the products.

Starbucks, the largest importer of Fair Trade coffee in North America, is also one of the largest importers of conventionally traded coffee in this country. Using the first statistic to portray itself as ethical and respectful of coffee farmers, Starbucks rarely contributes to Fair Trade advocacy or educational efforts. In fact, one study indicated that most Starbucks baristas know little about Fair Trade, and their materials often do not discuss the topic (Levi & Linton, 2003). Other coffee companies have begun using Rainforest and/or Organic certifications to show their responsibility to the environment, while diverting attention away from impoverished producer communities. Such tactics confuse consumers and potentially reduce the market share of Fair Trade and/or possibly the overall amount of ethical consumption (Levi & Linton, 2003).

Despite all of these concerns, our aggregate consumption as US consumers still remains relatively unquestioned. When consumption does slow, it is often because of shifts within the economy, not because of new awareness of labor and production practices. Too often, our lack of critical consideration leaves us vulnerable for manipulation from business and advertising, the government, and the media (Chomsky, 1996; Scheufele & Eveland 1999). Through fear mongering, our nation’s leaders continue to take advantage of our ignorance regarding international issues and cultures to wage unjust wars and promote or protect unjust business practices for the benefit of
multinational corporations that lie in bed with our political system. At this critical juncture, I would rather risk criticism for being human and subjective than stand in silence and therefore complicity with unjust systems.

6.5 Continual Commitment to Reflexivity

I still commit, however, to doing my best to design educational initiatives, activities, and curriculums that attempt to build trust and dialogue with people of all perspectives and backgrounds (hooks, 1994; Adams, Bell & Griffin, 1997). I recognize the value of mitigating possibilities of creating resistance by attempting to avoid curriculum designs that might put people on the defensive (Goodman, 2001; Kumashiro, 2004). I continually challenge myself to analyze my own subjectivities so that I can learn how to be a better educator and communicator (Peshkin, 1998), and I also recognize that I do not have all the answers. By promoting reciprocal, dialogic learning, there is much that my students can learn from each other and that I can learn from my students (Britzman, 1991).

As a single mother who has had the ability to climb out of poverty and despair, I recognize my privileges every day. I very much want to raise my child without disadvantaging other children and mothers in the process. Unfortunately, under the regime of globalization, such a feat is literally impossible. I can only do my best, and as a person who is generally emotionally vulnerable, I must find ways to work towards labor and environmental justice while protecting my heart. I must learn not to be hurt by those who do no want to listen, do not want to address their own culpability, or do not want
their lifestyles to be inconvenienced. I still haven’t fully learned that yet. But I can say that these students have given me hope.

6.6 The Power of the Fair Trade Story

How passionately and quickly many students responded to Fair Trade, incorporating the concepts into their social conversations and purchasing decisions, has little to do with my teaching techniques and more to do with how compelling the movement is. When someone slows down enough to listen to the voices of producers across the globe who can finally dream of sending their kids to school rather than worry about how they will prevent losing them to starvation or sex rings, he/she is often compelled by the need for change - but also by the hopeful message that personal daily actions can have an effect on the lives of others (Gould, 2003). It is equally compelling to hold a crafted tradition in one’s hand and realize that the act of creating something beautiful is preserving culture and saving lives - literally.

Most of the students of AE 367 easily extended compassion across borders and cultural barriers, became thrilled about cultural traditions expressed through craft, and looked within themselves to find and claim their power. I am not sure how long their fervent commitment to Fair Trade will last, but I believe that many of them will think about trade and international concerns in a new way, because they have new tools and perspectives. Thanks to forty-nine brave and honest undergraduate students, I better understand the power of the social justice classroom and the Fair Trade story. As Laurel suggests, introducing new stories about trade did change students’ perceptions, perhaps even their lives (Laurel, 2001). Despite many discomforts and my unending learning
curve, I am ready to tell Fair Trade and human rights stories again, and again, and again.
And to those who might criticize or feel discomforted, I quote the wisest woman of my
childhood who used to say: “I’m not in it for the popularity contest” (Judy Miller a.k.a.
my Mom).

