Habits of the Heart, Habits of the Mind: Teacher Education for a Global Age

Dissertation

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

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The Ohio State University

2014

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Abstract

In order for global education to be an integral aspect of K-12 curriculum and meet the needs of an increasingly interconnected world, teacher education programs must increase their commitment to provide teacher candidates with the skills of the global educator. Framed by work in critical global education and the spiritual paradigm, this research departs from existing literature by examining the role spiritual pedagogy has on the development of open-mindedness, empathy, and interconnectedness. This approach allows me to illustrate the complementary nature of critical global education and spiritual paradigm and how this pedagogical approach advances how social studies educators think about teaching from a globally minded perspective.

Through the use of multiple interviews, class sessions from social studies methods for Middle Childhood Education, in-class reflective writing, and online discussions, this ethnographic study helps us understand the following: (1) spiritual pedagogy as transformative, most specifically to influence open-mindedness, empathy, and interconnectedness; (2) the significance of listening and dialogue in the classroom; (3) the identification of spiritual pedagogy as connected to social studies education and global education; and (4) shifting understanding in the role of and place for spirituality in education. These findings indicate the importance of integrating spiritual pedagogy in the
teacher education classroom, highlighting its ability to lay the foundations for developing critical global educators. Spiritual pedagogy creates space for teacher candidates to develop as open-minded intellectuals and as educators who value a shared sense of purpose in an interconnected global community. Education that encourages the inner and intellectual work of spiritual pedagogy and develops habits of mind challenges teacher candidates to examine how they view the world and their place in, as well as responsibility to, the larger global society.
Dedication

To Kayla, Thomas, Hannah, Gabriel, Richard, and Jayden, who I hold near as I work with new teachers, with the prayer that you will be blessed with teachers who do not permit standardization to limit who you are, your creativity, and your desire to create a better world.
Acknowledgements

It has been said, “When the student is ready, the teacher appears.” I would reverse that to say, “When the teacher is ready, the student appears.” Thank you to the wonderful and dedicated social studies teacher candidates, who participated in this study, for being present when it became time to complete this work. Thank you for your trust and open-mindedness as we sought to discover spaces for teaching and learning that “speak back” to hegemony and mechanistic learning that currently dominates our educational system.

Thank you to my committee members who have given their guidance and support throughout this process. To Dr. Dean Cristol, my advisor, thank you for stepping in and making a difficult transition much easier. I appreciate all the time you have committed to helping me and for your straightforward feedback. I am so very grateful. To Dr. Binaya Subedi, thank you for always having a kind word and for your feedback. Your commitment to global education and your students is greatly appreciated. To Dr. Belinda Gimbert who offered her guidance so generously. Thank you for your willingness to support me and for your commitment to your students’ success. Finally, to Dr. Merry Merryfield, whose commitment to the field of global education and to her students is something I can only hope to live up to. Thank you for your mentorship, for being willing to ask the tough questions, and for the high standards you set. You have made me a better student and educator, researcher and scholar. I am in your debt.
I am grateful for all of the teacher candidates I have had the privilege of working with at Ohio State, most especially the 2011-12 Social Studies Methods students, 2012-13 M.Ed. Middle Childhood Education Cohort, and the 2013-14 M.Ed. and B.S.Ed. Middle Childhood Education Cohorts.

Thank you to Dr. Mollie Blackburn for giving me the opportunity to teach Social Studies Methods in the Middle Childhood Education program. Thank you for your continued support and guidance throughout my involvement with MCE.

Thank you to all my friends and colleagues I have had the opportunity to know and work with during my time at Ohio State. Thank you to Dr. Robert Mitchell for the support, guidance, and perspective. Thank you to Dr. Angel Lynskey for providing me with feedback and always having a word of encouragement at just the right time. Thank you to Eyatta Fischer for all the evenings at Joe’s where we would work, talk, laugh, and sing. It was a perfect balance of productivity and fun.

Thank you to my cousin, Michael Basile, for your generosity in providing me with a consistent influx of new music that helped me through the writing process.

To Leslie, my mentor and spiritual guide, I am forever grateful for your love, kindness, and wisdom. You have helped me open and soften my heart. Without your guidance, I would not have been capable of putting this work into action.

Thank you to my family for the many years of quiet support, guidance, and patience while I found my way to my path. Our family vacations, late night card games,
pre-vacation emails, and incredible holidays continue to show me how fortunate I am to be part of such a remarkable family.

I am indebted to Jason Harshman, dear friend and brilliant colleague, who I have had the great fortune of working with for the last four years. Thank you for all the walks, for the perfect YouTube videos, for making me laugh so often, and for always listening. Most especially, thank you for sharing this journey of “just get through the week” with me.

Thank you to Melanie for the calm reminders to meditate and for your patience and support (not to mention the well-timed cups of coffee). I am incredibly grateful for your love and faith in me. You helped me maintain some balance and perspective during this process and I consider myself blessed that our paths have joined.

Namaste
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Chapter 1: Introduction to the Study

*Educating the mind without educating the heart is no education at all.*
- *Aristotle*

The longer I served K-12 students as a teacher and administrator, the disconnect between students and the world, as well as students and the people around them became evident. This was true for girls at an elite Independent school, as well as urban youth. As human beings we are drawn to connection; we yearn for it and the sense of belonging that comes with it. We know that in the absence of something positive and loving, people will be drawn to anything that brings this sense of connectedness and belonging. Unfortunately, I witnessed far too many young people move toward violence, addiction, and anger. These life destructive choices brought a false sense of connection and added to the pain of separation. It became clear to me that schools, for a variety of reasons, were doing little to address this pain of separation. Emphasis on standardization and education for economic productivity was not tending to the hearts and spirits of children, and quite possibly not addressing their minds sufficiently either. The seed was planted to do something more. I could think of no better place to do this work and potentially impact young people than in the training of new teachers; new teachers who could offer a profession that is seeing an increase in outside control hope for change.
As a teacher educator, I am called to sift through the legitimacy and power that originates from external and hegemonic sources in our profession to move toward a more internal and spiritual gauge. Including spirituality in education brings together two chief components of my life: equitable education that works toward social justice and the faith that has accompanied my own spiritual journey. Since entering my doctoral program this work has pulled at me, pushed back at me, wanting to be heard. Despite setbacks, doubt from both internal and external forces, this is work that must be given voice, as I believe it can offer answers to the many questions being faced in education. Through my own experience, my spiritual path has helped me to be a better educator, better mentor, and a better student of learning. This path has become an integral aspect of my teaching. I can no longer maintain the illusion of the separation of my intellectual work and my spiritual work, or between my students and myself. As I prepare teacher candidates to fulfill their own role as middle school educators, it is a classroom grounded in spirit that I believe assists them in learning about themselves, opening their minds, and permitting them to serve their own students in ways that honor student identity and diversity, rather than limit student expression and being.

**State of Teacher Education**

The literature on teacher education programs can be synthesized into four major categories. The emphasis and extent to which topics are discussed varies greatly, however, the literature reviewed falls into the following categories: (1) emphasis on educating teacher candidates about what is often viewed as the fundamentals of being a teacher (lesson planning, standards, methods, etc.), (2) emphasis on the development and
understanding of the professional role of being a teacher, (3) emphasis on navigating the world of standardization, and (4) emphasis on teaching for and about social justice. In teacher education programs, there is evidence of various levels of commitment to educating teacher candidates, within the four categories listed above, on overcoming prejudices about diverse student populations (Caroll et al., 2007; LeBlanc & Gallavan, 2009; Milner, Tenore, & Tenore, 2008).

Due to the standardization of education the commitment to anything outside licensure requirements can be deemed unimportant. “Education is threatened today – as it has been often in the past – by a reductive educational discourse in which test scores serve as proxies for children. At the policy level, and too often even in schools and classrooms, children are seen not as ends in themselves but as means toward ends, higher test scores, and economic productivity” (Carroll et al., 2007, p. 113). Education that places value on standardized knowledge emphasizes classification, comparison, and control; it disregards potential knowledge created in the classroom, forcing teachers to be adopters of curriculum created by someone outside the local space, and marginalizes students’ voices. In educational environments described above, academic and licensure requirements are separated from students’ feelings, beliefs, and values. This fragmentation often leads teachers and students to be hesitant to discuss issues of meaning, purpose, authenticity, and wholeness (Astin et al., 2011; Simon, 2001). This study addresses this fragmentation and pushes against the oppressive nature of standardized learning that comes at the expense of placing teacher candidate beliefs and values at the center of discussion around issues of meaning and wholeness.
It is well-publicized that K-12 schools are being stifled by the rigid learning of Common Core State Standards and an increasing number of standardized tests. There is also emphasis on standardized education in teacher education programs (Astin, 2004; Giroux, 2011; Mulcahy & Irwin, 2008; Roosevelt, 2007; Sloan, 2005; Zhao, 2007). Teacher education programs are experiencing an increase in assessments for new teachers such as edTPA and the standards of the National Council for Accreditation of Teacher Education (NCATE)/Council for the Accreditation of Education Preparation (CAEP) (Ravitch, 2013). NCATE/CAEP standards encompass the eight Specialized Assessment Associations (SPAs), which are standardized assessments that are implemented across licensure programs in many universities, including the university in which this study takes place. Giroux (2011) critiques this current dominant, standardized educational paradigm as it asks educators to deliver material though pedagogy that “embraces an instrumental rationality in which matters of justice, values, ethics, and power are erased from any notion of teaching and learning” (p. 69). This type of pedagogy highlights standardized curriculum and assessment, as well as passive student learning, which is often referred to as mechanistic learning (Gaudelli, 2013; Miller et al., 2005; Pike & Selby, 1988).

The mechanistic paradigm fragments learning into isolated categories that deny the interconnectedness of knowledge and solutions. Mechanistic learning is linear and reinforces learning and thinking divorced from identity and spirit (Miller et al, 2005; Pike & Selby, 1988). Pike and Selby (1988) connect privileging scientific information and learning in both higher education and K-12 education to the scientific revolution of the
16th and 17th centuries. The scientific revolution brought with it a new way of thinking about the world: a Cartesian reductionist worldview separating the mind, body, and spirit. This mechanistic paradigm serves to separate humanity from nature and from each other. This study argues that a move away from the mechanistic paradigm of education toward a spiritual paradigm is warranted.

Pike and Selby (1988) remind educators that “the dominance of the cerebral over other human qualities such as the emotional, the intuitive, and the spiritual stunts human potential” (p. 28). Knowing the educational environment teacher candidates enter, the need for this shift is increasingly urgent. It is the purpose of this study to explore how spiritual pedagogy, when linked to the intellectual and emotional aspects of education, creates space for teacher candidates to develop as open-minded intellectuals and as educators who value a shared sense of purpose in an interconnected global community. Spirituality moves beyond what is associated with strictly content or academic approach of teaching to move toward a more inclusive approach, tending to one’s emotions and one’s spirit.

**Social Studies Teacher Education**

The call for teacher education programs to prepare teacher candidates to work successfully with diverse student populations is not a new one (Ball & Tyson, 2012; Banks, 2012; Subedi, 2010; LeBlanc & Gallavan, 2009). Schools in the United States are experiencing a significant increase in the diversity of the K-12 student population, while teacher education programs are filled with candidates where the majority is white, middle-class, monolingual, female students (Banks, 2012; Ball & Tyson, 2012; Howard,
Gay and Howard (2000) state current student enrollment is growing in the opposite direction from teacher populations and this trend is expected to continue. Demographics continue to shift as projections state that by 2050 almost one in five Americans will be immigrants (Taylor, 2010) and 47% of the U.S. population will be people of color (Subedi, 2006). Projections indicate that by 2025 students of color will comprise the majority of the student population in the United States (Howard, 2010; Lowenstein, 2009), yet, the demographics of teacher candidates remain constant. The Center for American Progress (2012) most recent statistics show that over 48% of students in public schools are students of color and teachers of color comprise less than 17% of the teaching force.

This demographic divide is important to social studies teacher education as teacher candidates hold the potential to confirm, deny, and/or shape students worldviews (Kumashiro, 2009). Teaching is a political act (Giroux, 2001) and this holds true in the social studies classroom where no topic is taught from an entirely ideologically neutral place (Thornton, 2008). According to the National Council for the Social Studies (1992), social studies teachers in a democratic society must provide access to information that presents a balance of viewpoints – providing students with the opportunity to think critically about topics and issues in order to become co-creators of knowledge in the classroom. Acknowledging that all teaching is limited because of particular worldviews, this research study argues that a shift in habits of mind is important to encourage open-mindedness and empathy and to acknowledge interconnectedness in order to honor the worldviews of a diverse student population.
A review of the literature on the current state of social studies education reveals that a recurring theme in social studies is the importance of constructing a unifying national narrative at the expense of topics considered controversial, such as issues of race, social injustice, and global issues (Gaudelli, 2003; Thornton, 2008; Segall, 2013). In order to move beyond this limited interpretation of social studies, teacher education programs must provide teacher candidates with the skills and content necessary to respect critical and subaltern knowledge. Programs should embrace teaching methods that invite critical questioning in a manner that is student-centered and open to the increased global diversity of today’s classrooms. Kumashiro (2009) states that teachers must be willing to:

1. raise questions about the underlying narrative of social studies (nationalism),
2. “disrupt the repetition of comforting knowledges” (p. 47), and
3. expand understanding of how social studies can be taught. In order for this to take place, this research study argues, an awareness of teacher candidate worldviews and a reflection of the influence of these worldviews on pedagogical choices are foundational to teaching.

Researching middle and secondary social studies teachers, Simon (2001) investigated how schools take an active role in moral education while honoring the academic missions of schools. Simon found that teachers, due to the pressures of covering required materials, avoided classroom discussion in their middle and high school social studies courses. Focusing more on presenting answers to questions, rather than encouraging questions that might lead to controversial issues. Students in the study reported their best learning experiences took place when they examined questions of
morality (how people act) and questions about one’s place in the world, yet these topics were rarely discussed in the classroom. Simon (2001) posed the question, “What if social studies curriculums and pedagogical strategies were conceived so that they put struggling with ambiguities at their center?” (p. 70). Without educating teacher candidates to ask such questions when teaching social studies, limiting pedagogical practices are duplicated. The social studies methods course used in this study places “struggling with ambiguity” at the center of learning, providing teacher candidates with the skills needed to navigate such existential questions (Kumashiro, 2009; Simon 2001). In order to honor the voices and experiences of human beings around the world, teacher candidates must learn to build curriculum that problematizes the American and western-centric approaches to social studies education that serve to reinforce the hegemonic discourse too often evident in social studies classrooms (Said, 1993; Segall, 2013; Zong et al., 2008).

**Continued Challenges in Preparing Teachers for a Global World**

Much of the research on social studies education focuses on developing strong content knowledge in teacher candidates, which most often reflects “traditional social studies content” (Adler, 2008; Kumashiro, 2009). According to Adler (2008), the argument for this type of teacher preparation states, “good teaching requires strong content knowledge; the rest will be learned through apprenticeship while on the job” (p. 330). This becomes problematic as research cites the lack of knowledge surrounding global education, which is not included in the above-mentioned traditional social studies content, and the lack of skills developed to support the inclusion of controversial issues (Merryfield, 1998 & 2000; Wilson, 2001). This study seeks to intervene by not only
providing content knowledge regarding global education, but also extending this to intentionally address the foundational habits of mind essential to teaching from a global perspective. Adhering to findings from Avery’s (2004) study on social studies methods courses, teacher candidates in this study receive extensive practice with dialogic class discussion about controversial issues, while also acquiring the skills to examine content through perspective analysis.

Professional organizations such as the American Association of Colleges for Teacher Education (AACTE, 1994), the National Council for the Social Studies (NCSS, 1994), and the National Council for the Accreditation of Teacher Education (NCATE, 1997) have long called for the inclusion of global education in teacher education programs. Joyce and Nicholson (1979) projected that students in the 21st century would contain “numerous arrangements for global problem solving” and have “multiple loyalties concept of citizenship” (p. 97). Research indicates that many K-12 students already connect with places around the world and develop relationships with people and places that are beyond the traditional affiliation with the nation-state (Mitchell & Parker, 2008). “It is crucial to remember that children today have been born into a world that is interdependent and interconnected and that they already imagine the world globally” (p. 796). Without educating teacher candidates with this reality in mind, candidates are underprepared to meet the needs of the students they serve.

Social studies and global educators echo this call (Anderson, 1990; Hanvey, 1976; Kirkwood, 2001; Merryfield, 1998; Tye, 1999), citing the importance of preparing teacher candidates to “understand and deal responsibly and effectively with other peoples
and nations and with a variety of issues that cut across national boundaries” (Zong et al., 2008, p. 198). In order for global education to be an integral aspect of K-12 curriculum and meet the needs of an increasingly interconnected world, teacher education programs must increase their commitment to provide teacher candidates with the skills of the global educator (Gaudelli, 2003; Gilliom, 1981; Merryfield, 2001; Tye, 1999).

This study uses the framework of global education to cultivate global perspectives in an interconnected world and incorporates spiritual pedagogy as an additional aspect to develop global perspectives. When examining global education, the alignment of spirituality to develop global educators becomes clear. As this study argues, education that encourages the inner and intellectual work of spiritual pedagogy and that develops habits of mind, challenges teacher candidates to examine how they view the world and their place in, and responsibility to, the larger global society. Not only do teacher candidates learn to empathize, they learn to care about others through their sense of compassion, creating social harmony. When teacher candidates are asked to care about the world and think globally, educators have done them a disservice unless “we have engaged them in a full exploration of what it means to care, to love, and to befriend” (Gaudelli, 2010, p. 150).

For approximately the last ten years, the interest in and research of spirituality in higher education has increased (Astin et al., 2011; Barbezat & Bush, 2014; Dillard, 2012; Motha, 2011; Rendon, 2009; Wane et al., 2011), yet there continues to be a paucity of research in the area of spirituality and teacher education. It is the purpose of this study to examine how grounding social studies teacher education in a spiritual pedagogy
deepened teacher candidate understanding of interconnectedness and empathy and fostered a more open-minded approach to teaching global issues.

**Background and Purpose**

The privileging of scientific and empirical knowledge over lived experience, wisdom, and spirit is equally present in higher education, as it is in K-12 education (Astin, 2004; Dillard, 2006; Shahjahan, 2004; Sloan, 2005; Tisdell, 2007). While developing academic skills and content knowledge is important, inner spiritual growth as an integral aspect of education causes students to become more caring, loving, compassionate, and respectful (Brantmeier, 2010). Bringing spiritual wisdom into teacher education leads to meaningful learning experiences that benefit the individual and provide the basis for students to work toward the betterment of others (Astin et al., 2011).

While limited, previous studies support the importance and timeliness of this study. In many areas of higher education, there is increased acknowledgement of the need to integrate the spirit into our learning environments. Spirituality increases a global worldview, assists in transcending ethnocentrism, and increases a sense of caring and compassion for others (Astin et al., 2011; Brantmeier, 2010; Miller, 2005; Motha, 2011; Rendon, 2009). This study takes into account these findings and integrates such work into the university classroom asking teacher candidates, who will be faced with the demands of a profession that places them in an increasingly global classroom, to educate students who are culturally different from themselves with care and compassion.

This study embraces the notion that spirituality influences the ability to maintain a sense of centeredness and calm, especially in times of stress and upheaval (Astin & Astin,
1999; Kahane, 2012; Rendon, 2009), while allowing teacher candidates to meet the demands of a standardized learning environment and a system with increasing accountability. Spiritual pedagogy encourages teacher candidates to see the importance of, to acknowledge, and to embrace difference (Dillard, 2006; hooks, 2003; Palmer, 1993). This difference, permitting teacher candidates to distinguish various aspects of humanity, does not need to serve as an agent of separation (Sloan, 2005). For the purposes of this study, spirituality is not separated from the social and political aspects of individual and collective identity (Rendon, 2009). This study focuses on how teaching using a spiritual pedagogical approach influenced teacher candidates’ ability to use habits of mind, such as open-mindedness, empathy, and interconnectedness, to teach social studies content and global issues. The questions that guided this research are:

1) How does teaching a social studies methods course using spiritual pedagogy contribute to the development of the essential habits of mind in global education: open-mindedness, empathy, and interconnectedness?

2) How does teaching such a course advance how social studies educators teach from a globally minded perspective?

Teaching a social studies methods course using spiritual pedagogy extends the perceptual dimension of global education from focusing on habits of the mind to include habits of the heart, which, as this study supports, allows a greater balance to return to the teacher education classroom and de-emphasizes mechanistic learning. Spirituality sets the journey, rather than the outcome, at the center of the student’s experience (Simmer-Brown, 1999). As Moffett (1994) states, “In keeping with a long American tradition of
pragmatism, why not assume that the spiritual view is true? People who do so tend to feel better, treat others better, and fare better in their endeavors” (p. 31).

The main purpose of this study is to determine what influence using spiritual pedagogy in a social studies methods course has on the essential habits of mind of global education: open-mindedness, empathy, and interconnectedness. Secondarily, the study seeks to determine how teaching a methods course using spiritual pedagogy advances how social studies educators teach from a globally minded perspective. The following sections provide an overview of the spiritual paradigm, as well a critical global education, in order to illustrate the ways in which they intersect and inform each other.

**Spiritual Paradigm**

Before I can discuss the spiritual paradigm as a conceptual framework, it is important to understand spirituality from a broader perspective. Spirituality is defined in numerous ways and is often viewed from an individual and personal understanding. In a review of the literature, general themes emerged:

(1) researchers seek to examine more critically the role spirituality can play in the development of identity (Dillard, 2006, 2008; Shahjahan, 2005; Tisdell, 2006; Tucker, 2010),

(2) the role spirituality can play in education regarding diversity and equity (Brimhall-Vargas & Clark, 2008; Shahjahan, 2004; Tisdell, 2007),

(3) the role spirituality can play in nurturing social justice (Adarkar & Kiser, 2007; Doetsch-Kidder, 2012; Rendon, 2009; van Gorder, 2007), and
connections between spirituality and critical pedagogy (Doetsch-Kidder, 2012; Rendon, 2009; Wane et al., 2010).

Placing a fixed definition on a concept such as spirituality limits its potential for transformation and connection. For the purposes of this study, and recognizing the importance of defining terms for academic purposes, the following is a working definition of spirituality:

Spirituality is recognizing and celebrating that we are all inextricably connected to each other by a power greater than all of us, and that our connection to that power and to one another is grounded in love and compassion. Practicing spirituality brings a sense of perspective, meaning, and purpose to our lives. (Brown, 2010, p. 188)

Brown’s definition is based on research collected through over 1,000 interviews and can be applied to various classroom settings without attaching spirituality to any specific religion. This definition does not include everything that may be considered spiritual, rather serves to provide a broad base to begin understanding spirituality in this study.

Using the above definition for spirituality, this study extends the spiritual paradigm to introduce spiritual pedagogy and shows its connection and ability to enhance habits of the mind and heart. Brown’s definition of spirituality does come with a caveat in that spirituality cannot be separated from the social and political aspects of our individual and collective identity (Rendon, 2009). Essential to this research is the belief that spirituality, as enacted in this study, is political and serves to speak back to the hegemonic and
structuralist influences on education that serve to maintain educational inequities in the United States.

Dillard (2006) describes a spiritual paradigm as embodied, political, risky, cultural, sacred and grounded in truth, dialogic, liberating, and redemptive and forwards this paradigm for the purposes of research and creating transformation within higher education. Dillard’s (2006) conception of transformation can be seen as an extension of Palmer’s (1993) description of education as transcendence. He explains “education in transcendence prepares us to see beyond appearances into the hidden realities of life – beyond facts into truth, beyond self-interest into compassion, beyond our flagging energies and nagging desairs into the love required to renew the community of creation” (p. 13). According to O’Reilley (1998) transformation is the movement toward truth, true self, and authenticity. This transformative process takes the combination of critical academic work and the inner work that a spiritual pedagogy brings to the classroom. Shifting this paradigm to frame it as a teaching pedagogy for the teacher education classroom is where my work departs from that of Dillard, which is explained in greater detail in Chapter Two.

The spiritual paradigm I present below represents the definitions of the eight components of the paradigm and provides insight to enacting this pedagogy in the classroom. Education utilizing a spiritual paradigm challenges teachers and students to become something more – to transform. Chapter Two provides further explanation and illustration of each component.
• **Embodied:** Being present and allowing your embodied experience to be evident (Barbezat & Bush, 2014; Dillard, 2006).

• **Political:** Politicizing your classroom within a spiritual paradigm means acknowledging that teaching is a political act; educators go beyond mere recognition of the presence of hegemony, addressing the oppressor in power, as well as the oppressed (Darling-Hammond, 2002; Dillard, 2006).

• **Risky:** A spiritual paradigm is intentional, not accidental, and with it carries some risk. Working from a spiritual paradigm is risky; it requires courage and can feel like a “dangerous leap” (Kahane, 2009, p. 54). Simultaneously, educators are encouraged to “embrace the shakiness” (p. 58), especially in the areas of fairness and social justice (Dillard, 2006; Kahane, 2009; Palmer & Zajone, 2010; Walker, 2006).

• **Cultural:** Cultural learning within the spiritual paradigm is inherently global, without privileging any one perspective. Cultural identity is embraced, but also transcended, to move beyond the limits that accompany cultural identity to be in community (Dillard, 2012).

• **Sacred & Grounded in Truth:** Foucault (1980) states, “Each society has its regime of truth, its ‘general politics’ of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements” (p. 131). Power, knowledge, and truth cannot be separated from each other in any given society. Palmer (1993)
reminds us that it is the truth “that emerges between us” that is to be honored in the spiritually grounded classroom (p. xii).

- **Dialogic**: Dillard (2006) and hooks’ (1989) conceptualize dialogue as the process through which communal truth is made; “In a dialogic classroom, the many cultures that filter though and add shadings to our identity are given multiple opportunities to be expressed, questioned, celebrated, and understood” (Fecho, 2011, p. 2). Dialogic classrooms open to opportunity and create.

- **Liberating**: Schools can be sites of resistance and serve to contradict dominant society’s goals. Within the spiritual paradigm both the oppressed and the oppressor are liberated. Critical theorists in education seek to address systemic inequalities and emphasize the role of public education in (de)constructing them (Freire, 1970; Giroux, 2001).

- **Redemptive**: Thich Nhat Hanh (2013) characterizes teachers as healers, as professionals that can reduce suffering in the world. He reminds educators to embrace the kind of compassion that honours the views of others, as well as to acknowledge the conditions in our society that create suffering. hooks (2003) states, “The teacher who can ask of students, ‘What do you need in order to learn?’ or ‘How can I serve?’ brings to the work of educating a spirit of service’” (p. 92).

The level of engagement required of the teacher using spiritual paradigm as pedagogy necessitates intentional decisions to move into such spaces. As Palmer (1993) asserts, “If teaching is to be reformed in our time, it will not be the result of snappier teaching techniques. It will happen because we are in the midst of a far-reaching intellectual and
spiritual (re)visioning of reality and how we know it” (p. xvii). Shifting the paradigm into pedagogical spaces entails a level of intentionality that cuts across topics, instructional materials and strategies, classroom set-up, and overall classroom structure.

**Critical Global Education Theoretical Framework**

While the global education literature has a history that stems back to Hanvey’s (1976) seminal piece, *An Attainable Global Perspective*, as with all fields, continued growth and change is essential to maintain its viability and relevance to the evolutions seen in research, practice, and the events happening around the world. A reconceptualization of the global education field began in earnest in the 1990s to include more critical approaches (Merryfield, 2001; Said, 1993; Willinsky, 1998). Critical global education disrupts Euro-centric versions of history as it encompasses multiplicities related to gender, race, ethnicity, language, religion, history, and culture. Additionally, through the examination of power, oppression, and racism on local, as well as global levels, issues of equity and diversity maintain a central place in the global education framework.

The following definition of global education reflects the evolution of global education literature to embrace a more critical pedagogical approach to global education. For the purposes of this study, critical global education is framed as the following:

An approach that develops students’ knowledge, skills, and dispositions to promote individual and collective responsibility for critically studying cultures, peoples, and systems of various nation-states yet which must avoid exotic understandings of cultural practices to promote global issues including power,
privilege, oppression, racism, xenophobia, and exploitation. (Ukpokodu, 2010, p. 140)

Critical global education seeks to examine the intricacies of interconnectedness while also acknowledging a legacy of hegemony (Heilman, 2007; Subedi, 2010). Heilman (2007) reminds us that, “Critical theories are all concerned with the intersections of power, knowledge, and identity and are motivated by an ethos of justice” (p. 41). The underpinnings of critical global education for this study, as defined by Subedi (2010), consist of four components:

1. Examining historical factors that created unequal global formations;
2. Moving beyond the local and nation-centered approach to teaching history, culture, and politics;
3. Inclusion of critical global perspectives and being reflexive to avoid appropriating “global cultures, histories, and experiences to further claim the superiority of specific national/cultural ways of being;” and
4. Articulating worldviews through “subaltern knowledge” (p. 2-3).