6.7 Expanding Upon This Research

Demonstrating the power of the Fair Trade story as well as the opportunities of
offering Fair Trade within a higher education course, I fervently urge the Department of
Art Education, the Ohio State University, and universities throughout the world to
critically consider their own power in exposing, alleviating, and addressing trade
injustice. Celebrating the previous work of higher education institutions in promoting
multiculturalism and social justice, I once again call on academia to do as it has done
before - to join with counter hegemonic forces, bolstering the quest for justice with
rigorous research and impassioned teaching practices.

I call on Ohio State students, faculty, and supporters to pressure the university and
its concessionaires to begin carrying fairly traded products. I encourage the Department
of Art Education to consider the inclusion of Fair Trade within 367.01 or to support the
design and implementation of an internationalized multicultural art education course,
which would offer in depth exploration into trade injustice and Fair Trade. I encourage
educators of all levels to use this research as leverage and context when including Fair
Trade within their curricula, and I call for more in depth research about Fair Trade
education. As I close this thesis and this chapter of my academic life, I honor and
celebrate the work of all Fair Trade and justice workers, critical theorists and educators,
and those most vulnerable among us – the children of the world. I call on each reader, as I call upon myself, to bravely act and more importantly, to bravely love.

You might quiet the whole world for second if you pray.

And if you love, if you really love,

our guns will wilt.

- St. John of the Cross
APPENDICES
APPENDIX A

PRE/POST TEST

Please fill out the following questionnaire. It should only take a few minutes, and all responses will remain anonymous. This is NOT a test and is NOT a class requirement.

Did you sign a consent form allowing me to use your responses in my research? ☐ Yes ☐ No

Can a US consumer have an impact on global poverty? (Choose only one.)
☐ Yes, with everyday spending choices ☐ I have never thought it, or I don’t know.
☐ Sometimes or to some extent ☐ I don’t care.
☐ No, not really

Indicate the importance of the following factors when making purchasing decisions. (Circle your answers)

<table>
<thead>
<tr>
<th>Factor</th>
<th>Very Important</th>
<th>Somewhat Important</th>
<th>Not Important</th>
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<tbody>
<tr>
<td>Price</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Convenience</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Fashion/Trends</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Environmental Concerns</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Labor Conditions</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Quality of Product</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>International Relations</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

I consider current international trading practices to… (Choose only one response)
☐ create positive economic opportunities for all/most countries involved.
☐ have some drawbacks but are for the most part positive for all/most countries involved.
☐ be problematic for the United States.
☐ be problematic for developing countries.
☐ be problematic for many developed and developing countries.
☐ I don’t know or don’t have an opinion.

What is Fair Trade? (Choose only one.)
☐ An Economic policy that allows trade between countries without government-imposed restrictions.
☐ Trading practices that support greater equity and environmental protection.
☐ A barter-based trading system of goods and services in which no money is exchanged.
☐ An issue that deals only with coffee production.
☐ I don’t know.

Have you ever purchased a Fair Trade product? (Choose only one.)
☐ Yes ☐ No ☐ I am not sure

In the past month, how many times have you discussed or read about globalization, international trade, global poverty and/or Fair Trade without such activity being required for school? (Choose only one.)
☐ 0 ☐ 1 – 2 ☐ 3 -5 ☐ 6 – 10 ☐ 11+

Have you volunteered for a humanitarian or Fair Trade organization? (Choose only one.)
☐ Yes ☐ No, but I am really interested ☐ Perhaps in the future ☐ No thank you

What is Your Age? ____________ Are you a US citizen? ☐ Yes ☐ No

How do you identify yourself racially and/or ethnically? _______________________________

Before today, how many times have you filled out this survey? ☐ 0 ☐ 1

Thank You!
APPENDIX B
COPY OF IRB EXEMPTION LETTER

TITLE PAGE - APPLICATION FOR EXEMPTION
FROM REVIEW BY THE INSTITUTIONAL REVIEW BOARD
The Ohio State University, Columbus OH 43210