These components assist teacher educators in integrating the knowledge of traditionally marginalized cultures around the world into the curriculum in systemic ways (Crocco, 2010). Foundational to critical global education, this study argues, is (re)creating habits of mind. Intentionally educating for open-mindedness, empathy, and recognition of interconnectedness develops the “curricular soul” that is itself open-ended and complex (Gaudelli, 2010).
Habits of Mind

Global education is imperative for “educating the world’s human resources to develop the habits of mind for social and collective responsibility” (Ukpokodu, 2006, p. 181). Called the “inner dimension” by Pike & Selby (1988; Selby, 1991), teachers are called to self-awareness and critical examination of assumptions, attitudes, and values. Case (1993) makes an important distinction in global education by separating the dimensions of a global perspective into two interrelated categories: substantive and perceptual. The perceptual dimension does not refer to what knowledge student’s gain about specific cultures, nor does it dictate to educators and students which values to embrace or not embrace. The perceptual dimension encourages global educators to embrace five cognitive and affective attributes: open-mindedness, inclination to empathize, anticipation of complexity, resistance to stereotyping, and non-chauvinism (Case, 1993; Merryfield, 1998; Pike & Selby, 1988; Zong et al., 2008). While not a part of the perceptual dimension as stated by Case (1993), I argue that interconnectedness is an aspect of the area of the “inner dimension” as it is more than a connection between systems, but also of peoples.

Habits of mind are a foundational piece to this study, and this study argues that the intentional development of open-mindedness, empathy, and acknowledgment of interconnectedness for teacher candidates opens space for diverse worldviews and life experiences to be honored in the classroom. For the purposes of this study, I focus on open-mindedness, empathy, and interconnectedness, as essential to bridge both spiritual and global education frameworks.
• **Open-mindedness** is the “awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one’s own society might be viewed from other vantage points” (Hanvey, 1976, p. 10).

• **Empathy** is examining the thoughts and feelings of others from their own perspective (Barton & Levstik, 2004, p. 206). Empathy and open-mindedness are interrelated as empathy asks students to suspend their own thoughts and beliefs while seeking to acknowledge another’s perspective.

• **Interconnectedness:** Global education includes the study of various civilizations and cultures throughout the world from a perspective of interconnectedness and the individual’s responsibility in an interconnected world (Hanvey, 1976; Kirkwood-Tucker, 2003). Case (1993) discusses interconnectedness as a way to reframe earlier works and includes discussion of the interconnectedness of global systems and global dynamics. Merryfield (1998) pushes interconnectedness to a more critical place by discussing it in relation to communities and peoples of the world, as well as the power dynamics and inequities that are of a global reach.

For Case (1993), the substance, content, and experience of global education cannot alone define the field, as habits of mind are also crucial (Zong et al., 2008). Development of these habits of mind, this study argues, lays the foundation to move to critical spaces in social studies education. Using spiritual pedagogy in conjunction with critical global education “lifts the veil of presumed absolute authority from conceptions of scholarly
truth typically taught in schools. It helps students realize that no single version of ‘truth’ is total and permanent. Nor should it be allowed to exist uncontested” (Gay, 2010, p. 38).

The following section provides a brief description of the ways in which these frameworks enhance one another.

Global Education and Spiritual Pedagogy

Spiritual pedagogy offers global education a pedagogical approach that not only compliments the four components of critical global education, but pushes global education to become more inclusive of the spirit and embrace, what up until this point, has remained on the distant edges of global education scholarship. The figure below illustrates the connections between spiritual pedagogy and critical global education as utilized in this study. How critical global education and spiritual pedagogy overlap and differ, as well as the habits of mind that connect them, are described in greater detail in Chapter Two.
Teaching critical global education through the use of spiritual pedagogy helps to address the struggle many educators feel between academic norms and holistically approaches to education (O’Reilley, 1998). According to a large-scale study of college students, spirituality is a fundamental aspect of students’ lives and is directly relevant to the development of self-understanding, empathy, caring, and social responsibility (Astin et al., 2011, p. 1). Teaching using spiritual pedagogy encourages teacher candidates to increase self-awareness and self-understanding and increase open-mindedness, empathy,
and acknowledges the interconnectedness of people around the world. Education that encourages the inner and intellectual work of spiritual pedagogy and develops habits of mind, challenges teacher candidates to examine who they are and how they view the world. Inner transformation leads to outer transformation that helps teacher candidates seek balance, develop a sense of the sacred, and embrace the interconnectedness of humanity (Astin et al., 2011; Brantmeier, 2010). Not only do students learn to empathize with those they view as the “other,” they learn to care through a sense of compassion, creating greater motivation to create social harmony.

**Conducting the Study**

Qualitative research paradigms seek to understand the research through the perspectives of the participants, as participants are asked to share experiences, values, and beliefs that help shape their way of being in the world (Hatch, 2002; Lincoln & Guba, 1985). Participants in qualitative research assist in creating “meaning and realities” between researcher and participant (Olesen, 1994, p. 163). Due to the nature of the work of spirituality and the examination of interconnectedness, empathy, and open-mindedness, a qualitative study is required to obtain the depth of understanding the complexity of the topics. Ethnographic studies, as a type of qualitative methodology, aim to provide rich, holistic insights into participant views through the collection of detailed observations and interviews (Hatch, 2002). Ethnography supports this research as it (1) seeks to represent the worldview of the participants of the study, (2) takes place in real world settings that seek to acquire firsthand accounts, (3) is holistic in that it seeks to describe the complexity of beliefs of participants, and (4) uses a variety of data collection techniques.
(Creswell, 1994; Goetz & LeCompte, 1984). Utilizing an ethnographic approach to this research permitted me to capture teacher candidates’ lived experiences around their participation in the study, specifically in relation to spiritual pedagogy, critical global education, and habits of mind.

Educational ethnography, specifically, aims to provide “rich, descriptive data about the contexts, activities, and beliefs of participants in educational settings” (Goetz & LeCompte, 1984, p. 17) and is characterized by the investigation of a small, homogeneous group of participants (Creswell, 1994; Goetz & LeCompte, 1984). A total of ten teacher candidates participated in the study: eight participants were part of the Middle Childhood Master of Education (M.Ed.) cohort, ages 22 – 24 and two Bachelor of Science in Education (B.S.Ed.) students, ages 21-23. All participants were seeking licensure in Middle Childhood Education, defined as grades four - nine, with social studies being one of two areas of concentration. All participants were members of a one-semester (15 weeks) social studies methods course for middle childhood teacher candidates.

Goetz and LeCompte (1984) state that ethnographers use multiple data collection techniques as a way to increase accuracy of interpretation of the data. Data collection methods in this study included 1) three individual interviews; 2) document analysis of cultural autobiographies, individual reflective journal entries, and participation in asynchronous online discussion; and 3) analysis of course materials and class sessions. Chapter Three details each aspect of data collection and its overall purpose and positioning in the study.
Data sources were analyzed in a sequential manner, coded, reviewed, and reflected upon to ensure the greatest accuracy. Sequential data analysis served to minimize study and researcher bias. An inductive method of analysis instructed next steps in the data collection and analysis process (Hatch, 2002). As each phase of the data collection process continued, the newly collected data was coupled with already existing data to continue the process of preliminary data analysis. During this stage of the analysis process, I actively looked for relationships and contradictions between the data in order to code (Lincoln & Guba, 1989). The inclusion of reflective writing, interviews, and classroom artifacts was important to this research, as ethnographic studies rely on multiple data sources to assist in crosschecking findings for accuracy (Goetz & LeCompte, 1984).

What emerged from the data collection and analysis process was narratives of how teacher candidates (1) viewed the significance of listening and dialogue in the classroom; (2) identified spiritual pedagogy as transformative to influence their open-mindedness, empathy, and understanding of interconnectedness; (3) identified spiritual pedagogy as connected to social studies teacher education and global education; and (4) discussed their shifting understanding of the role of and place for spirituality in education. While I offer these categories to provide a portrayal of what emerged from the work with teacher candidates, the categories themselves cannot be confined to the specific boundaries placed upon them for writing purposes. Categories contained overlapping themes and the categories themselves blended into and intersected with one another.
Organization of Upcoming Chapters

This study examined how utilizing a spiritual pedagogical approach to teach a middle childhood social studies methods class influenced teacher candidate beliefs and experiences with open-mindedness, empathy, and interconnectedness, as well as the influence on one’s ability to use these habits of mind to teach social studies content and global issues. The two conceptual frameworks grounding this study, spiritual pedagogy and critical global education, shaped the research questions, methodology, and my interpretation of findings.

Chapter Two reviews the literature to provide a look into the current role of global education in teacher preparation. It also reviews the intersection of spiritual pedagogy and critical global education. Chapter Three details the methodology employed in designing this study and discusses data collection and analysis. The chapter begins by discussing my choice of conducting a qualitative study utilizing ethnographic methods. The chapter also speaks to my role as researcher and the ethical considerations of being both instructor and researcher of the social studies methods course chosen for this study.

Chapter Four presents findings and analysis of this study and highlights the patterns and themes that emerged from interviews, online discussions, as well as in class experiences. This chapter also illustrates how spiritual pedagogy and critical global education guided the creation of the social studies methods course used in this study. Spiritual pedagogy influenced intentional choices made around the classroom space and class session structure, as well as in the choices of my instructional strategies, material, and assigned readings. Critical global education guided content choices seeking to assist
teacher candidates in acknowledging their identification within and impact upon the
global community, as well as developing habits of mind. Chapter Five offers final
analysis, conclusions, implications, and discussion of next steps for ongoing study of
spiritual pedagogy and habits of mind in teacher education.
Chapter 2: Review of the Literature

Truth is one; the wise call it by name names.
-Rig Veda

Policies such as No Child Left Behind (NCLB), Race to the Top, Common Core State Standards (CCSS), and the newest standardized tests of Partnership for Assessment of Readiness for College and Careers (PARCC) and Smarter Balanced Assessments reflect the age of standardization that currently permeates the K-12 system. Teacher education programs are not exempt from the impact of standardization. Assessments for new teachers such as edTPA and the National Council for Accreditation of Teacher Education (NCATE)/Council for the Accreditation of Education Preparation (CAEP) (Ravitch, 2013) continue to impact instructional choices of faculty at universities across the country. NCATE/CAEP standards encompass the eight Specialized Assessment Associations (SPAs) that are implemented across licensure programs in many universities, including the university in which this study takes place. Teaching to the test and the amount of time spent taking standardized tests continues to be on the rise. Standards, by their very nature, reflect what society deems valuable information that all students and teachers must learn, ignoring the vast diversity of lived experience and learning needs.

Standards serve to tell only part of the story and privilege certain perspectives, groups in society, and societal goals deemed worthy of inclusion by those with the power
to influence, write, and fund their creation (Kumashiro, 2009). The mechanistic model of education and the increase in standardization has “dominated and deformed higher education” and is “rooted in a false conception of science that insists on a wall of separation between the knower and the known…that leads to a pedagogy that keeps students at arm’s length from the subject they learn about” (Barbezat & Bush, 2013, p. 18). With this in mind, how do teacher educators prepare teacher candidates to work within the confines of required standards, yet not sacrifice the humanity of students, critical thinking and questioning, and the responsibility to provide students with the skills to create a more just world?

This chapter begins with a review of varied approaches to teacher education, emphasizing the focus of teacher preparation programs on the mechanics of teaching in the age of standardization. Discussion of teacher education continues as literature is reviewed in relation to how teacher education, albeit limited, prepares teachers for a global age. Critical self-reflection, addressing stereotypes, cross-cultural learning, and multiple perspectives are the ways in which global education is most often integrated into teacher education programs. When reviewing this literature, the lack of critical pedagogy that is integral to critical global education and the spiritual paradigm is apparent.

The second half of this chapter examines the literature on and defines critical global education and the spiritual paradigm that are foundational to this study. The literature review addresses the ways in which these two frameworks intersect, not only from a critical theory perspective, but also under the shared concepts of being risky, political, cultural, and liberating. This chapter concludes with a discussion on how the
intersection of critical global education and spiritual paradigm offer teacher education expanded ways of preparing teachers for the global age, as well as provide transformative experiences that are foundational to creating a more equitable world.

**Current Forms of Teacher Education**

When examining the literature on teacher education programs various themes emerged. The emphasis and extent to which a wide range of topics are discussed varies greatly, however, the topics in the literature collapse into four main categories: (1) emphasis on educating teacher candidates about the fundamentals or mechanics of being a teacher (lesson planning, standards, methods, etc.), (2) emphasis on the development and understanding of the professional role of being a teacher, (3) emphasis on navigating the world of standardization, and (4) emphasis on teaching for and about social justice. This list does not reflect an equal emphasis of these areas across or within teacher education programs. Based on my review of the literature, teacher education program foci fall most often into these four categories. No one category exists at the total exclusion of the three other categories. Teaching for and about social justice is most often discussed as lacking emphasis in teacher education programs and researchers consistently call for its inclusion in teacher education programs (Adler, 2008; Ball & Tyson, 2011; Banks, 2006; Gay, 2010; Kumashiro, 2009; Segall, 2013). Focus on providing knowledge and skills that align with standards and focus on a narrow definition of what teacher candidates need to know too often comes at the expense of teaching for and about social justice or providing teacher candidates with the skills to examine issues of equity and justice.
Teaching about the fundamentals or mechanics of becoming a teacher includes subject-matter or specific content knowledge; foundational teaching skills such as lesson planning, classroom management, utilizing methods and instructional strategies; and providing teacher candidates with the tools and resources to develop their instructional practice (Carroll et al. 2007; LeBlanc & Gallavan, 2009). Additionally, a significant amount of attention is given to the increasing role of technology in the classroom (Glenn et al., 2008; Jenlink & Jenlink, 2005; Mullen & Weaver, 2008; Swan, Lin, & Hooft, 2008). Teacher education programs in this category focus on preparing teachers for their professional role in relation to standards and how to handle the day to day tasks of “real” teaching.

Developing teacher candidate understanding of their professional/teacher identity is another category emphasized in the literature. In these programs, development of teacher identity includes assisting teacher candidates in developing the dispositions necessary to construct teacher identity, as well as supporting teacher candidates to make the transition from student to teacher/professional. Included in this programmatic emphasis is developing a commitment to the education and growth of children (Carol et al., 2007; LeBlanc & Gallavan, 2009) and supporting teacher candidates in increasing self-awareness (Jenlink & Jenlink, 2005). These dispositions and skills include the commitment to (re)visioning the teaching profession to meet the needs of 21st century learners, as well as helping to “make a better world” (Carroll et al., 2007; Jenlink & Jenlink, 2005; NCATE, 2007; Shirley & Lahann, 2008). Issues of social justice and societal inequities, however, are not specifically addressed. In these programs emphasis is
placed on teacher candidate recognition of self, as well as an awareness of the lives that will be affected by the choices that teacher candidates make in relation to the individual student, as well as to the larger school community.

A third area of emphasis in teacher education literature is helping teacher candidates navigate the contradictory worlds of standardization of curriculum, standards, and assessment, along with the call for educational reform (Burley & Morgan-Fleming, 2008; Carroll et al., 2007; Jenlink & Jenlink, 2005). Assisting teacher candidates in applying skills and dispositions taught at the university in field placements that may not support certain pedagogical approaches is an important aspect of this area of study. Goals for introducing teacher candidates to newer concepts, methods, and instructional strategies of teaching are often seen by the teacher candidate as contradictory to the reality of classroom teaching (Carroll et al., 2007; Jenlink & Jenlink, 2005). Classroom settings can be sites of tension between enacting 21st century teaching strategies and juggling imposed mandates of state standards and standardized tests that often are accompanied by strict pacing guides and the inclusion of narrowly defined teaching strategies and resources. This perceived reality of the divide between the university classroom and K-12 classroom by teacher candidates is one of the contributing factors in setting aside teaching for and about social justice.

Teaching for and about social justice by including multiple perspectives seeks to reduce stereotypes and prejudices (Banks, 2006; Gay, 2004; Lee, 1995; Nieto, 2010). Teaching for and about social justice, however, pushes beyond inclusion to create societal change. This includes enacting equity pedagogy that speaks to the inclusion of teaching
practices that facilitate academic success for a diverse group of learners (Banks, 1995, 1996, 2006; Bennett, 2001; Darling-Hammond, 1995). Equity pedagogy also requires that school norms and practices be systematically examined to empower students from traditionally marginalized groups (Banks, 1995, 2006; Gay, 2004). This approach acknowledges teaching as a political act (Giroux, 2011; Kumashiro, 2009). Pedagogical approaches that support teaching for and about social justice seek to dismantle hegemonic and reproductive models of schooling and often push teacher candidates furthest from their comfort zones. Both critical global education and spiritual paradigm serve to embrace this aspect of teacher education, which will be discussed further in later sections of this chapter.

In the forward to Kumashiro’s (2009) book, Gloria Ladson-Billings shares experiences regarding teacher candidates being overwhelmed with the prospect of meeting all the demands of teaching, while at the same time teaching in a manner that addresses societal inequities. Often teacher candidates perceived reality is that, “the real work of teaching is messy and complex” (p. xviii), so much so that addressing issues of inequity and injustice do not fit into the overall goals of teaching. Ladson-Billings continues that this reality, however, is not an excuse for failing to wrestle with issues of social inequities and critical pedagogies. Preparing teachers for a global age through the inclusion of critical global education and spiritual pedagogy are two approaches that wrestle with these issues. The following section reviews the current state of preparing teachers for a global age, which noticeably lacks critical pedagogical approaches that the two frameworks guiding this research project provide. Following the review of literature
on teacher preparation in relation to global education, this chapter discusses critical

global education and spiritual paradigm as approaches to address the deficit of critical

approaches in teacher preparation.

Preparing Teachers for a Global Age

Too often teacher education programs, in the race to teach the mechanics of
teaching, fail to educate teacher candidates on the importance of learning “from and with
students about their lives, their worlds, and the wider world beyond the classroom and
school” (Kumashiro, 2009, p. xx). In a world where individuals are experiencing greater
diversity within their own cities and communities and where the use of technology has
made the world more accessible, the role of global education becomes increasingly
relevant and important for all human beings. Only recently “have we come to a point
where each of us can realistically imagine contacting any other of our seven billion
fellows humans and sending that person something worth having,” or “things that will
cause harm” (Appiah, 2008, p. 87). Knowledge of the world and its cultures helps teacher
candidates participate in a global society, assists in thinking critically to make informed
decisions, and helps in understanding their impact on and place in the world.

The call for integrating global education into K-12 education is not a new one
(Becker, 1979; Gilliom, 1981; Hanvey, 1976; Merryfield, 1997; Tye, 1999). These calls
remain largely unanswered, as global education is located on the fringes of practice in the
teaching field. Years of rational-industrial, fragmented education make it difficult for
teachers and students to conceptualize whole systems, understand the big picture, and
think about the long-term consequences of actions (Pike, 2001). As a field, global
education faces challenges in order to help develop global thinking, therefore teachers must help students understand how to recognize connections and relationships between various social and global phenomena and see the interconnectedness of the past, present, and future. While some teacher education programs view global education as yet another thing to add to an already crowded curriculum, Banks (2005) offers educators a sense of urgency by stating that the world’s greatest problems come from “people around the world…being unable to get along and work together to solve the world’s intractable problems” (p. 5). In order for global education to be an integral aspect of K-12 curriculum and meet the needs of an interconnected world, teacher education programs must increase their commitment to provide teacher candidates with the skills of the global educator (Gaudelli, 2003; Gilliom, 1981; Merryfield, 2001; Tye, 1999).

There is a paucity of studies that examine teacher education programs that include global education as an essential aspect of teacher training. What literature and research has been written on preparing teacher candidates to become global educators highlights assisting teacher candidates in acquiring multiple perspectives, helping them to understand the interconnectedness of global cultures and issues, and linking the local and global (Bleicer & Kirkwood, 2004; Merryfield, 1998; Tye, 1999). Ukpokodu (2006) found that teacher candidates did not include teaching about global issues or concerns as an aspect of teaching social studies, as they felt underprepared to teach about global issues due to lack of content knowledge (p. 191). When teacher candidates gain a stronger understanding of global culture, issues, and systems they are better able to infuse global perspectives into their instruction (Kirkwood, 2002; Ukpokodu, 2006). Teacher
education programs that are successful in incorporating global perspectives into their programs assist teacher candidates by incorporating the following strategies:

- encouraging critical self-reflection on both personal and academic levels,
- providing ways to addressing stereotypes,
- providing cross-cultural learning experiences, and
- providing learning opportunities for learning multiple perspectives.

**Critical Self-Reflection for Teacher Candidates**

Critical self-reflection requires teacher candidates to pursue deeper levels of understanding of how one’s worldview plays a role in learning and the ways in which values, beliefs, knowledge, and experiences contribute to perspective of ourselves, other peoples, and the world (Howard, 2003; Merryfield, 1993). As an aspect of teacher preparation, this type of self-reflection differs from general reflections in that it examines the “moral, political, and ethical contexts of teaching. Issues pertaining to equity, access, and social justice are typically ascribed to critical reflection” (Howard, 2003, p. 197). The development of such awareness is a goal of perspective consciousness, the development of which assists teacher candidates in understanding that their own cultural learning and socialization shape their ideas, habits, and practices (Hanvey, 1976; Merryfield, 1993; Appiah, 2008).

Multiple studies point to critical self-reflection as one of the first steps in developing the skills necessary to understand the complexity and fluidity of culture (Davis et al., 2008; Howard, 2003, 2010; Merryfield, 1993; Scott & Mumford, 2007; Taylor, 2010; Vescio et al., 2009). Pike (2000) emphasizes the importance of this type of
reflection, calling on teacher candidates to enter an area of reflection that considers not only the needs of students, but also the “priorities of one’s own country, other peoples and species, and the exigencies of the planet. Such reflection inevitably draws upon a complex web of personal attitudes and beliefs” (p. 70). Critical self-reflection is a difficult process for teacher candidates who are reluctant to disclose biases and stereotypes they hold toward certain groups (Taylor, 2010). Through this type of reflection teacher candidates begin the important process of identifying close-minded beliefs that serve to separate them from their future students and from understanding world cultures.

Literature on critical self-reflection outlines multiple approaches to such an undertaking. Scott and Mumford (2007) emphasize the need for increased dialogue in the teacher education classroom to permit teacher candidates to acknowledge their own participation in systems of injustice. Providing teacher candidates opportunities to maintain a journal of experiences and reflections on such discussions is an important aspect of critical self-reflection (Howard, 2003; Merryfield, 1993; Scott & Mumford, 2007). Journal writing permits the teacher candidate to process their experiences in order to bring them out of their comfort zone.

Within a global context, Merryfield (1993) found that reflection assists teacher candidates in developing global perspectives in three ways: (1) learning how already established worldviews contribute to perspectives of self, others, and the world; (2) supporting teacher candidate understanding and application of new global perspectives; and (3) providing substantive feedback on the controversial nature of global education.
Teacher educators seeking to increase global perspectives of teacher candidates provide reflection opportunities not only to examine personal beliefs, but also to reflect upon beliefs about global concerns. In a study on the effect of 9/11 on teacher candidates, the participants initially reported feeling disconnected from global issues such as environmental degradation, population, quality of life, and conflict (Ukpokodu, 2006). After reflecting upon their personal experiences surrounding 9/11, findings indicated that teacher candidates were better able to understand the importance of teaching about global issues and to acknowledge the interconnectedness of such issues.

Critical self-reflection helps to develop perspective consciousness, assists teacher candidates in identifying stereotypes and biases, and gives teacher candidates the opportunity to expand their understanding of the world. Once given the opportunity to develop an adequate understanding of their own perspective and position in the world, teacher candidates can begin to explore perspectives of students and people around the world. Chimamanda Ngozi Adichie (2009) reminds us “The single story creates stereotypes, and the problem with stereotypes is not in that they are untrue, but that they are incomplete. They make one story become the only story.” As stereotypes and biases are exposed, global educators are obliged to directly combat these beliefs.

**Addressing Stereotypes**

Willinsky (1998) discusses the enduring legacy of imperialistic worldviews that are present in education and can be recognized by their dichotomous nature, such as dividing the world into “us” and “them” (see also Merryfield & Wilson, 2005). German scholar, Lang-Wojtasik (2009), found that teacher candidates in his research study
consistently exhibited an attitude of “us” vs. “them.” In response, Lang-Wojtasik calls for teacher education to expand to meet the global needs of the 21st century and assist teacher candidates in learning how to utilize the components of global education to do more than simply learning about the cultures of “foreign children” (p. 6). Osundle, Tlou, and Brown (1996) found that 100 social studies teacher candidates from two universities in the U.S. associated the following concepts with Africa: wild animals, malnutrition, huts, tribes, jungles, natives, superstition, illiterate, naked, violence, and primitive (p. 120). Findings of the study indicated that although the teacher candidates had exposure to information about Africa through coursework and the media, their misconceptions about Africa matched the stereotypes of over 20 years ago (p. 120). Stereotypes and exotic images about other cultures are barriers to cultural learning because they go hand in hand with prejudice and ethnocentrism (Merryfield & Wilson, 2005; Sensoy, 2010).

Often stereotypes are used as shortcuts to ignore cultural complexity and justify perceived superior status, behavior, and worldview (Merryfield, 2001; Said, 1993). As teacher candidates are provided with information that contradicts stereotypes they are also provided the tools to critically analyze materials to acknowledge the value in diverse lived experiences. Instead of continuing the division of the “other,” teachers engage in the study of the complexity of human interactions and lives (Sensoy, 2010). A global education approach to teacher education can help teacher candidates disrupt stereotypes and other essentializing modes of thought that result in racism, discrimination, sexism, and economic inequity in classrooms and societies throughout the world (Mansilla & Jackson, 2011).
Global education literature suggests addressing stereotypical beliefs held by teacher candidates by engaging them in activities with new knowledge that contradicts their specific stereotypes (Merryfield & Wilson, 2005). Visual representation is one way to incorporate such information, as well as to develop critical thinking skills needed to critique materials. Critical thinking skill development enables teacher candidates to answer such questions as: Is there a portrayal of “the other” based only on European or American perceptions? Is there a focus on differences between people who are like “us” and people who are different from “us?” Is there attention to differences that make the “other” appear ignorant, amusing, violent, exotic or bizarre? Are there assumptions made that Americans or Europeans know what is best for people in Africa, Asia, or Latin American countries (Merryfield & Wilson, 2005)? A second common theme in the literature to address teacher candidates’ stereotypical beliefs is to provide meaningful cross-cultural and international experiences (Kirkwood, 2001; Merryfield, 2000; Willard-Holt, 2001; Zeichner & O’Connor, 2009; Zong et al., 2005).

**Cross-Cultural Learning**

In 2006, The Committee for Economic Development found that compared to students in universities in other parts of the world, U.S. students are strong technically but “shortchanged” in cross-cultural experience (Zhao, 2007, p. 11). Cross-cultural learning assists teacher candidates in understanding the interconnectedness of humanity so they are able to “appreciate and respect other cultures and peoples…and manage the complexity of living in a globalized world” (p. 17).
Results from Kirkwood’s (2002) study of teacher candidates’ ability to teach about Japan highlight the benefits of cross-cultural learning based on international experiences. Teacher candidates in Kirkwood’s study indicated they felt better able to integrate teaching about Japan from a global perspective because of their cross-cultural experiences in Japan, which increased their knowledge base and cultural learning. Similarly, 12 American teacher candidates in Zong’s (2007) study reported their cross-cultural experiences in Kenya created a greater appreciation and awareness of the complexity of Kenyan culture, as well as a deeper understanding of the factors impacting poverty in Kenya, with globalization being one such factor.

Having the resources to travel is not a requirement to gain cross-cultural experiential learning. Multiple studies focus on utilizing diverse school communities to interact with peoples from various cultures in authentic ways and to provide experiences where teacher candidates can build meaningful relationships (Merryfield, 1998, 2002; Tye, 1999). Whether traveling abroad or experiencing the rich diversity of local school communities, research studies report that these powerful experiences can lead to greater cross-cultural understanding (Kirkwood, 2001; Merryfield, 1998; Subreendeth, 2010; Tye, 1999, Zong et al., 2005).

For Merryfield (1997), cross-cultural experiences can be content based, in which teacher candidates learn about cultures, or process based, in which they are given opportunities to interact with people from cultures through course activities and assignments. When seeking to assist teacher candidates in shifting their thinking toward the inclusion of global perspectives in their instruction presenting opportunities to
dialogue with those different from themselves can begin the process toward transformative thinking that can lead to expanded perspective consciousness (Mezirow, 1997).

While cross-cultural learning for teacher candidates assists in addressing stereotypes and enhances the authenticity of teaching about the world (Wilson, 1993; Zong et al., 2005), there is reason for caution. Merryfield (2000) argues that cross-cultural experiences alone are not enough, but rather “the interrelationships across identity, power, and experience that lead to a consciousness and a recognition of multiple realities” must be an aspect of global education (p. 440). Teacher candidates can never really know the “other” and “coming to know across difference is an acutely difficult process when advocating appreciation for multiple perspectives denies or underestimates the discomfort of real difference” (Heilman, 2006, p. 196). That is, cross-cultural learning does not require unconditional acceptance (Heilman, 2006; Kirkwood-Tucker, 2007), but rather an understanding of the complex and often conflicting accounts of lived experience. To extend learning about complexity and difference, intentional dialogue regarding differences through the inclusion of multiple perspectives is necessary.

Multiple Perspectives

Moving away from the dichotomies of right and wrong or the binaries often present in American politics of “Left” and “Right,” multiple perspectives requires global educators to ask the question of “whose voice is missing?” In responding to this question global educators invite voices from various peoples that represent multiple realities. Recognizing the complexity of issues and events, these perspectives can often contradict
one another and represent compelling viewpoints to take into account when teaching or seeking solutions. In response to her examination on the preparation of teacher candidates for citizenship in a global context, Avery (2004) argues that providing opportunities for the development of perspective consciousness, emphasizing the importance of discussion and critical thinking from multiple perspectives, is fundamental to support teacher candidates’ incorporation of global perspectives into their instruction. Due to the drop in international experiences of teacher candidates from 66% to 15% in the past 20 years, providing multiple perspectives in teacher education has become an instructional imperative (p. 52).

When teacher candidates learn about global issues through multiple perspectives, it allows them to consider why the voices most often missing are underrepresented across the curriculum and largely neglected in mainstream textbooks (Thornton, 2008; Zong, 2002). Utilizing multiple perspectives also integrates the voices of historically marginalized peoples, as well as permits teacher candidates to examine issues such as power, equity, and social justice through multiple lenses (Kirkwood, 2001; Merryfield & Wilson, 2005; Willinsky, 1998). When global education is integrated into teacher education programs, however, it often fails to address issues of global inequities by not moving past addressing stereotypes and providing cross-cultural experiences. While important steps in developing global perspectives in teacher candidates, this approach does not address controversial and complex issues such as the peace and conflict resolution, human rights, social justice, and issues of power.
Critical global education assists teacher candidates in moving beyond Western perspectives to provide the knowledge, skills, and dispositions to think critically about their role in the larger world. Using a spiritual paradigm in conjunction with critical global education “lifts the veil of presumed absolute authority from conceptions of scholarly truth typically taught in schools. It helps students realize that no single version of ‘truth’ is total and permanent. Nor should it be allowed to exist uncontested” (Gay, 2010, p. 38). Incorporating the lens of a spiritual paradigm encourages teacher candidates to increase self-awareness, open-mindedness and empathy, acknowledging the interconnectedness of people around the world and in any given classroom. This work is especially important for teacher candidates as their development of their habits of mind, a sense of connection to humanity, and the desire to reduce pain and suffering is something they can use as foundational tools in navigating the competing demands of classroom teaching (Hahn, 1998; Palmer, 1998).

As outlined in Chapter One, the spiritual paradigm contains eight main components: embodied, political, risky, cultural, sacred and grounded in truth, dialogic, liberating, and redemptive. The figure below offers a review of the information provided:
As outlined in Chapter One critical global education, for the purposes of this paper, contains four main components that focus on knowledge and skill development: (1) examining historical factors that created unequal global formations; (2) moving beyond the local and nation-centered approach to teaching history, culture, and politics; (3) inclusion of critical global perspective through the inclusion of voices and experiences of the “other;” and (4) articulating worldviews through “subaltern knowledge” (Subedi, 2010, p. 2-3). Critical global education also contains foundational dispositions.
of mind: open-mindedness, empathy, and interconnectedness. The figure below offers a review of the information provided in Chapter One.

![Critical Global Education](image)

Figure 3. Critical Global Education

Existing literature does not discuss how the two conceptual frameworks of the spiritual paradigm and critical global education overlap; yet this intersection is foundational to this study. Many areas in higher education, there is an increased acknowledgement of the need to integrate the spirit into our learning environments (Barbezat & Bush, 2014; Dillard, 2006; Kahane, 2009; Palmer & Zajonc, 2010;
Shahjahan, 2005; Wane et al., 2010). Critical global education provides an excellent avenue through which to include the spirit. Issues of voice and hegemony are addressed in pursuit of healing rather than mere reconstruction or identification. Spiritual paradigm seeks to honor the voice of the participants, honoring them as co-constructors of knowledge and revisiting the obstacles to healing in hopes of acknowledgement and movement away from the injurious (Dillard, 2006 & 2012; Palmer, 1993). Integrating spiritual paradigm and critical global education goes beyond recognition of the presence of hegemony, but addresses the oppressor as well as the oppressed in a manner seeking healing.

The remainder of this chapter presents spiritual paradigm and critical global education in an integrated manner by using risky, political, cultural, and liberating as larger concepts to guide the organization of the chapter. A review of this literature will be organized in the following manner: (1) the discussion of the ways in which spiritual paradigm and critical global education are risky includes being sacred and grounded in truth and the examination of unequal global formations; (2) the discussion of the political nature of spiritual paradigm and critical global education includes discussion of the influence of critical theory on both spiritual pedagogy and critical global education, as well as discussion of moving beyond the nation-state centered approach to teaching about the world; (3) the discussion of the cultural aspect of spiritual pedagogy includes what it means to be redemptive within the spiritual pedagogy and the role of the inclusion of critical global perspectives through the inclusion of voice and experiences of the “other;” and (4) the discussion of the liberating nature of these two frameworks includes the role
and importance of developing a dialogic classroom, as well as the importance of articulating worldviews through subaltern knowledge. The following section begins with a review of the literature of what it means to be embodied in the classroom and how this is an entry point for contemplative practice in teacher education.

**Embodied**

Moving away from the Cartesian model of education that privileges the separation of mind and body is a foundational piece of the spiritual paradigm. Spiritual paradigm includes what hooks (1994) calls “engaged pedagogy” where teaching emphasizes a union of mind, body, and spirit; the inner life of students and teachers; a connection between classroom learning and lived experiences; and the empowerment of students and teachers. Palmer (1998) refers to these critical paths relating to the development of teacher candidates’ intellectual, emotional, and spiritual well-being as three essential and connected paths of teaching. Embodiment in the spiritual paradigm means being present in the classroom space and allowing your embodied experience, or positioning, to be evident (Barbezat & Bush, 2014; Dillard, 2006).

Greene (1978) discusses the importance of being present with students in authentic ways. She notes that being “in the moment” with students “demands of you a reaction which cannot be prepared beforehand. It demands nothing of what is past. It demands presence, responsibility, it demands you” (p. 24). Classroom space can play a significant role in the educator’s ability to be present and “in the moment” with students. Educators are often moving from place to place and can forget about the classroom space being created at any given time and the impact of that creation upon students. Teaching
utilizing a spiritual pedagogy creates and opens space, rather than simply filling the space (Palmer, 1998).

When creating open classroom spaces, dialogue that encourages many viewpoints and discussion of controversial issues and topics are embraced and encouraged, making individuals’ embodied experiences evident. Dillard (2006) and Palmer (1998) indicate that classroom spaces should be open, hospitable, balance the individual and the community, encourage dialogue, and give opportunities for reflection. The creation of such classroom spaces permits freedom to open to the embodiment of experiences, increasing awareness of our positionality and the impact of that positionality upon teaching and learning. This in turn expands the academic experience to nourish student’s intellectual and inner lives. Contemplative practices are one way to increase the embodied experience of spiritual pedagogy through cultivating inner knowing, increasing learning, and acting as a catalyst for transformation (Hart, 2004).

**Contemplative practices.** Contemplative practices, as one way to embody a spiritual pedagogy, integrate mind and body toward awareness of the present moment and helps cultivate awareness and wisdom (Barbezat & Bush, 2014; O’Reilly, 1998; Palmer & Zajonc, 2010). Contemplative practices assists in, but are not limited to, establishing space for the continuous creation of new categories, an openness to new information, and an implicit awareness of more than one perspective (Barbezat & Bush, 2014; O’Reilly, 1998; Palmer & Zajonc, 2010). Siegel (2007) identifies the dimensions of contemplative practice as openness to novelty, alertness to distinction, context sensitivity, multiple perspectives, present orientation, and is the essence of flexible thinking. O’Reilly (1998)
states that contemplative practice have to do with being awake, being there, being present, listening, creating a space for learning and for developing an inner life by the very attention to the moment. This then does not add to the curriculum, but invites students inside the subject matter being discussed. By enacting contemplative practices educators make a conscious choice to encourage students to sit with the tension that comes from seeking to understand new perspectives (Dray, 2013).

Contemplative practices serve as a foundation to assist critical global educators to develop knowledge, skills, and dispositions to critically study cultures, peoples, and systems of nation-states. Although the language used in the literature varies between critical global education and contemplative practice, there is clear alignment of the skills and dispositions critical global education seeks to develop and what contemplative practices offer: openness to new information/open-mindedness, awareness of more than one perspective/perspective consciousness, context sensitivity, and multiple perspectives (Kahane, 2009; O’Reilly, 1998). This is accomplished through a variety of strategies: sitting, standing, walking, and lying down; using attitudes of not doing; deep listening, pondering, and radical questioning; guided imagery and active imagination; exercises with the body; free writing, poetry, and journals; and creation of visual images to represent such experiences (Barbezat & Bush, 2014; O’Reilly, 1998; Palmer & Zajonc, 2010; Siegal, 2008). The figure below, from The Center for Contemplative Mind in Society, illustrates contemplative, secular practices that are used in academic settings.
The contemplative practices illustrated above are separate from religion or ideology. It is an “invitation to explore students’ own beliefs and views so that the first-person, critical inquiry becomes an investigation rather than an imposition of particular views” (Barbezat & Bush, 2013, p. 23). The practices listed above do not represent an exhaustive list, but offer an overview of basic categories. The practices listed can also
take many forms and are adaptable for various classroom settings, but all maintain a level of introspection and internal focus.

O’Reilley (1998) reminds us that while teaching in this manner may be a “slippery slope,” mechanistic learning is no less slippery as it denies the “yearning for embodiment” that many educators and students are seeking to embrace (p. x). Spiritual pedagogy is intentional, not accidental, and with it carries some risks. Teaching with this intentionality and focus requires courage as it requires educators to enter spaces that push the boundaries of current education practice (Dillard, 2006).

**Risky**

Working within a spiritual paradigm is risky; it requires courage and requires teachers to take a “dangerous leap” (Kahane, 2009, p. 54) into spaces that speak against the oppressive nature of current educational paradigms. At the same time, educators are encouraged to “embrace the shakiness” (p. 58) that is fundamental to the paradigm, especially in the areas of fairness and social justice (Dillard, 2006; Kahane, 2009; Palmer & Zajonc, 2010; Walker, 2006). We are reminded “to be revolutionary means, by definition, to be willing to sacrifice” (Walker, 2006, p. 149) in the pursuit of transformative learning experiences.

Equally risky in the current standards based educational environment is including critical global education components in pedagogical practices. Teaching global education through a critical lens asks teachers to address the assumptions underlying globalization and various forms of western colonialism (Subedi, 2010; Zong, 2008); teaches students that capitalism, free markets, and democracies are not superior systems over others, but
part of complex systems (Merryfield, 2001); and examines the imperial legacy that shapes knowledge construction to include the interconnected experiences of both the colonizer and the colonized (Merryfield, 2001; Said, 1993; Wilson, 1998). Critical global educations resists privileging western and American voices and experiences of the colonizer to illuminate voices of peoples often marginalized in the creation of accepted mainstream academic knowledge – contesting what is often perceived as Truth in American classrooms and curriculums.

At the close of the 20th century global education was subject to much critique due to the perceived threat to American nationalism (Cross & Molnar, 1994; Lamy, 1990). “Although global village is an evocative metaphor, clarifying what it means to be part of a global society raises difficult questions about our vision of America, the world, and America in the world” (Cross & Molnar, 1994, p. 131). Recognition of global interdependence, from this nationalistic viewpoint, is viewed as contradictory to the long held view of American exceptionalism and focuses on the globalization of the world economy in order to teach American students that their best interests are served by self-interest and competition (Zong et al., 2005). Controversy surrounding global education focuses on issues of American versus global power, power and authority, and the ability to make national and international concerns a priority only from what is in the best interest of the United States rather than looking for solution to issues from a global, more balanced perspective (Zong et al., 2008).

Pike’s (2001) research with educators suggests that teachers find it difficult to critically examine worldviews that perceive nations and cultures as separate and distinct.
This leads teachers and schools to operate “in a way that attempts to socialize students into a consensus history, into passive learner roles” (Heilman & Segall, 2006, p. 9). This structuralist approach to curriculum and teaching serves to maintain marginalization of the “other” by reinforcing ethnocentrism in students. The controversy surrounding global education has not disappeared, especially as the field moved to more critical spaces (Gaudelli, 2003; Kirkwood-Tucker, 2004; Subedi, 2010).

**Sacred and grounded in truth.** Within spiritual paradigm, discussion of what is sacred and what is truth acknowledges that culture dictates worldview, what is valued, and where the origin of truth lies. Spiritual paradigm requires the recognition of lived experiences within our unique communities, the influence of the beliefs of those around us, and most importantly, “what those who are perceived as legitimate and powerful in our eyes tell us of the nature of the world” (Dillard, 2006, p. 34). Foucault (1980) reminds us that “Each society has its regime of truth, its “general politics” of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements” (p. 131). Power, knowledge, and truth cannot be separated from each other in any given society, as they are comprised of each other. This vision of what is sacred and what is truth stresses the importance of honoring the fluidity and complexity of truth and asks educators to honor many truths. According to Palmer (1993), it is the truth “that emerges between us” that is honored in the spiritually grounded classroom (p. xii).

For many teacher candidates, however, disrupting what is viewed as truth can contradict their notion that school is a place of comfort and safety. Spiritual paradigm
acknowledges perceptions of academic comfort and safety as culturally linked, which when discounted can lead new teachers to avoid topics considered controversial. What represents comfort for one student may not represent comfort for another, most especially for students from traditionally marginalized communities and perspectives. Spiritual pedagogy encourages discomfort in the learning space to open to new versions of what is sacred and what represents truth (Dillard, 2006; hooks, 2003; Palmer, 1998).

When enacting spiritual pedagogy with teacher candidates, disrupting what is sacred and what qualifies as truth can mean challenging worldviews and encouraging open-mindedness to new ways of being in and seeing the world. Due to the demographics of teacher candidates, by and large representing white, middle-class cultural experiences, worldviews are often revealed to be complicit in various forms of oppression, which can lead to a “crisis” for the teacher candidate (Conklin, 2008). According to Kumashiro (2009), crisis in this sense means “a state of emotional discomfort and disorientation that calls on students to make some change” (p. 30). Within the spiritual paradigm, this type of crisis is embraced and, indeed, moves intentionally into these messy spaces to help create the prospect of transformative learning experiences. Such choices allow teacher candidates the emotional space to work through these crises. Shifting thinking to explore seeing the world differently opens space to move toward creating a more equitable society and work against oppressive structures. Honouring the sacred and being grounded in truth within spiritual paradigm begins a process of honouring the diversity of lived experiences and challenges the notion there is one truth that meets the multiple worldviews presented in classrooms (Dillard, 1998; hooks 2000).
Examination of unequal global formations. Critical theory in global education also rejects the notion of one truth and, according to Subedi (2010), argues that educators must examine “the historical factors that have influenced how we have come to understand the contemporary unequal global formations” (p. 2). For Willinsky (1998), this requires that information be presented in a manner that would make clear the relationship of the colonial impact on nation and empire building and the lasting effects of such. In the classroom context this asks that teachers to examine the colonial discourse that shaped how, as a western nation, we view the world (Merryfield, 2001).

Providing students with multiple perspectives in order to critically analyze materials for evidence of essentialist claims that serve to privilege Eurocentric views is an important step in the process of examining unequal global formation (Kenreich, 2010). For example, the concept of globalization has not been problematized in many American classrooms and is viewed as overwhelmingly positive by the U.S. population (Myers, 2010; Ukpokodu, 2010). Studies show that while developed nations who play significant roles in the global economy would agree with American perceptions, developing countries do not agree about globalization’s positive influence (Myers, 2010). Educating students on the concept of globalization to move beyond Eurocentric views means to position the term in varied cultural experiences that examines negative consequences of globalization around the world, the effect of globalization as an “uneven process,” and that it is not a uniform process (Myers, 2010, p. 110). Examining unequal global formations asks teachers to include education around resistance movements against
globalization in developing and Western countries that perceive globalization as a form of “economic and cultural imperialism” (p. 110).

Critical global education challenges “Western superiority and the supposed rationality of political development and modernization, and explores the multifaceted forms of the power of colonization to reproduce cultural values and artifacts in cultures and institutions that have dominated, even after political colonialism involving formal control by Western nations is not longer in effect” (Heilman & Segall, 2010, p. 18). Examination of unequal global formation acknowledges the interconnectedness of historical factors that impacted, and continue to impact, the unequal distribution of power and wealth and problematizes what is considered legitimate knowledge about the development of nations around the world. Spiritual paradigm and critical global education, in alignment with critical postmodern theory – which challenges the reliance on logic, progress, and universality - problematize Truths and examine the political impact of such examined and unexamined discourses (Lyotard, 1984).

**Political**

Politicalizing the classroom within a spiritual paradigm and critical global education means acknowledging that teaching is a political act; educators go beyond mere recognition of the presence of hegemony, addressing the oppressor in power, as well as the oppressed (Darling-Hammond, 2002; Dillard, 2006). Such critical approaches to education problematize attempts to find universal principles of education and seek to question the relationships amongst power, knowledge, and ideology (Giroux, 2011; Lather 2004).
Giroux (2011) argues that schools are political sites that often experience the tension between being sites that reproduce cultural hegemony, as well as being sites of resistance. The work of Freire (1970) emphasizes the importance of creating space for the voices of historically marginalized communities. In the political realm of spiritual paradigm, issues of voice and hegemony are addressed in pursuit of healing rather than reconstruction or identification (Dillard, 2006). Humanizing the voice of classroom participants honors them as co-constructors of knowledge and revisits the obstacles to healing in hopes of moving away from the injurious.

Problematicizing truth bestows a certain level of freedom for the global educator to examine curriculum or make instructional decisions. With the absence of a single discourse of truth, multiple interpretations of history, events, and issues become optimal to include in content. While there is no one authoritative or privileged voice (Heilman, 2010), it does not mean that teaching becomes devoid of particular political agendas. Subedi (2010) reminds us “valuing or devaluing certain types of knowledge is a political act” (p. 7). While many educators can be hesitant to politicize their classrooms, the politicization of public education is unavoidable. While much of mainstream, rational education that is present in schools today claims an air of political neutrality, Levine (1995) argues that schools, due to their purpose, structure, and content, are “highly political institutions” (p. 56 – 57). Teachers, classmates, and school administrators are an integral part of the experiences that shape students’ perspectives and identities.

Within the spiritual paradigm and critical global education, the classroom viewed as a political entity “embodies selective values, is entangled with relations of power,
entails judgments about what knowledge counts, legitimates specific social relations, defines agency in particular ways, and always presupposes a particular notion of the future” (Giroux, 2011, p. 6). Both frameworks problematize attempts to find universal principles of education and seek to critically question issues of power, knowledge, and ideology (Giroux, 2001 and 2011; Heilman & Segall, 2010; Lather 2004).

**Moving beyond the nation-state.** Moving beyond the study of world through the lens of the nation-state shifts learning away from the approach of studying local – national – and global issues, histories, cultures, etc. as separate systems, rather it emphasizes the ways in which these systems are connected in complex ways (Merryfield & Wilson, 2005; Pike & Selby, 1988; Subedi, 2010). Critically studying cultures, people and nation-states shifts the focus from fixed notions of nation development and of culture, to consider this as a dynamic and complex process (Heilman, 2010; Merryfield, 2001; Segall, 2013). Moving beyond the nation-state interrogates previously unquestioned issues and topics – deconstructing assumptions of the centrality of American interests and perspectives. “Such a stance, then, is not about constructing coherent, linear narratives about the world, but about blasting such narratives open, rupturing their silences and highlighting their detours” (Giroux, 1994, p. 51). The rejection of linear and reductive explanations are essential to critical global education, as examination of power, privilege, and oppression are complex and must include materials that enhance the story through multiple and contradictory lenses and that show the fluidity and interconnection of knowledge (Heilman & Segall, 2010). Moving beyond the nation-state emphasizes that stories and knowledge are never complete and always becoming.
This aspect of critical global education also demands that educators move beyond the binaries of superior/inferior, western/everyone else, or us/them or examining cultures and people that “do not reveal the complexities of experiences that are connected to issues of power and privilege” (Subedi, 2010, p. 3). Giving students this expanded view of the world through the study of historical events that examine the complexities of power and privilege assists students in understanding that a globally interconnected world is not new, but rather is happening today to a greater extent than in the past. Examining our shared history through the study of global events also helps students understand our shared destiny from a variety of perspectives (Gilliom, 1981). Long-term consequences begin to be considered and problems no longer stay in the realm of “ours” and “theirs”, but become problems of humanity. Through the examination of power, oppression, and racism on local, as well as global levels, issues of equity are central in the critical global education framework.

Cultural

The cultural component of the spiritual paradigm denotes the need for multiple perspectives, moving away from binary visions of the world; one that fosters recognition of an individual’s own cultural identity and those that represent others within the realm of humanity. Cultural learning in the spiritual paradigm is inherently global, without privileging any one perspective; cultural identity is embraced, but also transcended to move beyond the limits that accompany cultural identity to be in community (Dillard, 2012).
Redemptive. Thich Nhat Hanh (2013) characterizes teachers as healers, as professionals that can reduce suffering in the world. Hahn reminds educators to embrace the kind of compassion that honours the views of others, as well as encouraging them to acknowledge the conditions in our society that creates suffering. hooks (2003) states, “The teacher who can ask of students, ‘What do you need in order to learn?’ or ‘How can I serve?’ brings to the work of educating a spirit of service” (p. 92).

Central to the process of healing within the spiritual paradigm is “addressing the limitations of how we teach and learn and what we know and are coming to know” (Hanh, 1998). For white teacher candidates, as previously stated, the realization of the limitations of their knowledge, of their own cultural identity, and their acknowledgment of the benefits of whiteness in American society can lead to anger, frustration, and woundedness (Kumashiro, 2009). Teacher education classrooms can serve as places to open white, teacher candidates to this new learning and must also provide space for healing. Palmer (2003) emphasizes the importance of giving students opportunities for reflection, especially about those topics that can leave students feeling like their worldview is being challenged.

As teacher candidates are challenged to examine their long held beliefs and critique their teaching practices to become more inclusive of the diverse student population they will teach, many can become defensive and rely on unexamined beliefs such as deficit thinking to find comfort (Conklin, 2008; Howard, 2010; King, 1991; Lowenstein, 2009). It is during this time that it is essential for teacher educators to assist teacher candidates in participating in a transformation process. Students need time to
reflect on their inner journey when doing difficult work. Providing space and compassion for this process is an essential component of spiritual pedagogy (Conklin, 2008). Conklin (2008) posits that modelling compassion can open the classroom to the possibility of becoming transformative.

Academic healing reduces suffering as it reduces focus on the binaries or dichotomies about the world (Dillard, 2006). It expands upon knowledge allowing teacher candidates to recognize that knowledge will always be incomplete. Opening teacher candidates to new knowledges creates academic healing as they encounter worldviews that contradict their own and find that their worldviews only make sense in certain and limited context. It is in this context that spiritual pedagogy becomes redemptive and opens space for transformative experiences that assists teacher candidates in the process of becoming (hooks, 2000).

**Inclusion of critical global perspectives.** Including critical global perspectives confronts the mere acknowledgement of or tolerance of diversity and stresses that educators are “reflexive on how we have included the other so that the very act of inclusion does not appropriate global culture, histories, and experiences to further claim the superiority of specific national/cultural ways of being” (Subedi, 2010, p. 3). Such reflexivity asks students and educators to acknowledge that each holds knowledge that is incomplete and that the knowledge itself is always related to issues of power (Appiah, 2006; Hanh, 1998). Such reflexivity liberates teachers from being the holder of all knowledge and invites authentic perspectives by privileging the lived experiences of those telling their own stories based on their own experiences. Heilman (2010) poses the
following questions that exemplify this shift in thinking. Rather than asking, “What is your culture?” the questions become “How is your culture? Whom does it serve? Who defines and expresses it?” and, finally, “Who interprets it and for what reasons?” (p. 205).

As with the redemptive nature of the spiritual paradigm, cultural learning in this fashion can bring discomfort in learning as studying the cultural “other” requires openness to transformative learning experiences. For Willinsky (1998), culture cannot be essentialized and the perception and expression of culture is connected to power: who has it and who does not. Critical global perspectives challenge the fixidity of culture and stereotypes and bring experiences and perspectives into the classroom from traditionally marginalized communities to counter the normative agenda of American hegemonic schooling (Willinsky, 1998). “Reductive conflicts that herd people under falsely unifying rubrics…and invent collective identities for large numbers of individuals who are actually quite diverse, cannot remain as potent as they are and must be opposed” (Said, 1994, xxviii). Integrating critical global perspectives includes the “other” in classroom discourse that requires teachers and students to be reflective in the process so as to continue the process of dismantling the “legacy of imperial worldviews” (Merryfield & Subedi, 2003, p. 13).

**Liberating**

Schools can be sites of resistance and serve to contradict dominant society’s goals. Within the spiritual paradigm both the oppressed and the oppressor are liberated (Hanh, 1998) and critical components of this paradigm seek to address systemic inequalities and emphasize the role of public education in (de)constructing them (Freire, 1970; Giroux,
2001). Schools are too often places where commercial values maintain precedence over the democratic functions of schools and that students, who continue to be marginalized by race and class, are recipients of banking education (Freire, 1970; Giroux, 2011). In the banking model of education, the teacher (who holds all the knowledge) makes “deposits” of information onto students (the unquestioning receivers of such wisdom) who “patiently receive, memorize, and repeat” (Freire, 1970, p. 53). Schools that function in the reproductive model inculcate students with “attitudes and dispositions” necessary to accept the social and economic hierarchies of hegemony (Giroux, 2001). The work of Freire (1970) emphasized the importance of hearing the voice of historically marginalized communities. It is one of the goals of the spiritual paradigm to create space for such voices.

**Dialogic.** Embedded in spiritual paradigm are greater opportunities for interaction and dialogue (Dillard, 2006). Dillard (2006) and hooks’ (1989) conceptualize dialogue as the process that creates “the truth between us” and challenges previously unquestioned realities. “In a dialogic classroom, the many cultures that filter through and add shadings to our identity are given multiple opportunities to be expressed, questioned, celebrated, and understood” (Fecho, 2011, p. 2). Dialogue allows for the examination of voice: who speaks, for whom, and for what purpose. Dialogue in this way is about conversation between two people, not about power dynamics of researcher and participants or of teacher and student. “It is humanizing speech, one that challenges and resists domination” (Dillard, 2006, p. 22).
According to Thich Nhat Hanh (2013) creating successful dialogue in any teaching takes into account speaking in terms people can understand based on their lived experience and speaking while being aware of the background and abilities of the person listening (p. 50-51). The emphasis on creating dialogic situations to meet the lived experience of students assists them in expanding their understanding of both content and experience of others. Successful guidelines permit teachers and students to move away from a more traditional view of dialogue in which one seeks to be heard or “get their point across” to open space for dialogue that allows teachers and students to speak one’s truth and listen with compassion to another’s (Barbezat & Bush, 2014; Hanh, 2013). Like other aspects of spiritual pedagogy, dialogic classrooms do not follow a step-by-step guide and create a classroom space that is “organic, pliable, and analytic” (Fecho, 2011, p. 5). Fecho (2011) argues, “To teach in dialogic ways is to see learning as a generative act, one in which inquiry, critique, and dialogue shape learners through myriad transactions” (p. 14). Dialogue in spiritual paradigm does not seek to destroy or prove, but rather to create and reflect the complexity and fluidity of knowledge.