Principal Investigator
Name: Dr. James Sanders
Department or College: Art Education
Campus Address (room, building, street address):
128 North Oval Mall
255 Hopkirk Hall, The Ohio State University
Columbus, Ohio 43210
Phone: 614-292-7183
E-mail: sanders-w@osu.edu

Co-Investigator
Name: Jennifer Miller
University Status: Graduate Student
Campus Address (room, building, street address) or
Mailing Address:
1020 S Washington Ave
Columbus OH 43206
Phone: 614.565.9242
E-mail: miller.3099@osu.edu

Co-Investigator
Name:
University Status: Faculty
Campus Address (room, building, street address) or
Mailing Address:
Phone:
E-mail:

Protocol Title
Teaching and Learning Through a Multimodal Fair Trade Curriculum

Source of Funding
None

Date of determination: 8/30/07
Signature: [Signature]

Research has been determined to be exempt under those categories: E, F, G, Z.
Research may begin as of the date of determination listed below.

Date of determination: 8/30/07
Signature: [Signature]

DEO 1.0
Page 1
Approved by the Policy Coordinating Team, 8/16/00, revised 12/2000

121
Jennifer Miller
Teaching and Learning Through a Multimodal Fair Trade Curriculum

Script: Introduction to Research Project and Consent Form

I am researching effective teaching practices that help students critically explore globalization and international trade. As students of Art Education 367, I would like to ask you to participate in this research as subjects.

Here are a few things you need to know:

1. You must be 18 years of age or older to participate. Anyone under 18?

2. You may drop out of the research at any time even after giving written consent.

3. There will be no penalty for non-participation and no extra credit for participation.

4. The research includes two short questionnaires that will take less than ten minutes to complete. These questionnaires will not request personally identifiable information, and you can complete only the questions that you feel comfortable answering. In addition, I will be analyzing in-class writing samples submitted throughout the quarter. Your writing responses will be held in strict confidence. The copies of writing that I keep for research will have all names marked out. Though you can elect out of being a research subject, you may not elect out of coursework such as the in-class writing assignments.

Now I would like to read through the consent form together as a class, which will give you additional details about the research. Please feel free to ask questions at any time.
APPENDIX D

CONSENT FORM

The Ohio State University Consent to Participate in Research

Study Title: Teaching and Learning Through a Multimodal Fair Trade Curriculum
Researcher: Jennifer Miller
Sponsor: Dr. James Sanders

This is a consent form for research participation. It contains important information about this study and what to expect if you decide to participate.

Your participation is voluntary.

Please consider the information carefully. Feel free to ask questions before making your decision whether or not to participate. If you decide to participate, you will be asked to sign this form and will receive a copy of the form.

Purpose: This research investigates how issues of multiculturalism and social justice can effectively be addressed through a multimodal Fair Trade curriculum.

Procedures/Tasks: Participation includes filling out two short surveys on the first and last day of class. Additionally, regularly assigned in-class writing samples will be analyzed. This document gives me permission to utilize your responses to the surveys and in-class writing prompts in my research. All of your submissions will remain anonymous. According to course requirements, you are expected to participate in all in-class writing assignments regardless of your choice to participate in the research. Your signature on this form allows me to use your in-class writing responses in the data collection portion of my research.

Duration: Each survey will take 5 – 10 minutes. In-class writing assignments typically take 20 – 30 minutes. You may leave the study at any time. If you decide to stop participating in the study, there will be no penalty to you, and you will not lose any benefits to which you are otherwise entitled. Your decision will not affect your future relationship with The Ohio State University or your instructor. Please remember that you will still be required to complete in-class writing assignments, but they will not be used as part of my research.

Risks and Benefits: This study has minimal risks, because all efforts will be made to protect your confidentiality. As a student of this AE 367 section, you will experience a slightly different curriculum than other sections, in which 2 – 3 class periods will be
devoted to exploring international trade and globalization issues. These class periods could include film presentations, field trips, etc.

**Confidentiality:** Efforts will be made to keep your study-related information confidential. However, there may be circumstances where this information must be released. For example, personal information regarding your participation in this study may be disclosed if required by state law. Also, your records may be reviewed by the following groups (as applicable to the research):
- Office for Human Research Protections or other federal, state, or international regulatory agencies;
- The Ohio State University Institutional Review Board or Office of Responsible Research Practices;
- The sponsor, if any, or agency (including the Food and Drug Administration for FDA-regulated research) supporting the study.