**Articulates worldviews through subaltern knowledge.** A critical global education approach emphasizes “articulating worldviews through ‘subaltern knowledge,’ the kinds of knowledge that has been viewed as unworthy to be learned in schools” (Subedi, 2010, p. 3). Merryfield (2001) called for “moving the center” of global education away from the Ameri-centric views and assumptions underlying global education to examine how imperialism has shaped academic knowledge and stresses the importance of including the voices and worldviews of traditionally marginalized peoples.
Global education focuses on “the world’s human diversity, the acceleration of inequities from economic, ecological and technological dependence, and the repercussions of global imperialism, human conflict, poverty, and injustice” (Merryfield & Subedi, 2001, p. 230).

Subaltern knowledge is essential to global education as it moves classroom dialogue past dichotomous categories that no longer hold the complexities of our world (Subedi, 2010). This component of critical global education calls for integrating the knowledge of traditionally marginalized cultures around the world into the curriculum in systemic ways (Crocco, 2010). Articulating worldviews through subaltern knowledge moves curriculums away from “intellectual domestication” that is often the norm in “curriculum work” (Parker, 2004, p. 434). Teachers reevaluate mainstream knowledge and examine how that impacts teaching about the world and its peoples. Shifting away from cultural universals, this aspect of critical global education challenges essentializing notions of culture to include the complexity and fluidity of knowledge of the people of the world.

**Conclusion**

In the current educational environment where teacher education programs are preparing candidates for challenges, such as, “the pressure to teach to the test and the narrowing and scripting of curriculum,” (Kumashiro, 2009, p. xxvi) spiritual paradigm and critical global education offer teacher candidates foundational tools to maintain their authenticity, navigate a standardized system in order to not treat their students as commodity, and integrate critical global perspectives. “It is imperative that we actually teach children the academic skills they need to be successful participants in society, but
now I realize with ever-increasing clarity, that we must do much more” (Delpit, 2006, p. 19). When education is inclusive to our entire being, students attend to hope, love, respect, and diversity while also experiencing personal empowerment, collective transformation, and relationship building (Adarkar & Keiser, 2007; Wane et al., 2011). Spiritual paradigm and critical global education have the power to liberate and transform the teacher education classroom to aid teacher candidates in gaining depth in their understanding of and their place in the world.
Chapter 3: Methodology

In this chapter, I provide an overview of qualitative and ethnographic research methodologies and how these influenced this study. This includes a description of the Middle Childhood Education program where this study took place, as well as provides an introductory overview of the participants who shared their experiences and stories. I also discuss data collection and analysis and how these steps permitted me to establish my main findings of the study. Following this detailed description, I discuss my role as researcher and the ethical considerations of being both researcher and instructor of the social studies methods course and of the complex nature of telling another’s story.

Qualitative research paradigms apply methods in a socially created world (Glesne, 2006; Hatch, 2002). This study took place in a socially constructed classroom setting where participants were asked to share their experiences and transformations in relation to a social studies methods course being taught using spiritual pedagogy. Classroom setting, context of learning, and the content of the course material, for example, are part of participants’ experiences. Research in classroom settings is subjective and researchers seek to understand the motives and assumptions of the participants, while also acknowledging the researcher’s influence on such a setting and the influence of the researcher’s personal biases and beliefs (Hatch, 2002; Lincoln & Guba, 1985). Aligning with these aspects of qualitative research, I began the study with developing an
understanding of the worldviews that each participant brought into the classroom through autobiographies, written reflections, and interviews in conjunction with acknowledging my own worldview and impact as course creator and instructor on the influence of the study findings.

Qualitative research paradigms seek to understand the research through the perspectives of the participants - as participants are asked to share experiences, values, and beliefs that help shape their way of being in the world (Hatch, 2002; Lincoln & Guba, 1985). Participants in qualitative research assist in creating “meaning and realities” between researcher and participant (Olesen, 1994, p. 163). While the course and interview questions were established prior to the research beginning, each week, and with each interview, there were multiple shifts in the course instructional choices and interview questions in response to participant experiences and responses. This responsiveness created a study where each participant helped shape not only the course, but also the direction and emphasis of the research.

For the purposes of this study, I used the following definition of qualitative research: research that takes place in a natural setting (in this case a classroom), studying the lived experiences of people who make up the participants in the study (Denzin & Lincoln, 1994; Glesne, 2006; Hatch, 2002). This definition, as well as the aspects of qualitative research mentioned above, benefited this study as the nature of the work of spirituality and the examination of interconnectedness, empathy, and open-mindedness require research design that allows approaches that capture multiple realities experienced by participants (Lincoln & Guba, 1985). Qualitative research methodologies allow space
and time to capture the stories of the participants lived experiences in the social studies
methods class. In class sessions, through course assignments, and across interviews,
participants shared their experiences, values, and beliefs regarding habits of mind and
heart and spiritual pedagogy. The participants created meaning and the realities of this
study and qualitative research permits the re-telling of these stories.

**Ethnography**

While early ethnography began in the tradition of anthropology and served as a
way to complete research of a cultural “other” that differed from the researchers’ culture
(Groves, 2003; Vidich & Lyman, 1994), this study utilized critical ethnography as a way
to acknowledge the criticism that traditional ethnography served as a colonial discourse
of “othering” (Ali, 2006; Fanon, 1994; Said, 1978) and to align with the development of
critical research paradigms. Ethnographies from a critical lens focus on issues of power,
albeit with different foci of gender, race, and culture, and different emphasis on the type
of knowledge being produced (Ali, 2006; Gordan et al, 2007). This shift from traditional
ethnography to critical ethnography demands that research contain a political purpose
that works toward a more equitable society (Creswell, 1994; Gordon et al, 2007; Groves,
2003).

Critical ethnography is ethnography with a political purpose that seeks to address
the complexity and heterogeneity of society (Gordon et al, 2007; Groves, 2003). Lyotard
(1979) argued that grand narratives that seek to provide universal theories are losing their
place due to the complexity of society. “Critical ethnography problematizes comfortable
ways of viewing the world by critiquing issues of power and illustrating how everyday
lives are oppressed by the ills of the larger social structure” (Groves, 2003, p. 104).

Creating a critical ethnographic study permitted me to learn from and about the teacher candidates’ lived experiences during their participation in the study and the social studies methods class. Teaching to create transformative experiences for the participants were foundational aspects of the social studies methods course and guided my choice of bringing together spiritual pedagogy and critical global education, as working toward a more equitable society are foundational to both frameworks.

Critical ethnography supported this research study as it examined the worldview of the participants of the study and privileged their experiences, took place in real world (classroom) setting that allowed me to acquire firsthand accounts, captured the complexity of behavior and beliefs of participants holistically, and used a variety of data collection techniques (Creswell, 1994; Goetz & LeCompte, 1984). In the remaining portions of this chapter, I provide a brief description of the participant population and focus on data collection and analysis that allowed me to provide rich descriptions about teacher candidate beliefs and development that are essential aspects of ethnographic research.

**Research Questions**

This ethnographic study examined how grounding social studies teacher education in the theoretical framework of spirituality deepened teacher candidate understanding of interconnectedness and fostered a more open-minded approach to teaching about global issues. A social studies methods class taught utilizing spiritual pedagogy offered teacher candidates the opportunity for critical self-reflection on cultural
and racial identity, while also emphasizing the interconnectedness of the global world. Spiritual pedagogy encouraged teacher candidates to see the importance of, to acknowledge, and to embrace difference. This difference, however, while something that permits us to distinguish various aspects of humanity, does not need to serve as an agent of separation (Sloan, 2005). It is essential to this study that spirituality not be separated from the social and political aspects of our individual and collective identity (Rendon, 2009).

In this context, I examined how teacher candidates define spirituality and what role they believe spirituality can take up in the classroom. This study focused on how teaching utilizing spiritual pedagogy influences one’s ability to connect with others with open-mindedness and empathy. The questions that guided this research were:

1) How does teaching a methods course using spiritual pedagogy contribute to the development of the essential habits of mind in global education: open-mindedness, empathy, and interconnectedness?

2) How does teaching a methods course using spiritual pedagogy advance how social studies educators teach from a globally minded perspective?

**Middle Childhood Education**

I conducted this study at a large Midwestern university in the Middle Childhood Education licensure program. The program maintains a commitment to equity and diversity in education, social justice education, and field placements in a large, urban district in the area. A consistent theme throughout all the courses in the Middle Childhood Education program is the examination of privilege and injustice. Therefore the
focus of courses in the program is on “the nature of oppression in our society and begin
to identify how oppression plays out in the classroom with the purpose of signaling that
teachers can disrupt the cycles of oppression” (Davis et al., 2008, p. 2).

The Middle Childhood Education (MCE) licensure program consisted of a total of
23 Master of Education (M.Ed.) students and four Bachelor of Science in Education
(B.S.Ed.) students. All students were teacher candidates who were working toward
middle childhood licensure (grades four - nine). The B.S.Ed. program is a revised major
put in place by the university, after approximately a ten-year hiatus, and the four B.S.Ed.
students represent its first cohort in the new major. The four students were at varying
places in their program, with one student who completed student teaching in Spring 2014
and the remaining three students scheduled to complete student teaching in Autumn 2014.

The M.Ed. Middle Childhood Education program is a three-semester, intensive
licensure and masters degree program that took place from June 2013 – May 2014. The
majority of the students recently graduated from the university where the study took
place with their Bachelors of Arts, with the students representing a variety of majors for
their undergraduate degree. All M.Ed. students’ progress through the program as a cohort,
taking all but two courses together. The two courses not taken as a complete cohort are
methods classes specific to the students’ two chosen areas of concentration, which can
include any combination of the following: mathematics, science, language arts, and social
studies. The M.Ed. course schedule for the 2013-2014 academic year is below:
<table>
<thead>
<tr>
<th>Summer 2013</th>
<th>Autumn 2013</th>
<th>Spring 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equity and Diversity in Education</td>
<td>Literacy, New Media and Creative Pedagogies for Middle School Classrooms</td>
<td>Reflective Inquiry on Pedagogy</td>
</tr>
<tr>
<td>Foundations of Middle Childhood Teaching and Learning</td>
<td>Inclusion: Philosophical, Social, and Practice Issues: General Study Body</td>
<td>M.Ed. Capstone</td>
</tr>
<tr>
<td>Reflective Seminar on Middle Childhood Teaching</td>
<td>Reflective Seminar on Middle Childhood Teaching</td>
<td>Reflective Seminar on Middle Childhood Teaching</td>
</tr>
<tr>
<td>Advanced Field Experience</td>
<td>Student Teaching</td>
<td></td>
</tr>
<tr>
<td>Methods for Middle Childhood Education: English Language Arts, Math, Science, Social Studies(^1)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3.1. M.Ed. 2013-14 Course Schedule

All teacher candidates participated in a three-day a week field placement in autumn semester from August 19, 2013 to December 13, 2013. All teacher candidates who passed their autumn coursework and field placement participated in their student teaching placement in spring semester, Monday – Friday (full-time), from January 6, 2014 to April 11, 2014. Both autumn and spring placements were in the same urban school and grade level, creating a yearlong placement, and exposed teacher candidates to teaching in both areas of concentration.

\(^1\) Teacher candidates choose two subject specific methods courses based on their areas of concentration.
Participants

This study took place in a classroom setting, characterized by a small, homogeneous group of seven female and three male teacher candidates. Eight participants were part of the Middle Childhood M.Ed. cohort, ages 22 – 23 and two were B.S.Ed. teacher candidates, ages 21-23. All participants were members of a one-semester (fifteen weeks) social studies methods course for middle childhood educators from August 2013 – December 2013.

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Race</th>
<th>Gender</th>
<th>Hometown</th>
<th>Religious Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
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<td>White</td>
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<td>Suburban</td>
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</tr>
<tr>
<td>Bo</td>
<td>21</td>
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<td>Male</td>
<td>Rural</td>
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<tr>
<td>Elton</td>
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<td>Male</td>
<td>Suburban</td>
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</tr>
<tr>
<td>Emma</td>
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<td>White</td>
<td>Female</td>
<td>Suburban</td>
<td>Yes</td>
</tr>
<tr>
<td>Jennifer</td>
<td>22</td>
<td>Latina</td>
<td>Female</td>
<td>Urban</td>
<td>Yes</td>
</tr>
<tr>
<td>Pam</td>
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<td>Female</td>
<td>Suburban</td>
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</tr>
<tr>
<td>Phoebe</td>
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<td>Female</td>
<td>Suburban</td>
<td>Yes</td>
</tr>
<tr>
<td>Sasha</td>
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<td>White</td>
<td>Female</td>
<td>Rural</td>
<td>Yes</td>
</tr>
<tr>
<td>Sophie</td>
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<td>White</td>
<td>Female</td>
<td>Suburban</td>
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</tr>
<tr>
<td>Thomas</td>
<td>23</td>
<td>White</td>
<td>Male</td>
<td>Suburban</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Table 3.2. Participant Demographics

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2 Participant demographics can also be found in Appendix B.
Data Collection

Just as there is no neutral education, there is no neutral research. It is therefore important to take steps to guard against researcher bias and work to increase validity (Lather, 1986). According to Goetz & LeCompte (1984), ethnographers use multiple data collection techniques as a way to increase accuracy of interpretation of the data. Data collection began in July 2013 and concluded in December 2013. Data collection methods included (1) three individual interviews, (2) document analysis of cultural autobiographies, individual reflective journal entries, and participation in asynchronous online discussion, and (3) teacher candidate analysis of course readings, instructional strategies, and topics in relation to the eight components of spiritual pedagogy as outlined in Chapters One and Two.

<table>
<thead>
<tr>
<th>Data Collection</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial individual interview</td>
<td>July 15 – August 1, 2013</td>
</tr>
<tr>
<td>Cultural autobiography</td>
<td>August, 2013</td>
</tr>
<tr>
<td>In class reflective writing</td>
<td>August 25 – November 28, 2013</td>
</tr>
<tr>
<td>Online discussion</td>
<td>August 25 – November 28, 2013</td>
</tr>
<tr>
<td>Second individual interview</td>
<td>October 2013</td>
</tr>
<tr>
<td>Final individual interview</td>
<td>December 2013</td>
</tr>
<tr>
<td>Course preparation and materials</td>
<td>June – December, 2013</td>
</tr>
<tr>
<td>Researcher journal</td>
<td>July 2013 – April 2014</td>
</tr>
<tr>
<td>Completion of member checks and data analysis</td>
<td>October 2013 – January 2014</td>
</tr>
</tbody>
</table>

Table 3.3. Chronology of Data Collection
Cultural Autobiography

Davis et al. (2008) found that having teacher candidates write a cultural autobiography assists them in examining their culture, identifying questions, and shifting understanding of the world around them. The cultural autobiography assignment for this study sought to challenge whiteness as normative and challenge teacher candidates to reflect on their own life experiences and how that shaped their worldview and assumptions about whiteness, race, and complexities of culture. Through this assignment teacher candidates discovered cultural diversity “naturally,” even in a cohort that on the surface looked homogeneous, through the sharing of personal stories (Davis et al., 2008).

According to Howard (2003), the process of critical self-reflection is an essential aspect of creating culturally aware teachers because it demonstrates a teacher candidate’s willingness to examine their attitudes toward diverse groups of students and examines their commitment to transform these beliefs and attitudes to become effective educators of diverse student populations. As only one participant in the study attended an urban district for her schooling, and the field placements took place in an urban school district, this critical self-reflection prior to entering the field began the process of identifying and breaking down stereotypes about urban education and diversity.

Participants completed a cultural autobiography in August 2013 that centered on increasing their consciousness around issues of equity and diversity. Additionally, the cultural autobiography served as a reflection on personal and teacher identities. Participants were asked to consider various aspects of identity that contributed to their
status in life and experiences. The following represents the questions that were given to participants:

- What and who are the primary influences of your own cultural development?
- How do you describe your culture and who and/or what contributes to it?
- How do these understandings limit or widen possibilities for your engagements in terms of teaching?
- What recent experiences have led you to reflect upon your own cultural norms?
- How do the intersections of your culture and identity impact your identity development, perspective, and personal philosophy/beliefs?
- How does this relate to your vision of who teachers are, what they do, and why?
- How does this relate to your identity and perspective as a teacher candidate?

Participants completed the critical reflection, applying course concepts to examine their personal experiences and influences. They also provided specific examples and sufficient depth to give a meaningful understanding of equity and diversity concepts they developed through experience and coursework up to that point. Participants created their cultural autobiography using a variety of mediums, allowing each participant greater freedom and comfort of expression: one participant utilized iBooks, one participant created a poster with an accompanying narrative, one participant created a picture scrapbook with accompanying narrative, two participants utilized Prezi, two participants
combined writing a paper and included additional visuals, and three participants wrote traditional papers.

Cultural autobiographies were presented in small groups and each lasted approximately fifteen minutes. Following the presentations, each participant submitted a reflection of their experiences. The questions below guided their reflections:

- What did you learn about others through listening to their presentations?
- How might your experiences/expectations/stereotypes affect, influence, or inform your understandings of and/or your ability to listen with your classmates? In what ways might this be beneficial? Detrimental? How can you make sure to adjust for these tendencies or predispositions?
- Why is this work important for teacher preparation?

These reflections, as well as the cultural autobiographies, were analyzed to gain a beginning understanding of each participant’s worldview.

**Critical Self-Reflection through In-class Written Reflection**

Critical self-reflection examines “moral, political, and ethical contexts of teaching. Issues pertaining to equity, access, and social justice are typically ascribed to critical reflection” (Howard, 2003, p. 197). Critical self-reflection can be a difficult process for teacher candidates who are asked to examine how issues of culture, power, and equity shape one’s worldview and how that can shape how teachers teach and students learn (Howard, 2003, 2010). Through reflection, as well as the exploration of personal histories and experiences of the cultural autobiographies, teacher candidates began to explore their worldviews, the influence of their own culture, and began to examine and confront their
own biases (Scott & Mumford, 2007; Taylor, 2010). Astin, Astin, & Lindholm (2011) found that critical self-reflection strengthened commitment to promoting racial understanding and a greater ability to “get along” with other races and cultures, as well as increased equanimity, ethic of caring, and an ecumenical worldview (p. 148). Scott and Mumford (2007) found, in their study of social foundations of education courses, that critical self-reflection could alter teacher candidates’ pedagogical practices to be more inclusive of diverse student populations.

Participants in this study were responsible for writing reflective responses in class in which they discussed their thoughts, feelings, or other information related to assigned readings, class discussions, or experiences in relation to specific social studies methods class sessions. Each written reflection examined participant learning, challenges, and successes. Depth, analysis, and critical thinking were essential components of these reflections. Reflective writing permitted teacher candidates to write about in-class experiences that brought them out of their comfort zone, as well as to grapple with complex global issues.

Participants completed four in-class written reflections, which became an aspect of the contemplative practices introduced in the class. I allotted approximately ten minutes for writing during the class sessions. Prompts for in-class reflections follow:

- September 12, 2013: What was your initial reaction to the reading for today? What is your understanding of multiple perspectives and perspective consciousness?
• September 19, 2013: Take a moment to gather your thoughts and reflect on today’s class. Then write a reflective journal response as a way to come to an experience of closure. You can write about what you choose – your experiences, feelings, thoughts, or if you want to speak back to something.

• September 26, 2013: What is your understanding of empathy based on this video? When is empathy easy? When is empathy challenging?

• November 14, 2013: How does spiritual pedagogy relate to the work done in social studies methods?

Dialogue though Interview and Online Discussion

Critical self-reflection in isolation is not enough to address issues of power or to help move toward transformation, as interaction between researcher and participant and participant and participant is essential in ethnographic research. The use of dialogue helps reveal unquestioned assumptions on the part of the researcher and/or participant. Assumptions that fail to question the cultural hegemony of a society that serves to oppress marginalized groups (Denzin & Lincoln, 1994; Glesne, 2006; Lather, 1986). It is through the dialogue created between researcher and participant, as well as participant and participant, that the potential for transformation can take place – as the discussion and study of oppression can lead to “awareness, resistance, solidarity, and revolutionary transformation” (Hatch, 2002, p. 17).

Giroux (1983) calls the methods of critical research transformative. Embedded in critical research design, as well as in spiritual pedagogy, are greater opportunities for interaction and dialogue (Dillard, 2006; Lather, 2004). Dialogue allows both researcher
and participant to examine the use of voice: who speaks, for whom, and for what purpose (Lincoln, 1995). Dialogue in this way is about conversation between two people, not about power dynamics of researcher and participants. “It is humanizing speech, one that challenges and resists domination” (Dillard, 2006, p. 22).

**Online asynchronous discussion.** To compliment in-class written reflections, participants posted reflections on the online course shell. This discussion area served as a shared space for teacher candidates to co-create and extend dialogue with one another surrounding topics discussed in class. To maintain a sense of privacy, only members of the social studies methods class and the researcher had access to the discussion area. In a study utilizing online discussion forums and global citizenship, asynchronous forums provided opportunity for reflection and dialogue, permitting participants to enjoy greater freedom in their responses, allowing for more thoughtful and detailed responses (Harshman & Augustine, 2013). Of particular importance to this study, “sharing ideas with peers and reflecting/bloggging in real time can facilitate teacher identity development that is progressive, transformative, and communal” (Domine, 2012, p. 389). Research regarding online discussion supports open discussion formats as a way to loosen classroom structures allowing for richer discussion and more creative responses (Mitchem et al., 2008). The findings of studies specifically with teacher candidates overwhelmingly support the use of online blogging and discussion as a way to create community, expose students to new ideas, and to aid in developing critical thinking – creating an environment for transformative learning (Domine, 2012; Gikandi, 2013; Mitchem et al., 2008).
I presented participants with open-ended prompts to begin the online asynchronous discussion. Participants then chose which prompts they responded to, as well as with which participants they would exchange ideas. As the instructor, I created most of the questions for the online dialogue, yet they emerged from the class session creating a level of responsiveness to participant interactions. At the request of the participants, and as a way to privilege the experiences of the participants, the question “Speak back to anything that took place in class today that you want to re-visit or simply comment on” stayed consistent for each discussion. The following guidelines were provided for the participants:

*In these discussions, you are provided with open-ended questions where you will discuss your thoughts, feelings, or other information related to assigned readings or class discussions. Your responses are to be critically reflexive – examining your own learning, challenges, and successes. Depth, analysis, and critical thinking are expected to be essential components of these reflections. The purpose of the online discussion is to generate dialogue that will assist in extending/broadening our collective understanding of teaching.*

Participants were asked to contribute to five online discussions. Below are the dates and questions asked for each discussion:

- September 12, 2013: Respond to any two of the questions:
  - Pam mentioned capacities of the mind and heart from the McIntosh article. We did not have a chance to expand on this. How do these play a role in social studies education? What is missing from either of these lists?
What does it mean to teach through a specific lens? What role can critical pedagogy play when teaching through a specific lens? Please connect with your experiences in class today.

Speak back to anything that took place in class today that you want to re-visit or simply comment on. Please provide adequate detail to initiate discussion.

• September 26, 2013: Respond to one or both questions:
  o Why were these two articles read together? Are empathy and identity connected? Why or why not?
  o Speak back to anything that took place in class today or in previous social studies classes that you want to re-visit or simply comment on. Please provide adequate detail to initiate discussion.

• October 3, 2013: Respond to any of the following questions:
  o Lesson planning: What theory or theories support your instructional choices? How does this lesson challenge students using Bloom’s taxonomy? How does this lesson support the development of habits of the mind of global education (perceptual dimension)?
  o Speak back to anything that took place in class today or in previous social studies classes that you want to re-visit or simply comment on. Please provide adequate detail to initiate discussion.

• October 24, 2013: Respond to any of the following questions:
Lesson planning: What theory or theories support your instructional choices? How does your lesson address issues of equity, culturally responsive teaching, and offer a global perspective? How does this lesson meet multiple learning styles?

Speak back to anything that took place in class today or in previous social studies classes that you want to re-visit or simply comment on. Please provide adequate detail to initiate discussion.

- October 31, 2013: Respond to one or both questions:

  Today we talked about controversial issues regarding religion and other topics. Address any additional ideas or concerns.

  Speak back to anything that took place in class today or in previous social studies classes that you want to re-visit or simply comment on. Please provide adequate detail to initiate discussion.

Each participant posted an initial response to question(s) and then responded to any two additional people. As the semester progressed, and based on participant feedback, we decided as a classroom community to change the protocol of the final three discussions. In the October 3rd discussion, participants posted their initial response and then responded to at least two people who responded to them. In the October 24th discussion, after their initial discussion post, the participants maintained an ongoing threaded discussion rather than initiating a new response to the initial post. In the final discussion post, participants chose to respond to any post or response to their initial posts. At the end of each
discussion, I printed transcripts of the dialogue for immediate data analysis in order to inform next steps in the data collection process.

**Interviews.** An important aspect of dialogue for ethnographic research is the use of interviews to give space to the participants to share their stories. According to Denzin and Lincoln (1994), “interviewing is one of the most common and powerful ways we use to try and understand our fellow human beings” (p. 361). Interviews are especially important for this study as feelings and emotional reactions are not always observable. Following Patton’s (1990) suggested guidelines for open-ended interviews, interviews for this study sought to elicit responses that focused on how participants think about their experience, behaviors, and feelings; how participants react to their experiences; and what participants know about their world and how they perceive that world.

I conducted semi-structured interviews, consisting of open-ended questions to begin the discussion and provide general, consistent structure across all interviews. Beyond these opening questions, I permitted the participants to guide the interview to share their personal experiences, thoughts, and feelings on the process and topic. The following represents themes discussed at each interview:

- Interview one took place July 9 – July 16, 2013 and lasted between 35 -55 minutes each. The interview focused on 1) foundational definitions of spirituality, open-mindedness, empathy, and interconnectedness; 2) initial understandings of spirituality, global education, and habits of the mind and

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3 A list of interview questions can be found in Appendix C.
heart; 3) connection between habits of the mind and spirituality; 4) and initial reactions to the topic of the study.

- Interview two took place October 8 – October 21, 2013 and lasted between 35 – 55 minutes each. Using inductive methods based on analysis of previously collected data, interview questions were generated to be responsive to the experience of the participants. Topics for interview two included 1) significant experiences in the social studies methods class, 2) revisiting of definitions mentioned above, 3) confronting stereotypes, 4) connection of habits of mind and heart to critical pedagogy, 5) compassion, 6) listening, 7) dialogue, 8) classroom community, and 9) contemplative practices.

- Interview three (the final interview) took place November 25 – December 13, 2013 and lasted between 35 to 50 minutes each. Using inductive methods to build upon data analysis to that point the themes for interview three included 1) spiritual pedagogy, 2) habits of mind, 3) contemplative practice, 4) global education, 5) spirituality in education.

Interviews were intentionally kept short and concise to be respectful of the participants’ busy schedules and course workload. I conducted and recorded 30 interviews, listened to each multiple times, reflected upon each immediately after conducting the interview, and transcribed each interview shortly after completion. Participants received transcripts via email throughout the interview process and each had the opportunity to respond with any changes or additions. Data collection concluded with the final interview on December 13,
2013. While data analysis occurred throughout the process, following the conclusion of data collection, I analyzed the data as a whole.

**Data Analysis**

When examining data, it was important for me to understand that the story being told in the data represented one of many stories of each participant (Creswell, 1998; Hatch, 2002). I analyzed data sources in a sequential manner, read and re-read data sets, coded with descriptive codes, analyzed the data for emerging themes and patterns, and reflected upon the data to ensure the greatest accuracy (Hatch, 2002). This process allowed me to consider what I read and saw in the data and permitted me to consider what questions remained. This also allowed participants’ experiences to emerge to inform the direction of the research. For example, after analysis of data collected July – September two themes, “deep listening” and “authentic dialogue,” emerged. As a result, interview two focused on developing definitions of these terms to gather thick descriptions that are a hallmark of qualitative data collection (Lincoln & Guba, 1985).

Analysis of the data at each step served to minimize study and researcher bias, and also involved an inductive method of analysis to instruct next phases in the data collection and analysis process (Hatch, 2002). As the data collection process continued, I coupled the newly collected data with already existing data to continue the process of preliminary data analysis. During this aspect of the analysis process, I looked for relationships and contradictions in the newly collected data in order to expand upon initial interpretations and refine my understanding. The inclusion of reflective writing, interviews, and classroom artifacts were important to this research as ethnographic
studies rely on multiple data sources to assist in crosschecking findings for accuracy (Goetz & LeCompte, 1984).