**Participant Rights:** You may refuse to participate in this study without penalty or loss of benefits to which you are otherwise entitled. If you are a student or employee at Ohio State, your decision will not affect your grades or employment status.

If you choose to participate in the study, you may discontinue participation at any time without penalty or loss of benefits. By signing this form, you do not give up any personal legal rights you may have as a participant in this study.

An Institutional Review Board responsible for human subjects research at The Ohio State University reviewed this research project and found it to be acceptable, according to applicable state and federal regulations and University policies designed to protect the rights and welfare of participants in research.

**Contacts and Questions:** For questions, concerns, or complaints about the study you may contact Jennifer Miller.

For questions about your rights as a participant in this study or to discuss other study-related concerns or complaints with someone who is not part of the research team, you may contact Ms. Sandra Meadows in the Office of Responsible Research Practices at 1-800-678-6251.

If you are injured as a result of participating in this study or for questions about a study-related injury, you may contact Jennifer Miller.

**Signing the consent form**

I have read (or someone has read to me) this form and I am aware that I am being asked to participate in a research study. I have had the opportunity to ask questions and have had them answered to my satisfaction. I voluntarily agree to participate in this study.
I am not giving up any legal rights by signing this form. I will be given a copy of this form.

<table>
<thead>
<tr>
<th>Printed name of subject</th>
<th>Signature of subject</th>
<th>AM/PM</th>
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<tr>
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<td>AM/PM</td>
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<td>Printed name of person authorized to consent for subject (when applicable)</td>
<td>Signature of person authorized to consent for subject (when applicable)</td>
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<tr>
<td>Relationship to the subject</td>
<td>Date and time</td>
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**Investigator/Research Staff**

I have explained the research to the participant or his/her representative before requesting the signature(s) above. There are no blanks in this document. A copy of this form has been given to the participant or his/her representative.

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<th>Signature of person obtaining consent</th>
<th>AM/PM</th>
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## APPENDIX E

### CITI COMPLETION REPORT

**CITI Collaborative Institutional Training Initiative**

**Human Research Curriculum Completion Report**

**Printed on Tuesday, May 13, 2008**

**Learner:** Jennifer Miller (username: miller3880)

**Institution:** Ohio State University

**Contact Information:** 1028 S Washington Ave

Columbus, OH 43220 United States

**Department:** Art Education

**Phone:** 014 56969643

**Email:** miller3880@osu.edu

**Group 2:** Social and Behavioral Research Investigators and Staff.

**Stage 1. Basic Course Passed on 08/07/07** (Rel # 993979)

<table>
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<tr>
<th>Required Modules</th>
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<td>04/23/07</td>
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<tr>
<td>Defining Research with Human Subjects - SBR</td>
<td>04/23/07</td>
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<td>The Regulations and The Social and Behavioral Sciences - SBR</td>
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<td>Informed Consent - SBR</td>
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<td>Ohio State University</td>
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For this Completion Report to be valid, the learner listed above must be affiliated with a CITI participating institution. Falsified information and unauthorized use of the CITI course site is unethical, and may be considered scientific misconduct by your institution.

Paul Braunschweiger Ph.D.
Professor, University of Miami
Director Office of Research Education
CITI Course Coordinator

[Return to the CITI program website](https://www.citiprogram.org/Dev/members/learners/citishare.aspx?hrKeyID=A7830210-D66C-4984-9A6A-00333565EC31-299638)
LIST OF REFERENCES


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FLO. (2007). Global Fairtrade sales increase. Retrieved February 4, 2008 from, [http://fairtrade.net/single_view.html?cHash=b3703de592&tx_ttnews%5BbackPid %5D=168&tx_ttnews%5Btt_news%5D=26](http://fairtrade.net/single_view.html?cHash=b3703de592&tx_ttnews%5BbackPid %5D=168&tx_ttnews%5Btt_news%5D=26).