After completing data collection and individual analysis, I collapsed the data across data sources. I utilized open coding through the analysis process which Strauss and Corbin (1998) describe as, "The process of breaking down, examining, comparing, conceptualizing, and categorizing data" (p. 61). A total of 97 codes emerged during the open coding process and through analysis these codes became categories that represented overarching themes as teacher candidates discussed spirituality, habits of mind, and habits of heart. I adapted analysis steps suggested by Hatch (2002) for inductive data analysis: 1) reread and identify codes for all data; 2) organized initial codes into categories of tentative findings; 3) reread all data, refining emergent categories and kept record of where relationships were found in themes; 4) continued analysis within the identified categories, ensuring that data supported the categories; 5) drew connections between categories to create new categories and 6) drew connections between categories to show interrelationships. Multiple rounds of coding permitted me to find connections between and amongst the initial categories and collapse these themes into new categories.

Ninety-seven initial codes emerged into ten overarching and interrelated categories, all of which contained subcategories. For example, spirituality contained subcategories based on how participants discussed their definition of spirituality, the role of spirituality in public education, and the role of spirituality in their personal and professional lives. Further data analysis led to the combination of these categories to
reflect participant discussion as interconnected, as well as to capture the complexity of their descriptions.

Validity

To increase internal validity, the following strategies were utilized: (1) triangulation; (2) member checks; (3) peer debriefing; and (4) examining researchers’ biases. An explanation of how this study incorporated these recommended strategies is discussed in subsequent sections.

Triangulation. Triangulation refers to the use of multiple measures during data collection and analysis to confirm that findings are an accurate reflection of the data to increase the validity of findings (Hatch, 2002). The use of triangulation requires the researcher to collect multiple data sets and look for possible contradictions and relationships amongst the data collected. Triangulation assists the researcher in critically examining initial conclusions by adding depth and clarity over the entire course of the study (Goetz & LeCompte, 1984). By examining participant’s coursework, personal reflections, group discussion, and multiple individual interviews, I gathered both the individual and classroom community perspectives of participants using a variety of sources to validate emerging findings. Additionally, I examined shifting perspectives as I analyzed data over a period of time. Consistent with critical ethnography, triangulation relies on the researcher’s “holistic understanding of the situation to construct plausible explanations about the phenomena being studied” (Merriam, 1998, p. 169). Collecting data utilizing multiple methods allowed for this holistic understanding, as well as promote validity of the study.
**Trustworthiness and Member checks.** Member checks on interview transcriptions provide an additional way to enhance the quality and authenticity of the data analysis. Lincoln and Guba (1985) refer to member checks as “the backbone of satisfying the truth-value criterion” (p. 110). Member checks permitted participants to review their contributions to the study, giving them an opportunity to review their three interview transcripts to ensure authenticity in this particular data set. Returning to the participants is an essential aspect of both critical research paradigms to seek participants’ reactions and feedback (Creswell, 1994; Lather, 1986; Lincoln & Guba, 1985). Transcription of each interview occurred promptly after completion and each transcript sent to the participants via email. This provided participants an opportunity to edit transcriptions of interviews, fill in any missing information, and make additional comments or reflections.

In November 2013, I shared categories that emerged from the data collection and analysis up to that point with participants. In January 2014, I shared the five categories that emerged from data analysis and sought feedback from each participant. I received a few comments with each member check regarding further thoughts on the topics discussed, showing the impact of the study on participants’ ongoing reflection, which were then included in the data analysis.

**Peer debriefing.** Lincoln and Guba (1985) define peer debriefing as a "process of exposing oneself to a disinterested peer in a manner paralleling an analytic session and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind" (p. 308). Peer debriefing can help keep the researcher
stay “honest” as the peer serves to question and examine potential biases, helping the researcher become aware of their own values and if those values may be impacting research findings. Since the peer is someone who is not invested in the findings and outcomes of the study, yet has adequate experience with research, they can also help provide an outsider’s perspective and be a “sounding board” to help provide clarification.

I worked with a Social Studies and Global Education Doctoral Candidate working on his own qualitative dissertation research. We met a minimum of twice a month for two hours each time to discuss data collection, data analysis, and presentation of findings from July 2013 – April 2014. Notes were taken regarding feedback at each meeting. Peer debriefing, in conjunction with other methods, contributed to the validity of qualitative research by confirming that data analysis was honest and reflective of the data itself.

**Using reflexivity to examine researcher bias.** According to Merriam (1998), examining researcher bias includes clarifying the researcher’s assumptions and worldview prior to beginning data collection and throughout the research process. Maintaining a journal while conducting the study to expose potential biases helped me become more aware of my assumptions and examine my worldview. I wrote in the journal prior to beginning the study, after each interview, during the planning of class sessions, after class sessions, after reading both in class and online discussions, and throughout the data analysis process. Additionally, the researcher journal allowed me to reflect upon my experiences and what I learned throughout the study.

Feminist ethnographers call upon reflexivity as a way to address methodological concerns of power (Ali, 2006). According to Ali (2006), reflexivity is critical reflection
that focuses on four main areas: “an attempt to identify power and power relations, a theoretical take on power in research, making ethical judgments, and accountability for knowledge produced” (p. 476). Reflexivity is not only reflection upon one’s identity, but also on how issues of power influence the research and work with participants. Moving beyond self-reflection and recognizing the complexity of multiple identities, critical reflexivity challenged me to examine any assumptions or beliefs that could potentially influence the study and analysis process. Reflexivity in this manner served as a way to understand the consequences of my multiple roles of researcher and instructor and my identity in this study (Groves, 2003; Lincoln, 1995). This type of reflexivity served as an important part of the ongoing research process that permitted me the opportunity to address issues of ethics and power (Ali, 2006).

Early in the study, one participant met with me to further discuss her upbringing. In tears, she expressed concern that I might see her as prejudiced. As we discussed her experiences, it became clear that she worried about being judged by the other members of the cohort and me. We talked at length about her family background and, primarily, her father’s view on race and poverty. After this meeting I wrote the following in my field notes, “This does call on me to create space for her views - so that I practice what I preach. I want her to participate fully in the class as I think her perspective will bring something to the study” (Field notes, June 17, 2013). The interaction with this student played an important role in how I organized the course and presented information, which is discussed further in upcoming chapters. In the following section, the dual role of
researcher and instructor is discussed in relation to addressing such issues and speaking for others.

**Ethical Considerations and Limitations**

Being simultaneously an insider and outsider permitted me to examine aspects of my own culture - white, middle-class teacher candidates, as well as study those different from myself - predominantly Christian and heterosexual teacher candidates. Although not considered to be a larger category of cultural difference, geographically the teacher candidates come primarily from small, rural towns or from suburban areas in a Midwestern state. The cultural differences of this region and my upbringing in a Northeastern city are significant in how they influence thinking about difference and identity. The notion that research can be objective is contradictory to the conceptual frameworks and research methodology where I situate my work. Neito (2010) states that divorcing our work from our background leaves us with an incomplete understanding of the work itself, leaving us with less than honest research. Taking into account my personal experiences, my culture, my identity, and my motivation to do this work played an essential part in my role as a researcher.

As both the researcher and instructor, I took on the role of participant-observer. In this role, I maintained detailed field notes, conducted interviews based on open-ended questions, and analyzed documents collected from course assignments. I took an active role in generating discussion and encouraging critical-thinking on the part of participants – encouraging them to go beyond their comfort zone of thought. As the dual roles of researcher/instructor and participant/student evolved throughout the research process, I
developed questions for discussion that were responsive to participant/student needs and wishes, planned and made instructional choices intentionally, and permitted interview questions to evolve from the data being collected, all of which assisted in addressing issues of power and the potentially problematic approach of speaking for others.

**Power**

Foucault (1971) cautions against research in which the researcher sees him or herself as “the Great Liberator.” I grounded the research in respect for participants lived experiences; taking into account my different life experiences from the majority of the participants. Research in critical ethnography is designed so the researcher works against emancipation that merely advances the researchers agenda. I remained mindful of my dual role as researcher and instructor as I planned and made instructional choices. During the first class session, participants created a list of methods and instructional strategies they felt comfortable using in their own teaching and those they wanted to see modeled for them. This list of what they wanted to learn more about included such items as the use of technology, incorporating higher-level thinking, creating classroom dialogue, teaching vocabulary (in a non-boring way), finding and using resources, teaching current events to younger middle level grades, and setting up projects. All of these strategies were intentionally incorporated into class sessions and were planned to align with the goals of critical global education and also taught from a lens of spiritual pedagogy.

Dillard (2006) notes that spirituality is a “conscious choice” toward engagement with others and signifies the importance of our interactions with others (p. 41). Co-construction asks researchers to honor the knowledge and wisdom of participants. In this
study, this co-construction occurred regularly to avoid placing myself in the role of data collector with the tone of being the keeper and disseminator of knowledge. Having students create this list and being intentional about including their choices opened space to create a course in the best interest of the students and not the best interest of the research project.

Freire (1970) emphasizes that it is with love that we attempt to identify the obstacles to authentic relationships and understanding. While I was intentional in my choices around co-creation, it cannot be ignored that, as the instructor, I represented power to the teacher candidates involved in the study. Spiritual pedagogy helped address issues of hierarchy between the researcher and participant and address issues of power between the instructor and student as it examined who is the holder of knowledge.

One participant stated, “while Tami is still ‘in charge’ we have power in a way that I did not have in my own schooling.” This indicates a certain level of success in the co-construction of the course. When students looked to me for definitions of concepts such as spirituality, open-mindedness, and empathy I turned the question back to them, asking them to respond based on what they thought. When introducing the study and obtaining consent forms, one student asked me what spirituality meant and I declined to answer stating that I wanted to learn from them about their thoughts on the topic. During interview three, I asked one student what he now felt interconnectedness meant and he asked me if my definition had changed. I stated that I wanted to know more about what he thought, to which he responded, “I knew you were going to say that.” Participants echoed this sentiment throughout the study and served as an indication that I focused
more on what they thought and made intentional choices about what I did and did not share with the participants.

**Speaking for Others**

Critical ethnography calls for research to be collaborative and dialogic. The collaborative nature of critical ethnography helps to alter some of the power issues inherent in ethnographic research. Power dynamics in the classroom setting are examined through dialogue and reflection; both of which were important aspects of this research (Green & Stinson, 1999). The classroom where this research took place became a space where all involved take part in a “dialogic collaborative effort where everyone is engaged in a learning process” (Groves, 2003, p. 106). This learning process helped me avoid speaking for the “other” by allowing participants to speak for themselves (Alcoff, 1991; Groves, 2003).

As part of the online discussion, I permitted questions to evolve based on the class session that had taken place; posting the questions later that evening. Being responsive to what had taken place in class permitted participant voices to create our next steps in discussion. I included an open ended question in the first discussion post that encouraged the participants to speak back to anything that had taken place in class or had not been discussed that they would like to discuss. Participants responded to this question more than any other and requested that it remain as a consistent question for all further discussion posts. As previously described, participants requested the format of the online discussion change to allow for more in depth dialogue. I implemented these changes to be responsive to their needs and honor their requests.
Allowing interview questions to evolve from the data I previously collected addressed power dynamics that can lead researchers to dictate the research and data collection, rather than allowing the participants to guide the research process. Semi-structured interviews allowed for discussion of important themes, yet were flexible enough for participants to contribute what they deemed most important and also allowed me to respond to the emerging thoughts of the participant on the topic (Merriam, 1991). When developing this research project I had not considered the role of listening with much depth and did not expect for it to play such an important role in this project and its findings. Teacher candidates correlated listening and deep listening with dialogue and authentic dialogue, which is discussed in Chapter Four. Based on these class discussions, questions for interview two included establishing definitions of listening and dialogue – allowing these themes to emerge from the data itself. The third and final interview took place after the students completed the course and after the submission of final grades. This choice allowed students freedom to respond to final questions without concern of influence on their grades.

While aiming to limit the difficulties that come from speaking for “others,” it would be naïve to suggest that I did not influence the research process and its participants, not only through my presence, but also with my words. I cannot disentangle myself from the complexity of representing the voices of the participants in the research. Not only did my position of power, both as researcher and instructor, influence how others represented themselves, but also my perspectives and my belief in my connection with others impacted how I represent their voices throughout this study. “There is no neutral place to
stand free and clear in which my words do not prescriptively affect or mediate the experience of others, nor is there a way to demarcate decisively a boundary between my location and all others” (Alcoff, 1991, p. 108).

While I utilize the frameworks I reviewed in Chapter Two to discuss teaching and learning, there are certainly limitations to my own knowing and being that influenced the study. Each choice I made influenced the direction and outcome of the research itself. I used critical global education and spiritual pedagogy as lenses to “move the center” of social studies content and to discuss the role of teaching in the United States (Merryfield, 2001). I used these lenses to inform teacher candidates about the demographic divide between their largely homogenous representation and the diversity they encountered in their teaching placements. I sought to combat beliefs in a colorblind society and deficit thinking, two beliefs I see consistently represented amongst teacher candidates. While I have my own experiences of oppression, I am limited in my understanding of the experiences of colonization and racism and am always limited by my white, middle-class privilege. Ellsworth (1989) states, “I have not and can never participate unproblematically in the collective process of self-definition, naming of oppression, and struggles for visibility in the face of marginalization engaged by students whose class, race, gender, and other position I do not share” (p. 309-310).

As a responsible researcher, I held myself accountable for the effect I had on others and them on me. Spivak (1988) reminds us that, as researchers, we should neither ignore our role in speaking for others, nor should we presume that we represent others’ voices authentically. Alcoff (1992) offers researchers three suggestions when seeking to
speak for others that were important in my work and are discussed throughout this chapter: (1) my desire to speak for others must be carefully analyzed and the impulse to teach rather than listen, must be resisted; (2) there must be a critical interrogation of my own cultural biases and these are not to be used as excuses for my own ignorance; and (3) I must be held accountable to the participants in the research study.

**Conclusion**

Critical ethnographic research within spiritual pedagogy is messy, as issues of power, representation, and voice ring throughout the work. Spiritual work and research not only state that education is political, but that it is also capable of creating social transformation (Dillard, 2006). The opportunity to create social transformation played an important role in this research. Giroux (2011) stresses the importance of transforming knowledge, rather than simply consuming it and this is certainly no easy task. “The task becomes to throw ourselves against the stubborn materiality of others, willing to risk loss, relishing the power of others to constrain our will to know, saving us from narcissism…” (Lather, 2004, p. 202).

Issues of voice and hegemony in research were addressed in pursuit of healing rather than mere reconstruction or identification. This work sought to humanize the voice of the participants, honoring them as co-constructors of knowledge and revisiting obstacles to healing to move away from the injurious. A critical ethnographic approach to this research moved beyond recognition of the presence of hegemony, but addressed the oppressor in power as well as the oppressed in a manner seeking healing. The process I refer to throughout this research does not represent an end goal, but rather movement
along a continuum from ethnocentrism to critical thinkers who are also doers - about a process of becoming. For in this space of the unknown and discomfort transformation took place.

Data collected throughout this research helps us understand the following:

1) The role of contemplative practices, emphasizing meditation, to assist teacher candidates in critically examining materials and grappling with complex.
2) The significance of listening and dialogue in the classroom;
3) Spiritual pedagogy as transformative, most specifically to influence open-mindedness, empathy, and interconnectedness;
4) The identification of spiritual pedagogy as connected to social studies education and global education;
5) A shifting understanding in the role of and place for spirituality in education.

I offer these categories to provide an overall picture of the results of this study and recognize that the categories themselves cannot be confined to the specific boundaries placed upon them for writing purposes. Each category has overlapping codes and themes and the categories themselves blend into and intersect with one another. This is reflected in the discussion of these findings in Chapter Four.
Chapter 4: Spiritual pedagogy in teaching and learning

*Your work is not to drag the world kicking and screaming into a new awareness. Your job is to simply do your work sacredly and those with eyes to see and ears to hear will respond.*

~ The Arcturians

On July 4, 2013, I met with ten potential participants to introduce this study and gain their consent to participate. When I first said the word spirituality, I noticed a number of eyebrows raise, with expressions of curiosity. When I inquired if anyone had questions, one student asked for the definition of spirituality. I declined to answer, stating that I wanted to learn their definitions and explained that we would be discussing and experiencing this throughout social studies methods. More eyebrows raised and now a look of skepticism flashed across their faces (Field notes, July 4, 2013). Each of the potential participants signed the consent form and agreed to be part of the study, beginning a journey that would explore the potential of spiritual pedagogy in a teacher education classroom. Over the next six months we would grapple with ideas and concepts, consider new ways of listening and speaking, and challenge each other to move out of comfortable spaces into places of complexity and ambiguity.

This chapter discusses the findings of a six-month qualitative study that involves ten teacher candidates in a social studies methods course at a large Midwestern university. This chapter is organized about the four themes that emerged based on data collection and analysis discussed in previous chapters: 1) the significance of listening and dialogue
in the classroom; 2) spiritual pedagogy as transformative, most specifically in relation to open-mindedness, empathy, and interconnectedness; 3) the identification of spiritual pedagogy as connected to social studies education and global education; and 4) a shifting understanding in the role of and place for spirituality in education.

Through the use of multiple interviews, class sessions from the social studies methods for Middle Childhood Education, in-class reflective writing, and online discussions I argue that teaching a social studies methods course using spiritual pedagogy assists in shifting of habits of mind of global education. I also argue that education that encourages the inner and intellectual work of spiritual pedagogy and develops habits of mind challenges teacher candidates to examine how they view the world and their place in, as well as responsibility to, the larger global society.

I begin this chapter by discussing teacher candidates understanding of spirituality, including their initial reactions to the study and how they defined spirituality. I then discuss the role of contemplative practices in the classroom, most specifically the role of silence and meditation to prepare teacher candidates for learning difficult material, concepts, and ideas. I examine the significance of deep listening and authentic dialogue in the classroom, which teacher candidates differentiate from just listening and talking. Following these sections, I detail the ways in which spiritual pedagogy is transformative and influences open-mindedness, empathy, and interconnectedness. I also present spiritual pedagogy as connected to social studies and global education and how teacher candidates identified how spiritual pedagogy was enacted in the methods class. Finally, I
discuss teacher candidates’ shifting understanding in the role of and place for spirituality in education.

**Understanding Spirituality**

Examining teacher candidates’ reactions to the study and how they defined spirituality places their experiences and understanding of spirituality in context. For teacher educators, it is important to understand teacher candidates’ reactions to the notion of spirituality in education so these may be appropriately addressed. For the teacher candidates, no one definition of spirituality emerged during this study. In this section, I discuss the teacher candidates’ initial reactions to the inclusion of spirituality in public education and teacher candidate definitions of spirituality. How teacher candidates came to view the role of and place for spirituality in the public education classroom is discussed at the end of this chapter.

**Initial Reactions to the Study**

After introducing the study to the teacher candidates, I wanted to find out more about their reactions to a study on spirituality and education. During our first interview in July, teacher candidate responses fell into two main categories: (1) concerns over the separation of church and state and (2) curiosity and desire to find out how this can work in a public education setting.

Multiple teacher candidates raised questions surrounding the separation of church and state, which contributed to their skepticism. Amy, a 22 year-old teacher

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4 Participant demographics can be found in Appendix B.
candidate from a suburb of large Midwestern city in the same state, expressed difficulty seeing the role of spirituality in the public school classroom due to her connection of spirituality and religious practice:

I think it's hard to figure out what exactly it means and how to use it just because it's hard for me to separate religion from spirituality and I can see how in a public school setting that would be a problem. In my high school if the teacher came in and was like, ‘We’re going to be spiritual today,’ and then said, ‘Okay, let’s all pray,’ everybody would be like, ‘What? I don’t want to pray.’ (Interview 1, p. 8)

Phoebe, a 22 year-old teacher candidate from a suburb of another large Midwestern city within the same state, directly refers to the separation of church and state when she stated, “I was kind of like, ‘Separation of church from state. What?’ because like I said I associate it [spirituality] with religion” (Interview 1, p. 5)

A few teacher candidates were curious about how spirituality and education could come together in a public education setting. For Jennifer, Emma, and Pam this was something new and they expressed interest in exploring the possibilities. Jennifer, a 22 year-old teacher candidate from a large Midwestern city within the same state, commented, “I thought it was new. I’ve never really heard of that before. But it’s definitely a good thing to explore” (Interview 1, p. 7). Like Jennifer, Pam, a 23-year-old teacher candidate from an area suburb, expressed curiosity, while simultaneously acknowledging the role of spirituality as foundational to her own life, “I thought it would be – I just wanna know what you find because – for me, I don’t know how I can not talk
about… I feel like that’s such a part of who I am. I think it’s interesting to see what it means to be spiritual when you’re teaching” (Interview 1, p. 10). Whereas many of the teacher candidates, due to their correlation of religion and spirituality, saw the study as a possible violation of the separation of church and state, for Pam, her curiosity stemmed from her own desire to not deny the spiritual aspect of herself while teaching. For Jennifer and Emma the possibility of bringing spirituality into educational settings peaked their curiosity. Both teacher candidates identified themselves as being committed to social justice and it was this desire to create change in the educational system that helped them be open to new possibilities.

As we progressed through the semester, teacher candidates shared an additional reaction to the study. For Phoebe,

I think just the idea of hearing spiritual and not automatically thinking religion or hippie-dippy is tough but basically there's a lot more to it than just those initial … like you hear spiritual and you're like ‘oh, getting into some weird stuff here.’ But no, also when you see it all out like this and it's grounded in thought and theory it makes you feel, ‘Oh, well this does kind of makes sense.’ (Interview 3, p. 3)

These three aspects of the teacher candidate initial reactions to the study are important for teacher educators as they consider including spiritual pedagogy in the classroom. It is important to uncover and address these reactions in order to move teacher candidates from thinking of spirituality as a violation of church and state and as lacking a critical and post-modern theoretical foundation. The initial reaction of curiosity is most hopeful for

5 Ellipses indicate that some transcript has been deliberately omitted.
those seeking to implement spiritual pedagogy in the teacher education classroom, as it indicates the yearning for pedagogies that honor who we are holistically.

**Defining Spirituality**

Aligning with the review of literature on spirituality, teacher candidates defined spirituality in numerous ways and often viewed it from an individual and personal understanding. Similar to establishing one definition for the purposes of this study\(^6\), determining a working definition of spirituality for the teacher candidates as a community proved equally difficult.

While religion was not an aspect of the teacher candidates’ final definition of spirituality, it is important to note that during our first interview in July, many teacher candidates had difficulty separating the two. During our first interview in July, when asked how they defined spirituality, the most prominent response by the teacher candidates was the connection of spirituality and religion. For many of the teacher candidates it was difficult to separate the two due to their lack of exposure to concepts of spirituality and because they could not separate their own religious practice from the role of spirituality in their lives. Amy stated succinctly, “Probably just my religion. I equate

\(^6\) In Chapter Two, spirituality was defined as follows: “Spirituality is recognizing and celebrating that we are all inextricably connected to each other by a power greater than all of us, and that our connection to that power and to one another is grounded in love and compassion. Practicing spirituality brings a sense of perspective, meaning, and purpose to our lives” (Brown, 2010, p. 188).
spirituality with religion just because -- I don’t know. I guess I don’t know the full definition and how they differ so I kind of just mold them together” (Interview 1, p. 3). Like Amy, Phoebe stated, “I guess spirituality to me I automatically think religion” (Interview 1, p. 3).

By the final interview, in December, the definition of spirituality shifted significantly. For Emma, a 22 year-old teacher candidate from a suburb of a mid-sized city north of the university, “Well, I don’t think it’s the same as religion now” (Interview 3, p. 11). The reason for this shift in understanding is discussed in greater detail at the end of this chapter. But by the end of the study, teacher candidates were more apt to agree with Bo’s initial description of the difference between spirituality and religion. For Bo, a 21 year-old teacher candidate from a small, rural town west of the university, “I think religion is easier to pinpoint…a religion I think it is more structured. I think that you are in a religion -- you have rules to follow. I think your spirituality…it is more flexible. I would say spirituality is a larger concept and religion falls within that” (Interview 1, p. 3).

Throughout the study, teacher candidates described spirituality as an internal, personal process that guides how each person lives their day-to-day lives. For Bo, “I think the way you live your life reflects your spirituality -- whether it is positive or negative -- how you present yourself daily. And how you approach certain situations.” Like Bo, Sophie, a 23-year-old teacher candidate from an area suburb, emphasized the importance of an intrinsic force that guides our daily actions, but added that spirituality is a specific lens through which we view the world:

\[7\] Two dashes denote a noticeable pause in speech.
It is just like your attitude towards life…it's more of a -- I don't know-- just an inner guidance. That's what I think. I think it's something that's intrinsic and almost like an intrinsic force that causes you to act a certain way and believe certain things. Yeah. And it's kind of -- it's a lens that helps you see the world differently. (Interview 1, p. 2)

For most teacher candidates, such as Phoebe, the intrinsic force was a connection to a higher power: “I do want to believe that there's something else out there -- because I think otherwise it's just really depressing. Like we're all alone in the universe. It’s kind of something that -- I guess I think of it more as an internal thing” (Interview 1, p. 3). While all of the teacher candidates in this study connected spirituality to a higher power, spirituality did not have to include a faith in a specific God. For example, Elton, a 23 year-old teacher candidate from a suburb of another large Midwestern city in the same state as the university, stated, “I think there is something out there. But I couldn't tell you what” (Interview 1, p. 2). The teacher candidates also emphasized that faith in a higher power was not a requirement for spirituality. According to Amy:

Tami: You say your connection. Your connection to what?

Amy: I guess just the higher power.

Tami: For you that would be God?

Amy: Yeah, mm-hmm. Yeah, I guess so and I think it would be different for all religions. Some people would feel a higher power. Some people may feel just -- I think a lot of times when I think of something other than a higher power, I think
of nature as a way so...I feel like spirituality could more be like being in touch with nature or something like that could be someone's spirituality or a mental state could be their spirituality. (Interview 1, p. 6-7)

When I asked Amy what a spiritual mental state would look like, she explained, “I guess it could be characteristic of people's religion, but being really Zen like -- really one with yourself -- really reflecting on yourself” (Interview 1, p. 4).

Sasha, a 23 year-old teacher candidate from a small, Mennonite community north of the university, summarizes many of the components discussed above. For Sasha the connection represented, “I think it’s like having a faith of something greater. When I think of someone being spiritual, I think of them being very connected to themselves, and the earth, and the universe. Just peaceful” (Interview 1, p. 3). Like Amy and Sasha, Pam identified a spiritual person as one that demonstrates an inner peace and a connection to nature:

Spirituality is your soul and...your connection to everything...just like when I’m quiet and by myself especially out in nature so -- I like -- I love being outdoors and stuff and that’s probably when I feel most connected to God. Because spirituality for me – it’s just like mostly about inner peace. (Interview 1, p. 4-5)

While attempting to establish a specific definition of spirituality that the teacher candidates could agree upon, I returned to Jennifer’s comments regarding spirituality:

Tami: So if you were to define spirituality, how would you define it?

Jennifer: Maybe like a really real or deep connection to the soul and mind...
Tami: Would you say it’s [spirituality] the same for everyone?

Jennifer: *I think it’s different for everyone and that’s the beauty of it* [emphasis added]. (Interview 3, p. 4-5)

To honor Jennifer’s words and to release the struggle of placing a fixed definition on spirituality, the teacher candidates each left this study with our own definition of spirituality, having a shared understanding of general components, but with enough space to create meaning of such an internal process for ourselves.

While the teacher candidates in this study did not agree on any one definition of spirituality, they did note that spirituality contained the certain qualities. Spirituality was an internal and personal process and connected to a power greater than ourselves, but did not have to be for everyone. Spiritual practice brings a greater sense of connectedness to others and nature and a sense of inner peace. It is through this understanding of spirituality that this study is positioned.

The integration of contemplative practices played an important role in the implementation of spiritual pedagogy. While multiple practices were enacted in the methods course, which is discussed in below, meditation became a primary focus for teacher candidates as they discussed contemplative practices in the social studies methods class.

**The Role of Contemplative Practices**

In Chapter Two contemplative practices were defined as assisting in creating the continuous creation of new categories, an openness to new information, and an implicit
awareness of more than one perspective (Barbezat & Bush, 2014; O’Reilly, 1998; Palmer & Zajonc, 2010). Although the language used in the literature varies between contemplative practice and critical global education, there is alignment of skills and dispositions critical global education seeks to develop and what contemplative practices offer: openness to new information/open-mindedness, awareness of more than one perspective/perspective consciousness, context sensitivity, and multiple perspectives (Kahane, 2009; O’Reilly, 1998).

The contemplative practices included in this study were: the intentional creation of classroom space, with meditation to open each class session; in-class reflective journal writing; deep listening and authentic dialogue; the inclusion of the Special Place of Tranquility (SPOT), music, and silence; and connecting with stillness to close each class. The following sections include information about my planning and how I introduced the various contemplative practices in the social studies methods class. Discussion of planning these components is important for framing how spiritual pedagogy is enacted in the classroom, as spiritual pedagogy is intentional, not accidental. These sections are placed in italics to denote that these parts of the chapter represent my voice and perspective and not those of the teacher candidates. Discussion in the upcoming section focuses on the role of contemplative practices, with a focus on meditation, in the social studies methods course and its influence on learning.

**Connecting with Stillness**

A risky aspect of this study was the inclusion of contemplative practices. Teacher candidates viewed these practices as most directly related to spirituality and potentially
the most controversial. Yet, these practices had a significant influence on the teacher candidates’ learning, which is discussed in greater detail later in this chapter. The following entry from my field notes discusses how I introduced contemplative practices in the social studies methods class and my reflections on these practices.

**Introducing contemplative practices.** The overall premise of utilizing contemplative practices – and the larger spiritual pedagogical approach to my teaching – is to speak back to the mechanistic learning framework that has taken over education in the age of standardization. The work of Mary Rose O’Reilley (1998) in “Radical Presence: Teaching as Contemplative Practice” presents, to me, a perfect way to introduce the practices in general. O’Reilley discusses the difficulty in bringing silence into the classroom and emphasizes the importance of explaining what you will be doing, as this work is “redefining the classroom order” (p. 15). Being inspired by her work, I introduced contemplative practices in class as such:

> We have gotten a little more used to each other and the space. Some key pieces are in place so we will begin the slowing process. This is not always seen as useful in education, or in many aspects of American society, but what I know to be true and what research on contemplative practices tells us is that it creates more time and more efficiency and opens space for more learning. We will sometimes take time to get quiet, sometimes take time to become present in the space and with each other, sometimes take time to go back over materials. (Video recording, Class session three, September 5, 2013)
I then introduced what contemplative practices were, a bit of background, and what our contemplative practices would entail: SPOT, meditation, dialogue, listening, in-class writing, and connecting with stillness.

Each class concludes with “connecting with stillness,” a three to five minute period of time to take time to pause and slow down. It took me a while to settle on a name for this time of class, but I finally like this one. I recently read, “We focus on the outside world in education and don’t look much at inwardly focused reflective skills and attentions, but inward focus influences the way we build memories, make meaning, and transfer that learning into new context” (Yang, 2012) and that just fits perfectly. While some may view this time as wasted instructional time, I would argue that this time is a vital aspect of learning. A mind at rest is not an idle mind. It is a mind that integrates information and experiences so students can move forward with greater confidence, less stress, and be better prepared for learning.

Beauty and peace are also an important part of “connecting with stillness” – which sometimes entails images, music, silence, writing, or drawing. Students are focused for 3-5 minutes on the chosen activity for that day and are instructed to not pack up and to remain in silence. It is a time to relax and rejuvenate. In a world where students are constantly on the go, taking time to slow down, reflect, and enjoy beauty and peace, even for five minutes, makes a difference. Sophie summed up the “connecting with stillness” time well when she said, “We see the positive images and positive music. It's just inspiring -- inspirational quotes, reading that sets the tone for the way that you live
After putting the contemplative practices in place, we practiced meditation, writing, listening, dialogue, and connecting with stillness every week for the remainder of the semester. What follows is a discussion of the influence of contemplative practices, specifically meditation, on teacher candidate learning.

**Meditation: Even for Just a Moment**

While all aspects of the contemplative practices impacted teacher candidates positively the one practice discussed most often, as well as most frequently connected to spirituality, was the meditation at the beginning of the class session. *During our fourth class session I introduced the meditation portion of the class as follows:*

*This time will help us become present with one another and will also allow us to reflect on the day’s materials, strategies, and discussion. Silence can help us synthesize our thoughts or assist us in finding or working through answers to questions that linger. Please be patient and thoughtful through this process. I find the silence, and proceeding in this intentional manner, enhances the learning environment and allows us to find deeper and more complex understandings. So, again, be patient – join and enjoy the process. In a world that moves quickly, we are going to start and end class slowly and intentionally.* (Video recording, Class session four, September 12, 2013)
We then watched a video\(^8\) that introduced meditation practice as a way to take a moment to calm and regain focus for the day. The video was chosen for its straightforward and secular introduction to meditation. Also important was that the meditation lasted for only one minute.

After our first meditation teacher candidates completed an online discussion. One of the questions for this discussion was: “Speak back to anything that took place in class today that you want to re-visit or simply comment on.” Multiple teacher candidates discussed the meditation in response to this question. For Thomas, a 23 year-old teacher candidate from a midsized city east of the university,

> The thing I would like to touch on again is the topic of meditation. I really thought that the video Tami showed us calmed me down and got me ready for class. Today we have so many different preoccupations and distractions that prevent us from ever taking a minute to ourselves to relax and reflect, or not even think at all. All we do every day is think and reason, it is nice every once in a while to just let your mind relax and recharge, even if it is only for a moment. (Online discussion, September 13, 2013)

In her response to Thomas, Jennifer stated, “I also enjoyed the meditation we did in class. I think it made a noticeable difference for me…something about unwinding from the day and being able to focus on the task at hand” (Online discussion, September 14, 2012). Multiple teacher candidates agreed with Thomas and Jennifer, stating, “I could not agree more that the meditation video was extremely helpful!” (Pam, Online discussion, 8

\(^8\) One Moment Meditation: http://www.onemomentmeditation.com/
September 16, 2013). It is important to note that one teacher candidate expressed skepticism of the meditation. For Sasha, “I’m skeptical of the meditation, because it didn’t really work for me. Maybe I should work on it more and be more open to it” (Online discussion, September 16, 2013).

Responses from teacher candidates regarding the meditation continued to reflect the two main points found in the online discussion above: (1) meditation as a way to slow down and reflect in a busy and fast moving society and (2) meditation as a way to prepare oneself for learning. For Sophie, when asked about the influence of meditation on her learning in social studies she stated,

I think social studies methods is the one class where I’m able to just devote my entire time to that. The entire class. Yeah -- like I think it just regroups your emotional and spiritual well being for the week. Like, I think I told you I don’t practice any religion, I don’t go to church, but I have gone before, and I kind of like the meditation because it’s like a breath of fresh air, a turning over of a page type of thing…like pressing reset. (Interview 2, p. 12)

Like Sophie, Bo used the meditation to become focused. “The meditation part for me -- If I've had a hectic day, I think it lets me get in the moment and prepare myself for this as... Let's just worry about this for right now. It helps me to be a lot more present. A lot more embodied” (Interview 3, p. 13).

Like Sophie and Bo, Jennifer reflected what had been discussed throughout the semester about the role of meditation in slowing down and getting ready for learning. Jennifer expanded on these responses to include the purpose of getting ready for learning
was to grasp for difficult material: “I think it’s like mentally you can say, ‘Okay. Here we -- this is my time now. We’re not just going to start right away.’ I can reflect or relax before having to think really hard. [Laughs]” (Interview 2, p. 8). Thomas echoed Jennifer’s statement: “Just like I would get ready before class, I would kind of do it as a way to calm down, not really calm down but just get in the right state of mind and kind of clear your mind of everything else before we start jumping in those topics that are sometimes hard to grasp right away” (Interview 2, p. 12).

For both Sophie and Amy, the meditation also helped them become more open-minded and they felt ready to grapple with difficult material. For Sophie, “It just makes us more prepared to engage in those types of conversations just by calming you down and taking your mind off of whatever you’ve been thinking about all day. It takes you to an open mind” (Interview 3, p. 4). Amy summarized the positive influence of meditation for the large majority of teacher candidates in this study when she stated,

I love doing the minute meditation thing, because I come into class, and I’m like so stressed out, a million things on my mind, a million things on my plate, and then I’m just like, ok gotta start class, gotta get started doing this, gotta talk about readings, and then we do our minute meditation. And then I’m like, ooo [breathes out]. Like, you can just let out that sigh of relief. And then it sets you up to really learn in a good way. Not just get through this get through this…you don’t feel like you’re getting through it anymore. You feel like you’re actually learning -- in an open kind of way. (Interview 2, p. 8)
Findings of this study support that contemplative practices serve to assist teacher candidates in being present. This enabled them to become ready to develop knowledge, skills, and dispositions to critically examine materials and grapple with complex topics. Including contemplative practices in social studies methods provided teacher candidates with skills needed to navigate difficult materials and topics in an open-minded and dialogic manner.

For teacher candidates, the positive influence of contemplative practices was not limited to silence and meditation. Through in-class and online dialogue, as well as during interviews, teacher candidates discussed the power of what they called deep listening and authentic dialogue and were clearly able to differentiation these practices from simply listening and talking in class. The following section discusses (1) setting up classroom space for learning through dialogue, (2) the differences between listening and deep listening, (3) the role of deep listening in relation to authentic dialogue, (4) the relationship between deep listening and authentic dialogue and habits of mind, and (5) the role of online dialogue in assisting with deep listening and authentic dialogue.

**Deep Listening, Authentic Dialogue**

Listening and dialogue are an important aspect of contemplative practice. O’Reilly (1998) states that contemplative practices have to do with being present, listening, dialogue, and creating a space for learning and for developing an inner life by being mindful of the present moment. When teacher educators create open classroom spaces, dialogue that includes many viewpoints and discussion of controversial issues and topics are embraced and encouraged. Before discussing how teacher candidates
articulated deep listening and authentic dialogue, it is important to gain a sense of the classroom space that was essential in creating a dialogic classroom.

Creating Space for Deep Listening, Authentic Dialogue

Our contemplative work continues. Together, the teacher candidates and I continue to walk down this amazing path together. I have been reflecting on just how fortunate I am. Each week I get to plan classes – not just full of content – but that also tend to creating a classroom environment, creating community, and co-creating our learning experience. For me, an integral part of spiritual and contemplative pedagogies is classroom space; intentionally creating space that supports learners in their acquisition of knowledge and skill. The first thing was to find out what makes them feel comfortable and at home in any space. It is the beginning of building our community – creating a space that helps them feel safe to explore both contemplative practices and challenging academic work.

Each week we transform the classroom space. When you walk into our classroom, the blinds are open drenching the room in natural light. There are never overhead lights on and music is playing. Coffee is brewing and hot water boiling for tea. Tables and chairs are set up to promote dialogue, most often small group interactions. I set up the

9 This section includes information about my planning, how I set up classroom space, and how I framed class sessions in the social studies methods class. These sections are placed in italics to denote that these parts of the chapter represent my voice and perspective and not those of the teacher candidates.
tables to be close enough to feel like we are sitting in a family room, yet also giving us enough space to work.

We also have the SPOT – Special Place of Tranquility\(^\text{10}\) – at the front of the room. The SPOT is a place where we can leave our burdens – or a representation of them – or leave things we want to celebrate or share. The SPOT is similar to an altar, but I wanted to be sure to use secular language. Teacher candidates share their student work as a way to celebrate what is happening in their field placements. One teacher candidate placed a cough drop there so he could set his coughing aside for our class. Some have left fortunes they received in fortune cookies they felt applied to our work together. Amy shared in the discussion post:

I enjoy having a safe space to place objects that are important to us or are stressors for the duration of the class. I put my planner there because I am constantly making to-do lists and thinking about what I need to get done. By putting my planner up there, I felt like I could focus on the discussion in class, rather than being distracted by seeing my planner right at my seat with me.

(Online class discussion, September 12, 2013)

And, it is true. Her planner does distract her. I see her opening it and closing it often.

Classroom space plays a significant role in our ability to be present to accomplish our work together. We can often find ourselves so busy moving from place to place that we forget about the space we occupy at any given time and the impact that space can have on each other. Dillard (2006) and Palmer (1998) indicate that classroom

\(^{10}\) Special Place of Tranquility: http://www.brightdawn.org/dailydharma/SPOT.htm
spaces should be open, hospitable, balance the individual and the community, encourage dialogue, and give opportunities for reflection. When we create open classroom space where the teacher candidates feel comfortable, we tend to have dialogue that encourages many viewpoints and discussion has more depth. I can always tell we are really accomplishing this when the teacher candidates start disagreeing and I do not really need to lead the discussion. And this is happening. And it’s really adding to our dialogue. (Field notes, October 28, 2013)

Creating a space to support dialogue in the classroom was essential to developing teacher candidate comfort in being able to listen deeply and to have, what they referred to as authentic dialogue. While there are many descriptions of the dialogic classroom in the literature, dialogic classrooms do not follow a step-by-step guide. The role of listening in relation to creating a classroom that supports dialogue, however, is often missing in these discussions of dialogic spaces.

Included in my introduction of contemplative practices were dialogue and listening – simply listed as dialogue and listening. For the teacher candidates, listening and dialogue played an important role in the methods class from the beginning of this study. Yet, in the beginning of October, differences between listening and deep listening and dialogue and authentic dialogue began to emerge. The following sections discuss the emergence of these differences and the function of different types of listening in creating authentic dialogue in the social studies methods class.


**Listening vs. Deep Listening**

At the beginning of the study, teacher candidates discussed the role of listening in relation to habits of mind, most often to open-mindedness. For Amy, “I guess just instead of looking at someone and thinking, ‘You’re wrong,’ listening to that and saying, ‘Why do you believe that? What makes you think that? Make me understand what's in your head,’ instead of being like, ‘No, that's completely off base because it's not what I think’” (Interview 1, p. 5). For Emma, when discussing her lack of open-mindedness, listening continued to take place, “I know I am very closed-minded toward some things. Even though I am open and listen to it. I don't really let it sink it and consider it enough to change my opinions” (Interview 1, p.4). Here we see the Emma discussing different types of listening in relation to habits of mind. She continued, “I am respectful and listen. But, I don't actually really listen and reconsider what I am thinking and believing” (Interview 1, p. 4). Early in the study, listening, as demonstrated by the above comments, took place whether a person demonstrated open-mindedness or not. Over the course of the study the definition of listening expanded and became too nuanced to fit in one category labeled listening.

Emma’s differentiation of listening and “actually really” listening began a line of inquiry into the function of different types of listening that was not an intended aspect of this study. While there was one class session planned around listening as a way to support classroom discussion, listening became a significant theme in the data the emerged from teacher candidate writing and in interviews throughout the semester. Below is a
description of the class session where we focused on listening as a skill for democratic engagement.

**Role of listening.** Clearly dialogue is important to spiritual pedagogy. Dialogue implies listening, yet listening and to practice listening is not readily talked about in the literature. So, how do I teach listening skills in a way that relates to creating a dialogic classroom? I decided on Walter Parker’s (2010) article: “Listening to strangers: Classroom discussion in democratic education” to frame this class session. The premise of the article is that classroom discussions are more than instructional strategies, but the practice of discussion and the skills needed to have discussion are essential for building a democratic society. He also includes the work of Thich Nhat Hanh and his commitment to open-ended and meditative listening. I have never discussed listening specifically in methods before. I’m not sure what I am going to do with this yet, but listening – the role of listening is emerging as a theme for the teacher candidates. Even though I planned this class session, I really just wanted to add it from an Instructor point of view. I did not expect this to show up in the data, but I need to be responsive to that. (Field notes, September 23, 2013)

**Listening for democratic engagement.** While much of session seven had been planned earlier in the semester, the portion of the class regarding listening in the classroom did not get finalized until a couple of days prior to class. I simply could not find an instructional strategy that I thought would fit well. Parker’s (2008) discusses removing the aggression of the listener, the need to respond without hearing what another person is saying. This kept returning to me. Somehow this was to be the basis for
this class. Then, the U.S. government shut down and practicing listening for a democratic society seemed quite timely (Field notes, October 5, 3013).

Session seven was titled: “Listening for Democratic Engagement: Building Classroom Discussion.” As an opening activity teacher candidates spent time reflecting on the Parker article. I instructed them to write about anything they wanted to discuss, share, or any questions they had regarding the practices described in the article. I utilized a variation of the serial testimony instructional strategy. This strategy was adapted using Parker’s (2008) description of reciprocity, humility, and caution. The figure below offers descriptions of these components and was used to frame this portion of our class discussion:
Following this introduction, I described the serial testimony strategy we used to discuss the article.

**Serial testimony.** For this strategy we are going to sit in a circle. As we move forward with this activity, please keep reciprocity, humility, and caution in mind. We are going to do something called a serial testimony, well an adaptation of it anyway. What I want to challenge you to do is – don’t think about what you are going to say or how you are going to respond. If you have a thought that comes to mind, jot it down, but more as a way to get it out of you head. Try not to think about it. This is not a traditional dialogue
in the sense that you respond to what others say. We are just listening. What will happen is, Sophie is going to start us off and then we are going to go around the circle. When the person prior to you is finished speaking, pause to be sure they are finished and then you share. When it is your turn you will only share the comments that you have prepared. After we finish going around the circle, we will then create more of an interactive dialogue based on the themes that emerge. (Video recording, Class session 7, October 3, 2013)

Listening and engagement. Teacher candidates reported that this class session signaled a shift in how they practiced listening. This is evident in their online discussion posts describing their experiences, in interviews, as well as a change in their in-class and online dialogue. Following the serial testimony, teacher candidates responded that this activity challenged them to listen differently. According to Elton, “It was tough for me cause I have a comment for everything regardless if it’s something I know about it or not” (Video recording, Class session 7, October 3, 2013). Sasha echoed Elton’s struggle with listening without commenting:

I like the quote where it talked about the first thing you need to do in a dialogue is not to speak. Then open your mind and remain calm. And I like that because I feel like sometimes I get emotional in my responses which leads me to jump in. So I need to just sit back and put myself in the speaker’s shoes and just listen. (Video recording, Class Session 7, October 3, 2013)

Both Elton and Sasha speak to the importance of privileging the speakers experience and the speaker her/himself as the expert on their experiences. All of which
are key aspects of listening that includes reciprocity, humility, and caution. Listening in this manner is also reflexive and encouraged teacher candidates to practice listening as contemplative practice.

**Listening as contemplative practice.** The serial testimony activity challenged teacher candidates to consider new ways of listening and also led to connection of listening as contemplative practice, enabling them to become more present in the dialogue. For Emma it was difficult to focus on listening and stay present: “During the listening activity, I was so focused on trying to listen to others talk that I keep telling myself to listen which causes me to fail to retain what my classmates were saying. I am struggling with how we can help our students stay focused in the moment” (Online discussion, October 3, 2013). Sophie suggests adding more silence to help students stay engaged in the listening process. In responding to Emma’s discussion post, Sophie stated, “I think it would help if we had more wait time in between people talking to process or think about what the person just said. I would start to write notes, but had to stop before because Jennifer started talking and I thought, ‘Wait, I should be focusing on what she is saying’” (Online discussion, October 3, 2013).

Emma’s connection to listening and staying present was echoed by other teacher candidates and is stated most clearly by Bo at the end of the following online discussion exchange. Sophie, in her initial post to the online dialogue re-visited the idea of listening deeply that she experienced in class. For Sophie, the difficulty came from not receiving immediate feedback to comments made:
Sophie: I would like to re-visit the idea of what I think is “deep” listening that we did in class today…Did you find it hard to speak today without getting much of a response back? I think this goes to show that people need constant affirmation that what they are saying is valid or supported.

Sasha: I found it kind of difficult to talk without immediate feedback. It felt weird to talk and not know if the listeners understood what I was saying, agreed with it, or had a comment about it. On the flip side, I also found it difficult to stay silent when others were talking. I am always quick to give an opinion…I think this exercise was a good way for me to see that I can hear so much more if I am silent [emphasis added]. This includes shutting off my need to prepare a response allowing me to listening more thoroughly.

Bo: I am the type of person that looks for constant affirmation. When someone is not shaking their head or agreeing verbally, I find it hard to move forward because I want to know what others think. However, I think the activity we did does provide the opportunity for everyone to just listen. Far too often our minds are scattered and not focused on the person who is speaking to us. This activity was like a moment of stillness [emphasis added] because it allows you to forget what is on your mind and only focus on what your classmates are saying and what is happening right in front of you. (Online discussion, October 3, 2013)

Teacher candidates struggled with not receiving feedback and raised important questions about the role of feedback and affirmation in creating a dialogue, which was not clearly
answered throughout the semester and deserves further exploration. The activity, however, did expand teacher candidate notions of listening in relation to silence and contemplative practices, emphasizing the importance of being present when listening to others. Listening as contemplative practice served an important role in assisting teacher educators in developing the listening skills needed to privilege others’ experience, which will aide them in becoming critical global educators.

**Deep listening defined.** The differentiation of listening and deep listening that took place began after session seven in the beginning of October. I was interested in following up with Sophie regarding her comment about deep listening in our next interview. For Sophie, deep listening meant the inclusion of empathy and open-mindedness to be able to listen without merely thinking of how to respond. When asked what she meant by deep listening in her online discussion post, Sophie stated,

I think probably taking in people’s words and I think a lot of deep listening is empathy. Understanding how someone feels about a certain situation. Being able to gauge their emotions and attitudes towards whatever they’re talking about. And I think open-minded because if you’re not, you’re listening to what the other person is saying and you have like your rebuttals coming full force as they’re talking. (Interview 2, p. 10)

Amy echoed Sophie’s emphasis on deep listening entailing “being able to being able to hear what someone is saying without thinking of what you’re going to say” (Amy, Interview 2, p. 5). Amy continued, “I think that activity that we did in methods [serial testimony]…made a big difference because I have a problem with really listening. I can
listen to people, but I just want to respond. So I think deep listening is just closing down your own thoughts and hearing what someone else has to say” (p. 5).

According to Thomas, “Deep listening is more than hearing. You can be hearing things and not be listening. Deep listening is more comprehending I think and knowing what has been said and being able to do something with it” (Interview 2, p. 6). Teacher candidates identified habits of mind as essential to deep listening that would allow the listener to remain humble and focus on privileging the speaker, rather than preparing their response to deny the speaker’s experience or knowledge. Deep listening asked that the teacher candidates “pause and fully acknowledge that someone has something important to say and to think about it before you respond and to show that you value it” (Jennifer, Interview 2, p. 3).

Deep listening was described as a slower and more thoughtful interaction that was focused and also difficult. Deep listening allowed teacher candidates to honor another person’s perspective and really hear it and consider it. As teacher candidates learn to privilege the speaker as an expert, it has implications for the role of deep listening in critical global education. Critical global education encourages the practice of articulating worldviews through subaltern knowledge, as well as including global perspectives that honor cultural practices and knowledges of people around the world. Listening with reciprocity, humility, and caution, as explained by teacher candidates above, avoids placing the listener or the future teacher in a role of cultural superiority.

Deep listening also created a space where teacher candidates were better able to disagree with one another to create what they described as authentic dialogue. The
following section discusses the role of deep listening in creating authentic dialogue in the social studies methods class, as well as the role of habits of mind in relation to authentic dialogue.

**Authentic Dialogue**

Teacher candidates described authentic dialogue as a dialogue in which deep listening has taken place in order to challenge each other’s views and bring in multiple perspectives. When asking Sophie about authentic dialogue and what made it different from dialogue she stated, “Simply put, dialogue is just two people talking, and they don’t necessarily have to be listening to each other. You could say something and I could come with something back… Authentic dialogue you have to listen to respond, and, like I said earlier, you have to be empathizing with them” (Interview 2, p. 5). When asked to describe what an authentic dialogue would look like, Bo explained, “It’s hard in today's society with your phones, your laptops, your tablets, all that jazz. It's so hard to just sit down and have a conversation with somebody. It really is, but I think deep listening -- sitting there, letting the person get out what they want to say first and then you can respond with authenticity” (Interview 2, p. 7).

The connection between deep listening and authentic dialogue was echoed by Elton, who also returned to Thomas’ emphasis on understanding as an aspect of deep listening: “I would say when you’re listening…not just taking it in one ear and out the other. So I guess relating to it and understanding what’s actually being said, comprehending it. Then bringing in another perspective when you exchange ideas. Like multiple perspectives you could say” (Interview 2, p. 6). Like Elton, Emma emphasized
the importance of multiple perspectives as an aspect of authentic dialogue. “In order for it to be an actual authentic dialogue you have to be willing to listen and you have to actually want to hear the new information or perspectives. If you are closed off and you don't want to hear that information you're not going to have a real dialogue with them” (Emma, Interview 2, p. 10).

The central role multiple perspectives for creating authentic dialogue is important for teacher educators who seek to develop critical global educators. In order for teacher candidates to experience authentic dialogue in the classroom space, multiple perspectives must be intentionally included. In order to include multiple perspectives and to practice both deep listening and authentic dialogue, open-mindedness must be present.

**Deep Listening, Authentic Dialogue, Habits of Mind**

Earlier in this section Sophie discussed the connection of deep listening and open-mindedness and empathy. Deep listening was identified as setting aside the need to respond in order to understand and privilege what the speaker is saying. For Phoebe, like Sophie, open-mindedness was an essential aspect of deep listening. “If you’re listening deeply I think you’re being open-minded because you’re accepting what the other person has to say and you’re not just trying to shove your own opinion in there. If you’re really listening, you might even…there’s potential for change in your own opinions” (Interview 2, p. 10). Phoebe continued to say that without open-mindedness deep listening does not take place. A person may be listening, but there would be a response such as, “No, no, sorry, I’m just going to tell you that…” (Phoebe, Interview, 2, p. 11). Teacher candidates discussed the connection of deep listening and open-mindedness as being significant to
critical global education. In order for a person to be willing to critically examine their beliefs and values and be open to examining issues of power and injustice, they must be open-minded. This connection between open-mindedness and being critical is discussed at greater length in subsequent sections in this chapter.

Habits of mind play an equally important role in authentic dialogue. With habits of mind, especially open-mindedness, dialogue may take place but will be limited and does not welcome in various perspectives in the conversation. According to Thomas,

I mean, well, you can’t have authentic dialogue without it [habits of mind]. I think if you have those habits in mind, your dialogue is going to be a lot more beneficial. I mean, if you're having a dialogue or a conversation with someone and you're not taking into account their perspective, it going to be a very one sided highway. Then the other way around, when they're talking to me, I have to understand what they're saying. Understand it. To be open to something different than what I just told them. (Interview 2, p. 7)

Like Thomas, Jennifer stated that in order to have authentic dialogue take place, open-mindedness must be a part of both listening and talking: “It would take open-mindedness, like an understanding, to be able to keep sharing and go back and forth to have the discussion. Without it, the other person doesn’t want to hear much more of what you have to say and while two people are talking, no dialogue is happening” (Interview 2, p. 2).

Teacher candidates emphasized the importance of open-mindedness in order to have authentic dialogue. An outcome of such dialogue was that it created a greater sense
of interconnectedness. For Thomas, “I mean, at the root of it, all of our comments and everything is connected. I mean, we might have completely different responses but we are still interconnected” (Interview 2, p. 10). Like Thomas, Amy stated,

I feel like every conversation we have with each other makes us more intertwined. And I feel like even once we all go our separate ways, we’re all going to take pieces of each other. And ideas that each of us came up with, which is really cool. And I think, I guess that’s a way I could describe interconnectedness. Like every person that you meet, and every conversation that you have, whether it be in person, in class, outside of class, online, it’s making you more connected with that person. And you’re becoming this more complex individual that once you separate from that person, you’re still gonna have a piece of them with you. (Interview 3, p. 6)

Teacher candidates reported that this sense of interconnectedness, as well as the knowledge that deep listening had taken place, created an atmosphere where they felt comfortable disagreeing with one another and pushing each other to expand their thinking.

**Authentic dialogue and pushing the boundaries.** Practicing deep listening, recognizing the role of open-mindedness, and including multiple perspectives within the social studies methods class played an important role in developing teacher candidates’ ability to have authentic dialogue and to challenge each others’ thinking. For Elton, “We’ve all got the understanding now that everyone is open-minded which really helps so when there are differing viewpoints people understand that and realize that that’s okay. I think everyone’s good at pushing the boundaries. And everyone knows that it’s not out
of malice or whatever” (Interview 2, p. 6-7). Thomas provides an example from the online dialogue to demonstrate Elton’s statement: “I always go through and read everyone’s post first just to see their point of view. Nine times out of ten, I see something that I would have never thought of. That makes me think about it from a different way, from a different perspective” (Interview 2, p. 10).

Teacher candidates were required to respond to two peers in the online discussion. Yet, the majority stated they read through all the discussion posts. For Emma, “I actually go through and I read what everybody posted about and see what they would like to expand on. And I think it's very interesting to see what topic we started to talk about in class and what they were actually intrigued by” (Interview 2, p 10). This additional online interaction assisted in building comfort amongst the teacher candidates. Amy connects this increased comfort level as contributing to teacher candidates’ ability to have authentic dialogue in class. For Amy, “I do think we have a lot of authentic dialogue in class. That’s what I like about it… You’re able to say what’s on your mind and listen to what’s on everyone else’s mind” (Interview 2, p. 5).

This sense of comfort for the teacher candidates encouraged them to work together and push each other to further develop, not only as teachers, but also as thinkers. For Sophie, “In the social studies class we’re all working towards a common…not a common goal like we’re all trying to be teachers or pass edTPA, but like a common goal as in we’re all trying to be working together to become more open-minded and more empathetic and push each other to think about what we believe” (Interview 2, p. 11). This is demonstrated by teacher candidate interactions in class and in the online discussion.
posts. Statements such as Emma’s response to Sophie, “You raised a really good point about the TED talk video that I did not even consider” (Online discussion, September 28, 2013) or Sophie’s response to Thomas, “Your post helped me look at the relationship between empathy and identity in a different way” (Online discussion, September 28, 2013). Both statements demonstrate how teacher candidates enacted deep listening and practiced open-mindedness to listen to multiple perspectives and to expand their own understandings on various topics, which according to teacher candidates are the components of authentic dialogue. It must be acknowledged that since 90% of the teacher candidates involved in this study are White and occupy a place of privilege in American society, their understanding and perception of what “pushes the boundaries” of their current experiences and knowledge has its limitations. What follows is an example of this limitation, but also offers an illustration of the influence a teacher candidate of color, who critically examines the perspectives, offered in discussion, can have on challenging comfortable knowledges.

Online discussion forums served as democratic spaces where teachers could initiate questions and raise issues for discussion by beginning new lines of discussion at any time. In the exchange below Phoebe, Bo, and Jennifer examine the use of what is perceived, by Phoebe and Bo, as controversial material:

Phoebe: I found a poem in the resources today called "So Mexicans are Taking Jobs from Americans" that I really liked because it talked about stereotypes and there was an economic piece as well. However, I did not realistically see how I could use it in my classroom because I have so many Hispanic students… My
question would be, ‘What do I do?’ in the above situations. I would want my students to empathize and discuss, but I am afraid of their initial reactions.

Bo: I can definitely see how this poem would make you nervous to implement in your classroom… Personally, I can see the how this poem could create empathy in your classroom… I'm sure you'll figure out an adequate way to implement this!

Jennifer: As a Hispanic American myself, I don't think it would necessarily be a bad thing for you to bring in the poem for the class work with it. Sometimes the most powerful lessons are the riskiest, but this is a nice case in that it is not provocative enough to get you into trouble. Today I read a Mexican student's prompt where he spoke about how he would improve the economy in his ideal "settlement" so I think the students are very aware of issues like this that might apply even more so if they have ever struggled financially. (Online discussion, October 1, 2013)

This exchange is one of many examples of teacher candidates asking questions, practicing the skills they sought to develop in their students, and offering suggestions that assist in developing teacher practice and challenge thinking. Phoebe wants to utilize the poem with her students to talk about stereotypes, economics, and develop empathy. Bo also acknowledges the poem can develop empathy in students and at the same time practiced empathy by putting himself in Phoebe’s shoes and stating “I can see how this would make you nervous.”
While not a central focus of this study, this exchange highlights the importance of having diversity in the teacher education classroom. Phoebe and Bo, both white teacher candidates, view the poem as controversial and are hesitant to include it in the classroom. Jennifer, on the other hand, does not see the poem as controversial. Jennifer calls on her personal experience as a Hispanic American and suggests that Phoebe expand her understanding of her Hispanic students. After connecting her response with her lived experience, Jennifer pushes Phoebe to take a risk and work to create a powerful lesson. The critical voice that Jennifer offers is essential in presenting multiple perspectives and encouraging white teacher candidates to work outside their comfort zone.

The online dialogue created additional opportunities for teacher candidates to learn about and from each other beyond the class setting and provided opportunities to practice open-mindedness and learn from multiple perspectives. The online dialogue (1) privileged dialogue between peers and encouraged multiple perspectives and critical thinking, (2) provided opportunity for reflection, permitting teacher candidates to enjoy greater freedom in their responses, and (3) allowed teacher candidates to practice deep listening and authentic dialogue.

**Deep Listening, Authentic Dialogue, Online Discussion**

The online discussion area served as a shared space for teacher candidates to co-create and extend dialogue with one another around topics discussed in class. The online discussion forums were asynchronous and provided opportunity for reflection and exposed teacher candidates to new ideas and permitted teacher candidates to practice deep listening and authentic dialogue. This study supports the finding of other studies on
teacher education and the use of online dialogue in that it “can facilitate teacher identity development that is progressive, transformative, and communal” (Domine, 2012, p. 389).

Research on the use of online data collection in educational settings reveals that while instructors encourage greater participant-to-participant interaction in discussion forums, the course instructor and required content were found to often inhibit flexibility and risk-taking on the part of the participants (Paulus, 2009). In response to the literature it was important that I remove myself from the online dialogue as much as possible. In doing so, findings indicate that the online discussion privileged the voice of the teacher candidates in ways that classroom discussion did not. For Elton, “I think, you know, some people are more comfortable with putting their words out on text. Maybe some people wouldn’t necessarily speak their mind out in class cause there isn’t time or they feel pressure. I think that brings up just new perspectives” (Interview 2, p. 10). For Jennifer,

I think in class we might be responding to you or like the professor when we participate in class. We might comment on what someone else says if we agree with it. But we’re not so much answering their questions because you have to keep moving with finishing whatever you’re doing. But online you could say more because you have more time and you [Instructor] are not really participating in that. (Interview 2, p. 8)

The idea of having more time to respond was echoed by Sophie and was an example of deep listening, “The online dialogue helps us with deep listening because even if you’re reading something somebody wrote and you already have these thoughts going into your
head…You don’t have the chance, like in class, to immediately say, ‘Wait let me stop you.’ Not that we have heated arguments in class, but…(Interview 2, p. 10).

In a study utilizing online discussion forums with IB teachers and global citizenship, asynchronous forums provided opportunity for reflection and dialogue, permitting participants to enjoy greater freedom in their responses, allowing for more thoughtful and detailed responses (Harshman & Augustine, 2013). The online discussion in this study supports that finding. The online discussion forums served as a shared space for teacher candidates to co-create and extend dialogue with one another surrounding topics of their choosing. For Amy, “You have the time to collect your thoughts. So it’s coming out a lot clearer…like everything you want to say gets written down kind of. Rather than just saying it in class and maybe getting interrupted or the topic changes” (Interview 2, p. 10). Like Sophie and Amy, Bo emphasized online dialogue forcing the reader to slow down, but also to respond with greater depth:

When you're writing online I think you're almost hiding behind...you feel safer, you really do and I don't know why. I have no problem talking in class, but I think just letting someone get their whole thought out and reading their couple paragraphs they wrote, getting time to think about that and regurgitate what they're saying and then you're thinking of something to say back. Even then, you don’t have to respond right away. We have time between when we first post and when we have to respond. (Interview 3, p. 8)

Pam expressed the role of online dialogue in responding versus reacting, permitting more careful thought in her responses: “It is good because, especially if it's a heated discussion,
you have more time to settle and think about what you're talking about. There's more time for reflection, I think” (Interview 2, p. 12). Like Pam, Amy stated, “I feel like the online dialogue gives you the chance to really elaborate on an idea that was really important to you in class that we might not have had enough time to go into. You can really dive in and talk deeper about that topic with others” (Interview 2, p. 7). Online dialogue permitted students to practice authentic dialogue, permitting teacher candidates be more reflective and enjoy greater freedom in their responses, allowing for more thoughtful and detailed responses.

Deep listening privileged the knowledge and experiences of the speaker. Teacher candidates identified deep listening, and the inclusion of multiple perspectives, as foundational to creating authentic dialogue. The role of deep listening and authentic dialogue as contemplative practices encouraged teacher candidates to slow down and respond more thoughtfully in-class and, most significantly, online. Online discussion also assisted in creating a level of comfort and trust amongst the teacher candidates. Online discussion, coupled with deep listening and authentic dialogue, creating an atmosphere that encouraged teacher candidates to disagree with one another and push each other to think more deeply about complex topics and explore tough questions. Teacher candidates in this study received extensive practice with dialogic class discussion about controversial issues, while also acquiring the skills to examine content through multiple perspectives.

Deep listening and authentic dialogue are important when enacting spiritual pedagogy in order to create transformative classroom spaces. The following section
discusses the role of spiritual pedagogy as transformative in relation to habits of mind, specifically open-mindedness, empathy, and interconnectedness. Within each section there is discussion of teacher candidates’ initial understanding of the habits of mind, how these understandings shifted throughout the course of the study, and what teacher candidates identified as the transformative experiences that assisted in their shifting understandings. When applicable a sub-section includes information about my planning and details class sessions that teacher candidates’ identified as providing transformative experiences. These descriptions are placed in italics to denote that these parts of the chapter represent my voice and perspective and not those of the teacher candidates.

**Spiritual Pedagogy as Transformative**

Spiritual pedagogy, at its core, is transformative. According to Taylor (2006), and also reflected in this study, “Transformative learning creates a more expansive understanding of the world regarding how one sees and experiences both others and one’s self and is grounded in one’s entire being. Such learning increases one’s ability to make a difference in the world and leads to a greater sense of purpose and meaning” (p. 37). Or as Pam described, “spiritual pedagogy has the potential to transform lives - like change the way people interact and think about things” (Video recording, Class session 13, November 14, 2013). The following section discusses how enacting spiritual pedagogy in a social studies methods courses led to a shift in understanding regarding open-mindedness, empathy, and interconnectedness. This includes developing new definitions and gaining new experiences in relation to each of the habits of mind, as well as
discussing transformative learning experiences that took place in the social studies methods class.

**Habits of Mind**

As reviewed in previous chapters, habits of mind are foundational to global education and encompass open-mindedness and empathy, and recognition of interconnectedness. When I first asked the teacher candidates in this study how they defined habits of mind, they defined habits of mind as our initial automatic response, occurring naturally and without much thought. Habits of mind are “what has been instilled in you” (Elton, Interview 1, p. 4). Expanding on this definition, Sophie stated, “I think habits of the mind would just be like what your mind repetitively does because it’s the norm you've done in your whole life” (Interview 1, p. 8). All teacher candidates agreed that habits of mind included what is instilled in each person by past experiences, especially by family, and that it directly shaped their worldview.

During the first interview in July, prior to beginning the social studies methods class, teacher candidates discussed the main influences of habits of mind and how this impacted worldviews. Based on data analysis, all candidates agreed that family influenced their habits of mind and the development of their worldview most significantly. Sophie, whose family has both Catholic and Jewish religious backgrounds, considered this a key influence in the development of her worldview: “I think a lot of people aren't open towards like Judaism and different beliefs. So, being like -- growing up in a family that's very accepting of that has kind of helped me see other people's beliefs in a more open-minded way” (Interview 1, p. 3). Sophie continued by recognizing
that it was not just her parent’s influence, but connected to her ancestry: “Just through your parents and what they -- it kind of goes back further and further and further because like, what have they seen? What did they -- what have they seen about the world and how did they show that to you?” (Interview 1, p. 4).

Pam candidly described her family as the main influence in the development of her worldview. Like Sophie, Pam acknowledged that her family influence extended beyond her parents: “Because I was raised in a family that is very prejudice -- and my dad's family is from the Deep South and, not that all people from the Deep South are prejudice, but... And I didn't even realize how prejudice my family was because you defend your family” (Interview 1, p. 8). Pam continued, “Until I -- basically in college and then I was like, wait, there are like other views on these things?” (Interview 1, p. 9).

All the teacher candidates in this study echoed Pam’s remarks about entering college as the time in life where they were introduced to differing viewpoints.

Amy described her upbringing as being very clear on what was right and wrong. “I think that my family, my parents, not that they wanted to -- they are more close-minded about like this is the right way to do stuff. This is religion. This is the right way. This is how you do it. There’s right versus wrong and you need to follow the rules” (Interview 1, p. 16). Amy explained that entering college allowed her to experience diversity and these experiences began to open her mind to question the strict nature of right and wrong that influenced her upbringing. As supported by numerous research studies (Davis et al., 2008; Howard, 2003, 2010; Merryfield, 1993; Scott & Mumford, 2007; Taylor, 2010; Vescio et al., 2009), as well as this study, examining worldviews and
assisting teacher candidates in understanding how their backgrounds influence how they see the world is essential in order to uncover prejudices and biases that influence teaching and learning.

(Re)creating habits of mind. While completing the first interviews over the summer, teacher candidates highlighted stereotypes as being an existing habit of mind they became aware of while being a part of the Middle Childhood Education program and, with the increased exposure to multiple perspectives and new information, were working to change. When asked to describe what she considered to be a key habit of mind, Amy stated,

I think that a lot of times it is just stereotypes and it's so hard to break them. I think I am consciously trying to break them but it's so rooted in your mind that it just happens. I’ve been limited to the stereotypes of those areas, and it’s so hard to break those, when after 21 years of life, that’s what you’ve been fed. From, whether it be my parents, unintentionally, but it occurs. Previous teachers, even like movies, it just beats that into your head. And now I feel like I’m reversing it all -- trying to work backwards and break those things down, so that when I teach I don’t put my kids further behind the way that some of my teachers put me further behind. (Interview 1, p. 12)

Pam echoed Amy’s statement: “I think that’s just your typical ways of thinking like how you think about certain things right away. Like if you hear -- like stereotypes are a big one” (Interview 1, p. 12). Pam continued, “I may look pretty conservative still but compared to where I started...if my dad knew the things that I think now he would
probably sit me down and lecture me” (Interview 1, p 13). Pam’s comments reflect teacher candidate beliefs that family continued to play a significant role in developing worldview, even after graduating from college.

While teacher candidates were exposed to new experiences and knowledge during their collegiate career, the views of family members continued to influence their worldviews. They continued to view family as a guide to know the “right” way to view the world, which was often accompanied by stereotypical thinking and, in some cases, prejudice. In this study, teacher candidates communicated they were shifting away from beliefs of their families, but only Sophie and Amy spoke about being willing to engage family members in such discussions. Most of the candidates had not shared their shifting views with family members, stating they were not comfortable doing so. This is important for teacher educators to remember when working with teacher candidates to not only addressing ongoing stereotypical thinking, but to also consider how to prepare teacher candidates in communicating emerging values and beliefs.

Bo discussed his desire to move away from the thinking he learned growing up, especially in relation to working in urban school systems. He described his hometown as, “It is a town of about 500 kids. 500 total. There is one school, K-12, about 45 kids per class. Pretty much everybody is white. Just a big farming community. There is still a lot of prejudice I would say coming from there” (Interview 1, p. 1). Bo described the stereotypes that he learned regarding students in urban areas, but also notes a shift in his thinking:
I mean growing up -- I would never have thought -- I mean if I had said I was going to be a teacher, I would never have allowed myself to work in an urban area because of the negative things you hear people say from where I am from about it. And, now, I am actually excited to go experience it. I really am. I want to see what it is actually like. Making my own judgments and not having people make those judgments for me. (Interview 1, p. 2)

If teacher educators are to assist in (re)creating or transforming habits of mind in teacher candidates, identifying and developing understanding of habitual thoughts is an essential first step in the process. A variety of experiences that contradict stereotype and expand existing knowledge must follow this first step. Sasha described her hometown as “a small very homogenous town... It was predominantly white, middle class, and Christian” and “Living there was easy” (Cultural autobiography, p. 2). Sasha explained in her final interview that the examination of worldviews in this manner “helped me to think about it, even just stop and reflect and think about why I think the way I do. Is this coming from my past, is this coming from what I want my future to be, things like that” (Interview 3, p. 4).

This study supports framing early self-reflection and examination of “who we are” with making specific connections to and identifying established habits of mind. As Pam states, “I think the focus should be on us first because in order to understand other people I think you have to understand yourself” (Interview 3, p. 9). Asking teacher candidates to examine how they habitually think laid the groundwork for complicating and challenging those habitual thoughts. Framing discussion around previously unexamined habits of
thought/mind in terms of why they had these thoughts and encouraging each participant to be more intentional and thoughtful about their responses and thought processes, assisted teacher candidates in being more open to shifting stereotypes and prejudices, rather than perceiving these discussions as personal attacks.

**Transformative classroom spaces.** Enacting spiritual pedagogy in the methods course placed teacher candidate beliefs and values at the center of discussion around issues. An important aspect of this for the teacher candidates was that I demonstrate a willingness to examine habits of mind through modeling, as well as create learning experiences that encouraged honest and authentic expression of values and beliefs.

Teacher candidates discussed past experiences in undergraduate classes where they found themselves getting defensive or “shutting down” in response to what they felt were professors who assumed all the students in the class were closed-minded:

Sophie: Yeah. I felt like it made me more close-minded. She [the professor] was like, ‘I am here to make you more open-minded’ and it made me feel defensive. It put a guard up that made me feel more whatever she’s saying I don’t want it to be true. Emma was in that class, too.

Emma: It just made me feel not willing to share anything because she [the professor] just didn’t seem to welcome my thoughts. She had already made up her mind about us. (Video recording, Class session 13, November 14, 2013)

This emphasizes the importance for teacher educators to create classroom spaces that are open-minded toward teacher candidates’ beliefs, while also challenging their thinking. Hilary Conklin (2008) states, “While many teacher educators have found skillful
strategies to help prospective teachers grow and learn to become effective teachers for diverse learners, other teacher educators struggle to find compassion for prospective teachers who appear to lack compassion for the students they teach” (p. 654). By modeling compassionate responses, teacher educators can provide a classroom space where difficult transformative work can take place.

Creating classroom space where students felt comfortable having an open dialogue served as one aspect that proved important for the teacher candidates. Sophie shared how she felt a safe space was created in the social studies methods class:

Anytime I think that anybody gives a response, you’re response is very open minded to it. It’s not, it’s never that we were never wrong but -- I feel -- figuring out like ‘I [Instructor] see the way that you [teacher candidate] see it. Have you ever considered it this way?’ Things like that… ‘I see where you are coming from. Now I’m going to try to make you open-minded on that.’ (Interview 3, p. 3)

Amy emphasized not only the transformative nature of spiritual pedagogy, but that the safe space created in social studies methods assisted in creating comfort with her peers:

From the beginning, it's made me mature more in my thinking, become more open-minded, be more willing to listen to what other people have to say and really listen to what they're saying…What we were working towards has completely reshaped the way I think now. I'm looking at the word risky [from the handout explaining spiritual pedagogy] right now. I'm not afraid to have these conversations anymore. I feel like now I know how to have these conversations. We think it was because we were such a close knit group in social studies that we
felt really comfortable with each other and we kind of worked through the kinks with each other before we have to go out and talk to other people. (Interview 3, p. 5)

All the teacher candidates in this study acknowledged that with safe classroom space and exposure to and discussion of new information, there could be a shift in habits of mind. Simply being given or reading new information was not sufficient. As Amy alluded to in her statement above, having opportunities in class to challenge existing habits of mind through experiences was emphasized as a second component to transformative experiences. In the social studies methods class, the ongoing reflection, critique, and revisiting of information assisted in shifting habits of mind.

**Transformative experiences.** I think I am finally finished planning this semester’s social studies methods class. All class sessions\(^{11}\) include a content focus, skill practice, and an introduction of various instructional strategies that can be utilized in the middle school classroom. These strategies will be modeled for the teacher candidates as we use them in class. The introduction of habits of mind are scaffolded by introducing habits of mind generally in week three, open-mindedness in week four, interconnectedness in week five, and empathy in week six. Each class session also addresses various components of the spiritual pedagogy – although embodied is present in all…I still don’t know when I will introduce the entire pedagogy itself; something to consider as we move through the semester. (Field notes, August 10, 2013)

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\(^{11}\) The social studies methods syllabus can be found in Appendix D.
Global thinkers: Making sense of the local and global. During the fourth week of the semester we continued our discussion around citizenship education in social studies, but shifted to global citizenship education (Class session 4, September, 12, 2013). The class session was titled: “Global Thinkers: Making Sense of the Local and Global.” The class session included a discussion surrounding recent events in Syria and President Obama’s speech – utilizing the essential question: “Who is a global citizen?” The discussion of Syria and U. S. President Barack Obama’s speech was not part of the original plan for the class session, but I implemented this to demonstrate how social studies educators discuss current events in relation to established curriculum. This addition also served as a way to be responsive to teacher candidate interests, as Emma sent a word cloud of President Obama’s speech in hopes “we would be discussing this in class on Thursday” (Email communication, September 10, 2013).
The figure above is the word cloud that Emma sent me via email. This word cloud, included in our class discussion, focused on President Obama’s emphasis on the unacceptable use of chemical weapons to harm Syrian citizens and framing the potential U.S. use of weapons as acceptable because of the humanitarian focus (Video recording, class session 4, September 12, 2013). As discussed later in this chapter, we would revisit this word cloud and discussion multiple times throughout the semester most specifically in relation to violence and empathy.

The second component of the class session included teacher candidates utilizing conversational roundtables to identify the pedagogical lens and main points of the first four chapters of Nel Noddings’ (2005) book “Educating Citizens for Global Awareness”
that focused on (1) gender perspectives, (2) peace education, (3) place-based education, and (4) concepts of citizenship. This aspect of the lesson included discussion around and identification of Common Core Literacy Standards in History/Social Studies (http://www.corestandards.org/ELA-Literacy/RH/6-8/), focusing on reading text for information and revealing the author’s point of view.

As a way to demonstrate how a critical global education lens is integrated into the curriculum, rather than being separate from it, I planned for the teacher candidates to critique their assigned chapter utilizing a critical global education lens. Following this part of the activity, each small group created lesson plan ideas to integrate this information to teach their students about reading for information, as well as engage students in a discussion from a critical lens. Below is the visual support for how this aspect of the class session was framed:
Teacher candidates identified this class session as one of two class sessions in which all eight components of the spiritual pedagogy were present (In-class reflection, Session 13, November 14, 2013) and one that had a significant influence on their ability to integrate critical global perspectives into the curriculum. Bo highlighted this class session as one that stood out to him in developing his ability to critically analyze perspectives offered, as well as contributed to his transformative experiences in social studies methods:

I know from after this semester, I’ve become more critical. I've never had a teacher tell me, assign a book to the course, and then, like the Nel Noddings’ book, and then, tell the students to find what you don't agree with in that. How even, an
author of a college academic book, for mostly grad school students, they teach their particular lens as well, and they have biases and they have things they're going to say to try to support their view. Just becoming real...I've been trying to become a lot more critical and not just take everything for its face value. (Interview 3, p. 7)

Bo’s statement reflects the overall sentiment of teacher candidates of becoming more critical of what they read, connecting with the political nature of both spiritual pedagogy and critical global education. Recognizing that all material is written through the author’s particular lens and needs to be critically examined before accepting a particular perspective is essential in resisting the reproduction of the status quo.

Elton also emphasized viewing social studies through a critical lens as being transformative for him and the importance of moving away from the dichotomous views:

Elton: Looking at multiple perspectives, we talk about critical pedagogy as well. Yeah, transforming that to, you know I knew that there was always multiple perspective for somebody that’s just looking at through different ways and in what ways it’s transforming to open up to even more like go beyond the this person said this and that person said that.

Tami: Not just two perspectives?

Elton: Right. Really bringing in more. Not just…this is what Republicans think, this is what Democrats think but this is what people within the Republican party
think because we know there’s a lot of opinions within both parties. Bringing in more than two. (Interview 3, p. 5)

Teacher candidates emphasized examining social studies content through multiple and critical perspectives as important for their transformative learning experiences and ways to shift their habits of mind. Providing content knowledge regarding global education and extending this to intentionally address the foundational habits of mind was essential for teacher candidates in their development of teaching from a global perspective. For the teacher candidates, examining whose voice is present and whose is missing in reading assignments, examining issues of power, as well as critiquing information for not only what is said, but how it is said to present a particular perspective, became an essential and transformative aspect of the social studies methods course.

**Open-Mindedness**

Spiritual pedagogy linked to the intellectual and emotional aspects of education created space for teacher candidates to develop as open-minded intellectuals. During the first set of interviews, prior to the Autumn semester beginning, participants identified open-mindedness as a habit of mind that would enable teacher candidates to (re)create their own habits of mind and create shifts in their worldviews to become more inclusive of others lived experiences, beliefs and values. Open-mindedness was foundational to building critical global perspectives and the ways in which utilizing spiritual pedagogy challenged teacher candidates’ open-mindedness.

Open-mindedness was the easiest for teacher candidates to define and was referred to as foundational to other habits of mind. All teacher candidates identified
themselves as open-minded individuals, but also found their open-mindedness challenged – encouraging them to reflect on the degree to which they were open-minded in new situations. This section discusses teacher candidate definitions of open-mindedness, followed by a discussion of when open-mindedness was challenging, and closes with transformative experiences teacher candidates identified as helping them become more open-minded.

**Defining open-mindedness.** When asked to define open-mindedness in the first interview in July, teacher candidates consistently communicated the importance of acceptance and withholding judgment of others. For Elton, open-mindedness meant, “not judging something prematurely. Being open to it and just listen -- just hear them out almost. Not when they say I believe in this...ok, I don't believe in that” (Interview 1, p. 2). For Sophie open-mindedness meant, “Just being accepting that other people aren't going to believe the exact same way as you are and that's okay, like not trying to force your beliefs on someone else and realizing that other people see things differently” (Interview 1, p. 3). Although the teacher candidates did not utilize the words perspective consciousness during the first interview, the connection between perspective consciousness and open-mindedness is clear. The development of perspective consciousness assists teacher candidates in understanding that their cultural learning and socialization shape their ideas, habits, and practices (Appiah, 2008; Hanvey, 1976; Merryfield, 1993). Sophie continued her discussion of open-mindedness by stating,

It's like a wide blends of life, knowing that this is just my world, not everything is the way that I see it, seeing each separate person as they're different -- like they're
not going to have the same exact beliefs as you and the way they see the world is a lot different than you see the world and being able to recognize that. (Interview 1, p. 3)

Pam echoed this connection of open-mindedness and perspective consciousness by saying, “I think open-mindedness is just the ability to see from other people’s perspectives and re-evaluate why you think the way you do. And possibly alter your views, but not necessarily, like you can still believe what you believe but to be able to understand where they’re coming from” (Interview 1, p. 9). Pam’s comments connect with a second theme in the data in relation to open-mindedness.

Teacher candidates stated that open-mindedness focused on accepting and acknowledging others perspectives, but it did not mean that they had to change their beliefs, although that was a possibility. According to Elton, “I just think you just respect each other's viewpoints. If you are open-minded, you are going to say - ok, I don't believe what you believe - but it does not mean I am going to condemn or shut you out” (Interview 1, p. 3). Emma went to a high school she described, “the majority of the students were white and middle-class,” but stated that her mother’s role as a social worker significantly influenced her worldview. She stated this influence helped her, “have a lot of diverse experiences and that has kind of shaped and molded all my opinions on stuff” (Interview 1, p. 1). Emma’s statement below summarizes teacher candidates’ discussion of open-mindedness and addresses some of the nuances of open-mindedness. According to Emma,
I think there are two different ways you can be open-minded. You can be open-minded where you are just like listen and accept somebody. And then I think you can also be open-minded in a way that you really listen and actually take in what they say and kind of reconsider your own beliefs. So there are two different ways you can be open. And I think depending on the situation people are different with their open-mindedness. (Interview 1, p. 4)

For the teacher candidates in this study, the focus on open-mindedness presented opportunities to learn new information and perspectives, opened the possibility to change without always challenging beliefs and values, and asked them to listen to possibilities without divisiveness or condemnation.

**Open-mindedness as always becoming.** Teacher candidates acknowledged they had difficulty remaining open-minded when interacting with another person who they considered to be closed-minded. They also acknowledged that being open-minded did not mean they had to change their values or beliefs. They discovered that open-mindedness was often dictated by circumstance and always becoming (Hall, 1996) as they learned new information and gained new experiences. When discussing her own challenges with open-mindedness, Sophie stated, “I’m trying to get…to be more open minded, but in not accepting his view of the world does that make me narrow-minded in my open mindedness?” (Interview 2, p. 3). While Emma considers herself to be a “very open-minded” person, she faced similar challenges,

I know with…I am not open to their beliefs at all. Because they are not open to their own family members. So I have issues with that. So I am typically open to
others, as long as they are open to others. But, I guess that is equally as bad…That is something I need to deal with. (Interview 2, p. 4)

Pam echoed this struggle of remaining open-minded when others disagreed with her, noting that her pride can interfere with her open-mindedness. Like Emma, she acknowledges that it is something she was working to improve. When asked if she felt she was open-minded to the beliefs of people who disagreed with values most important to her she responded,

Not always. I know for a fact I can be narrow-minded and I'm -- that’s something that I've struggled with during this program, that I'm really trying hard to be open-minded…I’m also very, very prideful and I get irritated when people don’t agree with me -- sometimes I have to shut my mouth because I’m like -- I’m gonna fight with you... So some -- that’s where my open-mindedness can...can cease a little bit. (Interview 1, p. 10)

Unlike many of her peers, Amy, while she acknowledged that open-mindedness was difficult to maintain when faced with closed-mindedness, she worked toward not closing her mind but focused on accepting others closed-mindedness while maintaining her own commitment to open-mindedness.

Some people don’t want to know. Some people don’t care. They're going to think you're wrong one way or another so I guess it's important to just know what you believe, know you believe it and be as open-minded as possible. It's frustrating when somebody doesn't want to see your point of view but…I don’t want to stoop to their level. (Interview 1, p. 6)
The teacher candidates often reiterated that they felt they were open-minded, making such statements with pride (Field Notes, September 26, 2013) and were surprised to find situations where class sessions and readings challenged their open-mindedness. What follows are experiences teacher candidates identified as contributing to challenging and increasing their open-mindedness.

**Transformative experiences.** All teacher candidates in the study thought they became more open-minded, although in varied ways. During the final interview in December, teacher candidates stated the overall experience of social studies methods and spiritual pedagogy contributed to an acknowledgement of the limitation of their open-mindedness, as well as becoming more open-minded. When asked if she felt she had become more open-minded, Pam stated, “I would definitely say yes because I started this program crying in your office saying I can’t do this. I’ve come a little ways since then so that’s been transformative definitely and maybe being just more accepting of other people’s views in social studies especially” (Interview 2, p. 8). Bo focused his response regarding open-mindedness in relation to the critical nature of spiritual pedagogy:

I think it's when you [instructor] teach through here, that when you teach through this lens, I think you do a great job of creating situations where we can become more open-minded, and seeing disparities between groups, and who kind of, who has the power, and how can we advocate for the power to change and letting everyone else's voice be heard. (Interview 3, p. 3)
As captured by Pam’s and Bo’s comments, the dialogic nature of the social studies methods course and the general approach to teaching the course created transformative learning experiences in relation to open-mindedness.

During our final interview, the teacher candidates identified that depth of study and revisiting information as key experiences that increased open-mindedness. Emma captured this by stating “I think the one thing it challenged me was truly reflecting on this stuff – and seeing if I really was being open-minded. The online discussions were actually really challenging for me on how I could be more [open-minded] and how can I just reflect and consider more” (Interview 3, p. 9). When asked if he felt he had become more open-minded, Bo shared that he found he needed to consider open-mindedness in new ways throughout the semester:

I would say so. I wanted to call myself open-minded before, coming in, but I think we really got down to the nitty gritty type of things, in the social studies methods course. Just from hearing from so many different perspectives, and seeing how we all are interconnected, and intertwined in some way, and what you do does have an impact on another person whether you believe it or not. You always want to think you're that way [open-minded], but until you actually grapple with this type of work that we've been doing, I think then, you really figure out that you are or are not -- I mean are you really willing to be challenged like that? (Interview 3, p. 7)

While teacher candidates considered themselves to be open-minded in July, at the end of the social studies methods course, many discovered they were only as open-minded as
situations and previous knowledge pushed them to be up to that point. Due to some of the limited experiences growing up, their open-mindedness was challenged in social studies methods in new ways as they began to dig in, reflect, and revisit topics.

Open-mindedness as foundational. It is important to illustrate that teacher candidates in this study identified open-mindedness as foundational to other habits of mind (empathy and interconnectedness). When discussing the connection between habits of mind and spiritual pedagogy, Sophie stated, “I think those habits of the mind are embedded in the spiritual pedagogy because like talking about, dialogic and things like that requires open-mindedness first. Without that you can’t lead to empathy and interconnectedness” (Interview 3, p. 7). For Amy, open-mindedness was the starting point for integrating spiritual pedagogy and other habits of mind into social studies methods. “I think you have to be open-minded and that's the starting point I think. You have to create a classroom that is open-minded where kids feel comfortable enough to be open-minded and share with people without feeling like somebody is going to say something that they climb back into their shell” (Interview 3, p. 1). Like Sophie and Amy, Pam supported the concept of open-mindedness as the foundational habit of mind. “I think that someone who’s more open-minded would be better incorporating spiritual pedagogy into the classroom. For example, someone less open minded would probably not be as risky in their choices or maybe not as liberating either” (Interview 3, p. 1).

Teacher candidates identified the connection between open-mindedness and empathy. When I asked Sophie to clarify if she felt open-mindedness was necessary for empathy she stated, “Yeah, I think that’s part of open mindedness, the empathy of seeing
the way that something affects somebody else or putting yourself in someone else’s shoes. If you were close-minded you wouldn’t want to do that or feel that” (Interview 3, p. 7). The following section discusses teacher candidates’ definitions of empathy, the differences between empathy and sympathy, and how they viewed the relationship between empathy and peace.

**Empathy**

Initially all participants defined empathy and could identify differences between empathy and sympathy. As the semester progressed, there was a noticeable shift for the teacher candidates, as they better understood the difference between empathy and sympathy in action. Empathy also became the most contested aspect of habits of mind, as the group grappled with the role of empathy in creating peace and how to enact empathy in their daily lives.

During the first interview in July, teacher candidates were consistent in their beginning definition of empathy and identified the differences between empathy and sympathy. When asked to define empathy, Bo emphasized feeling another’s pain and not denying their lived experiences due to one’s own limitations or judgments,

> Being able to put yourself in their situation and see it through their eyes. Instead of just saying – wow okay he had a rough day – oh, no you didn’t. You sit in their seat and you look at how their day went from their eyes. And then be able to feel their pain to some extent. I think that’s a major part of empathy. (Interview 1, p. 8)
Sophie echoed Bo’s definition of empathy, but added that she viewed empathy as an action. “I think seeing -- like seeing things from other people's perspective but using that vision to -- I think using that to guide the way that you approach situations or act in certain ways” (Interview 1, p. 38). For Emma, “It is not just like -- oh these poor [living in poverty] students. It is literally like you feel anger toward it and you want to fix it. I feel like that is more like empathy. You put yourself in their position” (Interview 1, p. 5).

Teacher candidates agreed that empathy included taking action, although what this action entailed varied. Like Sophie and Emma, Amy agreed that empathy included taking action, yet clarified that action could mean more than taking action toward change. For Amy, “It's taking actual action or taking the action of sitting down with someone and listening. I think listening is an action. It's a conscious action to sit and listen to someone and hear out what they're struggling with or hear out what is going well from their perspective” (Interview 1, p. 14). The idea that empathy is connected with taking action is significant as it expands on the definition offered in this study and resulted in a shift in the way that I presented and discussed empathy in the classroom. This expanded definition of empathy is also supported by a study with IB teachers on global citizenship, “The majority of discussion surrounding this key value linked empathy and activism” (Merryfield, Augustine, & Harshman, 2012, p. 9). The finding that empathy and action are connected is an indication that definitions surrounding empathy in the existing global education literature need to be updated to reflect current understandings that can have

12 Empathy in Chapter Two was defined as “examining the thoughts and feelings of others from their own perspective” (Barton & Levstik, 2004, p. 206).
influence on the role of empathy in critical global education. Further study on the connection of empathy and action is needed to explore what types of action teacher candidates envision. What does “doing something about it” (Emma, Interview 2, p. 11) mean and look like, specifically? How white teacher candidates envision taking action in order to create a more equitable society can be problematic and contradictory to the goals of critical pedagogies such as critical global education and spiritual pedagogy.

While what kind of action accompanied empathy varied, all teacher candidates agreed that empathy did not include sympathy. For Amy it was clear, “Sympathy is easy – it takes no effort or action – that is just one of the ways they are different” (Interview 1, p. 15). Sasha agreed, “When you have empathy, you’re more aware of the thought process. Sympathy, you just see it, and feel it. But empathy you’re thinking through it and you’re learning about it…Because, I feel like it’s [empathy] an action” (Interview 1, p. 10) Like Sasha, Elton agreed that sympathy and empathy were different and emphasized the thought process that accompanies empathy. “Where empathy -- sympathy may be like you feel sorry for them and that they are there, but empathy, you realize what is going on and why they are going through this” (Interview 1, p. 1).

While all the participants believed that empathy and sympathy were different, they found it difficult to act in empathetic ways and more often responded in sympathetic ways. For Elton and other teacher candidates this effected his perceptions of students in the field experience:

I thought I had empathy towards most of the kids because most of them are on the free and reduced lunch and I never experienced that…But at first I was like, ‘Oh
you know these are kids coming from a rough neighborhood’ so I felt more sympathy, but now I’m going to well, you know what? Like you can do school. So getting past that barrier of ‘Oh it’s okay, you didn’t do this’ but now having empathy and then holding them [the students] accountable and also understanding I guess would be…I’ve begun to do that now. (Interview 2, p. 4)

For Sophie, “Yeah, I think it’s easy to…kind of like feel sympathy a commiserating way. Like they’re [the students] sad, I feel sad for them. But, it’s harder when you are faced with the reality of the world through somebody else’s eyes…and I think that is where I am starting to understand the deeper understanding of empathy” (Interview 2, p. 1).

Empathy, besides difficult to put into action, came with additional challenges. Sophie and Pam commented on the disconnect between personal experiences and having empathy for another person. According to Sophie, “So if I don’t really have that feeling that I can relate to then it’s hard for me to see” (Interview 2, p. 1). Like Sophie, Pam stated,

I really do think it’s impossible to completely empathize with someone. Because if you haven’t lived through their experiences you can’t say, ‘Oh, I’ve read this in a textbook.’ or seen it in a movie and I understand what you mean. Like someone who didn’t have -- someone who didn’t grow up in poverty and lived in a wealthy family. They could never truly understand what it feels like to not have certain things and to have to make sacrifices and stuff. (Interview 1, p. 18)
When asked how one would be empathetic based on her response, Pam emphasized the importance of open-mindedness in relation to empathy, as well as connecting through emotions and addresses Sophie’s concerns on not having shared experiences:

I just think we have to do our best to stay open-minded and talk – just talk to people like how did that make you feel? Like what -- like try to gauge their emotions from their experiences because even though people may not understand their experiences we can still understand emotions. We’ve all felt sad at some time or very happy. So, you may not be able to connect with their experiences but you can connect through similar emotions. (Interview 1, p. 19)

Pam’s comments reflect the concern teacher candidates had of not being able to connect with the students in their field placements. For all but one of the teacher candidates, working in an urban school setting was a new experience. It is here that empathy, as reflected in Pam’s statement, can play an important role for teacher candidates. Although teacher candidates do not share similar experiences, empathy allows them to connect on an emotional level to begin to build relationships with students in the classroom.

Teacher candidates returned to the emphasis placed on feeling in relation to empathy often, making this an important theme throughout the social studies methods course. Empathy became most closely aligned with personal experiences and habits of the heart. This connection of empathy and emotions is important for teacher candidates who may be struggling to connect with students who have different lived experiences.
Connection of empathy and identity. At the end of September, teacher candidates read two articles\textsuperscript{13} and then discussed the connection of empathy and identity in an online discussion post, responding to the following question: “Why were these two articles read together? Are empathy and identity connected? Why or why not?” According to teacher candidates’ responses, understanding identity, and specifically moving away from stereotypes, leads to an increased ability to empathize. Elton stated,

My beliefs are that understandings of identity lead to empathy. For instance, one may have stereotypes determine whether they have empathy towards another person or not. Empathy revolves around being able to relate to a person's identity and being able to relate with them, I believe that you cannot truly have empathy towards a person or a group without truly understanding their identity. (Online discussion post, September 26, 2013)

Sophie echoed Elton’s statement by saying, “It seems to me like stereotypes block people from feeling empathy towards others. This idea has deepened my understanding of empathy and identity because I am realizing that in order to understand the way that someone feels, we need to first understand how they see themselves and deviate from our stereotypical thinking” (Online discussion, September 26, 2013). Understanding another’s identity was directly connected with understanding self, as previously discussed,


but this online discussion expanded to include that this would then permit a person to empathize by being able to “put themselves in another’s shoes” (Pam, Online discussion, September 23, 2013). Understanding another’s identity, and therefore feeling empathy, continued to be “more difficult than it sounds” for many teacher candidates. Even though this struggle continued, all candidates reported they became more empathetic throughout the semester.

For Sophie, her shifting understanding of empathy was an important transformative experience, “I would probably say transformative in the sense of applying empathy not only to the good guy but the bad guy as well. Like I said with the video\textsuperscript{14} looking at situations where you normally are like that person’s crazy, they are terrible -- but trying to have a more empathetic view towards them, which wasn’t what I did before” (Interview, 3, p. 9). Seeking understanding prior to condemning or judging was also reflected in Amy’s words,

> Empathy makes me more open to understanding where the other person is coming from because it happens so many times…Even on a smaller level, if the kids are acting up in class, you kind of figure out what's going on. We had a student who didn't show up to school for a few days and then we find out that he's afraid that his dad who...So you can look at this kid and think, ‘Oh he's not coming to school. He doesn't care to come to school.’ Which many do. Or you can have empathy and see he's afraid to come to school. It's not like he's a bad student, he's scared, so it's important. (Interview 3, p. 3)

\textsuperscript{14} Disarming with Empathy (tedxtalks.ted.com/video/Disarming-with-Empathy-Jo-Berry).
While the definition of empathy remained consistent throughout the semester, the overall understanding and ability to feel empathy shifted significantly. The lasting impact is reflected in this statement by Amy, “The more people who can be empathetic, the more things are going to change over time…changes that you can actually see” (Interview 3, p. 4). Some of this change focused on enacting empathy as a way to not only increase understanding, but also reduce violence.

**Historical empathy.** During the sixth week of the semester, I integrated empathy in the social studies methods course through articles, a role-play activity, and video. The essential question for the class session was: “How can approaching history from an empathetic standpoint add to our understanding of historical events?” The purpose of the lesson was to model for teacher candidates how to view historical events from the perspective of those who lived it by using primary sources (Class session 6, September 26, 2013). All the teacher candidates identified this lesson as enacting the political component of spiritual pedagogy by placing empathy in a political historical context, as well as sacred and grounded in truth, as it presented the “truth” of multiple groups that allowed for understanding historical perspective.

When I originally planned the class session, I expected the role-play activity to be most challenging for teacher candidates as it asked them to take on various perspectives during the time of the civil rights movement that could be perceived as controversial.

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15 This portion of the class session was adapted based on “All Power to the People” found at the following web-site: http://allpower.wordpress.com/teaching/teaching-activities-2012/perspectives-teaching-historical-empathy-by-sam-kaplan/
such as Mississippi Governor Ross Barnett. According to teacher candidate in-class reflection, viewing “Disarming with Empathy” (tedxtalks.ted.com/video/Disarming-with-Empathy-Jo-Berry) influenced their perspective of empathy most significantly. In the video, Berry described the death of her father, who was killed by the IRA. She then described meeting the man responsible for the bombing, Pat Magee, and explained how her journey toward understanding Magee opened a path to empathy and peace. According to Berry (2013), empathy is the biggest weapon we have to end conflict and also helps people to no longer demonize the other. In fact when moving forward with empathy, there is no other.

**Empathy as a path to peace.** Initial reactions to the video elicited three responses, presented in order of occurrence. First, represented by Pam, “This woman has tremendous courage and strength. She gave her pain meaning. I am not sure I would be as forgiving in her situation” (In class reflection, September 23, 2013). The second reaction, captured by Bo, “I think the message of trying to show empathy toward everyone is a great way the world should operate, but it is unachievable” (In class reflection, September 23, 2013). Sophie echoed Bo’s statement by saying, “I am trying hard to picture using this idealistic mindset [emphasis added], how do we stop the natural urge of us vs. them? Do our loyalties to certain groups, whether it be a family group or ethnic/cultural groups, hinder our ability to empathize?” (In class reflection, September 23, 2013). Emma stated the third reaction; “I like when she said that part of your humanity leaves you when you demonize another. It should that we are all here together
and have the capacity to understand if we want to” (In-class reflection, September 23, 2013).

In relation to critical global education, Sophie’s question above is of particular importance. Would it be possible to use empathy as a way to shift away from us vs. them dichotomies? Teacher candidates held strongly to these initial reactions and it was only through extensive discussion that I began to see shifts in their initial response of doubt and beliefs that the response was idealistic to move toward the latter response of understanding.

This idea of forgiveness and achieving peace through empathy became an enduring theme throughout the semester. In the following class session, Bo asked a follow up question, connecting our discussion of the video from the previous week and our discussion of U. S. President Barack Obama’s speech about Syria two weeks prior: “Is it possible to be empathetic and enact violence?” (Video recording, Session 7, October 3, 2013). Discussion continued regarding the marriage of empathy and peace focusing on the United States portraying itself as empathetic as a way to justify violence against “corrupt regimes.” Bo raised this question a third time during an interview a week later, in mid-October, “Is the U.S. showing empathy for other countries that they stick up for them but they use conflict or violence against a different group of people. Are we truly empathetic?” (Interview 2, p. 3). He continued, exemplifying the complexity of global issues and the ambiguity that accompanies the work of spiritual pedagogy:

You're sticking up for one group of people, but then you're getting into conflict and violence and death is going to occur with another group of people. I don't
think I have the answer yet and I'm not sure if I ever will, but that thought just kind of blew my mind up like we're showing empathy but at the same time we're creating conflict with another group of people. (Interview 2, p. 4)

**Empathy and violence.** Bo brought up empathy and violence again in his interview today. I think he is asking important questions. Elton stated in class that he felt like everything was so complex that he wasn’t sure we ever answered questions. I think it frustrates them, as sometimes, like their own students, they just want answers. I am very happy he said that though – it is complex and there are no easy answers. I think Bo’s question falls into this category. I do not think we were considering entering into a conflict with Syria because of our empathy. I think the President was playing on the American people’s sympathy to justify his choice. I never think empathy and violence go hand in hand. But, for the students in class – empathy and action are related and violence is an action. Here is a missed opportunity – making that connection and asking what the action is – looks like. They say to create change. But, what kind of change and at what cost? (Field notes, October 14, 2013)

On October 30, 2013, over a month since our initial class session discussing empathy, I received an email from Sophie requesting that we revisit empathy in our next class discussion.

Earlier in the semester, after watching that TED talk, we talked about feeling empathy for someone who had hurt a family member, and I brought up the idea whether or not someone who had lost a child in the Sandy Hook shooting could feel empathy towards the shooter. This mom [on the Today Show] had a lot of
interesting things to say while addressing this situation...I guess it left me wondering whether or not empathy is necessary to forgive someone or vice versa.

(Email communication, October 30, 2013)

**An empathy challenge.** I got an email from Sophie today. She is really grappling with the concept of empathy. Sophie’s email reminded me of the conversation I had with her before class last week. She opened the conversation with “I have an empathy challenge for you.” Then she asked me about having empathy for the two girls who bullied Rebecca Sedwick, who eventually committed suicide. Sophie asked if I have empathy for the two bullies. And, I replied I do. She asked how. I told her that I believe that people who bully and cause others pain are in tremendous pain themselves. So, I can feel empathy for that and hope they both get some help. I do not condone violence, nor does their pain justify their violence, but I can still have empathy. She related it back to the Berry video. How much this has influenced both her and Bo has surprised me. But their thinking about it is certainly ongoing – which is great and speaks to who they are of course. (Field notes, October 30, 2013)

Aligning with the importance of honoring students as co-constructors of knowledge and revisiting the obstacles to healing embedded in spiritual pedagogy (Dillard, 2006 & 2012; Palmer, 1993), I adjusted the following class session to include Sophie’s request. I acknowledged that we needed more time to process the topic to reach deeper understanding. Sophie initiated the discussion during this class session and the question that unfolded was: “How far can we extend empathy?” (Video recording, class session 11, October 31, 2013). A noticeable shift in class discussion surrounding the role
of empathy, forgiveness, and peace took place. According to Elton, it was easier to feel empathy for people once you begin asking why a person acted/reacted in certain ways. In an online discussion post during the week following this class session Elton wrote, “Once we break down the possible reasons he [IRA bomber] had to maintain his stance on the issue, it became easier to feel what he was feeling and understanding became easier (Online discussion post, November 1, 2013). Many participants echoed this sentiment. The culmination of our six-week exploration of empathy was captured best in the exchange below:

Pam: So we understand ourselves, then others, then have more empathy, understand why people do things, and like -- understand -- like really understand. If we do that do we even really need to forgive?

Sophie: Well, according to the video -- she would say no. When we understand we don’t need forgiveness. Right?

Tami: She does say that. She also says, “If I empathize with you, then I will want for you what I want for my loved ones.” (Video recording, Class session 11, October 31, 2013)

Teacher candidates determined that an important aspect of empathy was to view people the way they view themselves and this allowed them to release judgment and seek understanding. The role of forgiveness in relation to empathy was not explored further, but the conversation between Pam and Sophie indicated that forgiveness might not play a role at all. As we understand others, we may no longer need forgiveness. Critical global
education guided the content choices seeking to assist teacher candidates in developing empathy and acknowledging their identification within and impact upon the global community. The role of empathy emerged as playing a significant role in making a difference in the world to reduce pain and suffering, created through violence, due to understanding and a strong feeling of connection to humanity.

Empathy, however, has its limitations (Cochran-Smith, 2000; Kumashiro, 2002), running the risk of creating a “more polite version of otherness” (Ulman & Hecsh, 2011, p. 608). It is important, therefore, for the teacher educator to emphasize issues of power and complicate and expose existing systems that maintain societal inequities (Boler, 1999). Empathy, therefore, is necessary and foundational, but only the beginning to influencing teacher candidate beliefs when enacting critical pedagogies of critical global education and spiritual pedagogy.

**Interconnectedness**

Teacher candidates identified interconnectedness as the most difficult habit of mind to define and discuss throughout the semester. For Phoebe, when I asked her to define interconnectedness she struggled finding the right words and stated, “I don’t know why, because it’s kind of a simple word. I feel like empathy is a much deeper word that you don’t use all the time. Interconnectedness, I feel like it should be really simple but it’s not” (Interview 2, p. 14). This section discusses initial definitions of interconnectedness, the difficulty in identifying interconnectedness, and teacher candidates’ understanding of interconnectedness as the study ended.
During the first interview in July, initial definitions of interconnectedness focused on two components: interconnectedness of economics and two things being connected. For Elton and Bo, interconnectedness focused on economics and globalization. “I mean -- just like through trade. Someone who makes something over there -- can bring it over here -- but we don't know it. But we are connected to it” (Elton, Interview 1, p. 4). Like Elton, Bo stated, “If you get a job in the business world you are going to be dealing with people across the other side of the world. People -- they are just closer to each other and each other’s cultures than you were 30 or 40 years ago” (Interview 1, p. 6). Those who emphasized interconnectedness in relation to globalization also emphasized the importance of understanding cultures around the world in a limited way due to their focus on understanding for economic productivity and maintaining America’s place in global economics.

Teacher candidates discussed interconnectedness in terms of how two parties or a small group of people relate to one another. For Emma, “I guess interconnectedness is just...both sides are connected. It is not just that the teacher feels connected to the student - but the student also feels connected. I feel like if you want an actual connection it has to go both ways. It cannot just be one” (Interview 1, p. 7). Pam concurred with Emma but also explained the difference between connection and interconnection, which was reflected by multiple teacher candidates,

Interconnectedness. Is that like – feeling like you're connected within a society or group or -- I guess it’s more mutual. I guess you could feel connected to someone but they don't feel connected to you so interconnectedness both feel connected, it
is connected -- yeah. But connectedness is more one-sided. Whereas interconnectedness is more bidirectional. (Interview 1, p. 8)

These definitions represent the two aspects of interconnectedness discussed in the first interviews. As we moved into the social studies methods class, teacher candidates began to view interconnectedness in expanding ways and found it to be a concept far more complex and abstract.

**What a difference a global education paradigm can make.** As we entered the fifth week of the semester we focused our work on critical global education. The opening for the day introduced interconnectedness through the use of two videos. Teacher candidates read about interconnectedness in their assigned readings and the two videos were chosen to expand upon the perspective of interconnectedness presented in the material. The first video, “The Interconnectedness” by Alan Watts discusses the concept of the interconnectedness of the universe, “Well, in a few years it will be a matter of common sense to very many people that they are one with the Universe. It will be so simple” (https://www.youtube.com/watch?v=82i8h5EXtZU). The second video focused on the interconnectedness of peoples of different cultures. “I think all the strife would go away if you took away the barded-wire between the two countries... Togetherness, humanity, this is what we want” (https://www.youtube.com/watch?v=ts_4vOUDImE).

After viewing the videos the teacher candidates worked with various components of global education through the use of stations. Teacher candidates were to complete the tasks at each station, as well as brainstorm ways to integrate these concepts into their lesson planning Station were (1) perspective consciousness, (2) habits of the mind, (3)
photo collage - addressing visual representations of stereotypes, and (4) critical global education. The second portion of the class was a simulation that assigned each teacher candidate a role in a school meeting that focused on being either for or against the inclusion of global education in the school curriculum. Each group assumed their stance in order to present their arguments to the Principal (another teacher candidate) who would make her/his final decision regarding the inclusion of global education in the mock school’s social studies curriculum. The photo below captures the closing quote and in-class reflection that ended this class session and served to connect the content of global education and the habit of mind of interconnectedness. The class session was titled: “What a Difference a Global Education Paradigm Can Make.”
After a brief discussion of Hemingway’s quote and its potential meaning, teacher candidates took 15 minutes to write a reflection on the class session. I introduced the writing assignment as such, “Take a moment to gather your thoughts and reflect on today’s class. Then write a reflective journal response as a way to come to some experience of closure. You can write about what you choose – your experiences, feelings, thoughts, or if you want to speak back to something” (Video recording, class session 5, September 19, 2013).
Expanding notions of interconnectedness. As with many class sessions, what I thought the teacher candidates would feel the greatest connection to proved incorrect. The teacher candidates focused on interconnectedness on its own or in relation to global education. For Bo, his reflection marked a significant shift in his beliefs about interconnectedness, moving away from interconnectedness in relation to economics to the interconnection of peoples:

There’s no better way to describe my feelings on this issue than the quote that we ended class with today. The idea that we, as a global community, are one, and if something is taken away or added to that community it impacts us all. If the United States makes a decision, it impacts people all over the world and that is what we are missing in social studies education today. (In-class reflection, September 19, 2013)

Bo’s reflection captured the first theme of the teacher candidates’ reflection from class. Sophie’s comments reflected the second theme when she emphasized the interconnectedness of the environment, as well as people.

Something that really stood out to me from today’s class were the videos watched at the beginning of class. The first video really helped me think deeper because it's rare that we think about interconnectedness to things in our environment, such as rocks or rivers. This is something I want to challenge myself to think about more regularly in hopes of not just seeing how people are interacting with one another, but also the way these interactions affect the environment. The second video also pushed my thinking, but this time in the theme of human
interconnectedness. The first images were very emotionally triggering for me, especially of the barbed wire separating the two populations. This is a reminder of historical situations such as the Holocaust. This makes me think about how dangerous and damaging us vs. them is – especially when it translates across entire populations.

For Sasha, the concept of the interconnectedness of people to their environment was something she included in our discussion of interconnectedness in interview two, about a month later:

I think last time [interview one] we talked about I was like no – I’m not connected to nature, but then I thought about it. I am a happier person when I am outside. I know in science, I wrote a paper about learning in the environment and being surrounded by nature. It said kids tested better after they did a camp in nature. I think it’s true; we are interconnected with the environment. (Interview 2, p. 1)

In the second interview with Amy, as well as Thomas, it became clear that the understanding of interconnectedness was expanding beyond initial interpretations. For Amy when asked to define interconnectedness she stated, “I guess just how each either event or I don’t know…feeling fits in to play and all comes together. And maybe you can’t really separate it” (Interview 2, p. 2). Thomas echoed this understanding of the idea that “everything fits together” when he focused on his experience with learning more about current day slavery, “When we took that slavery footprint quiz the other day\textsuperscript{16} – just how everything that we have is just connected to people and everywhere along the way.

\textsuperscript{16} Slavery Footprint: http://slaveryfootprint.org/
going down to the basics of everything. You don’t see that talked about much…how everything is connected” (Interview 2, p. 2).

During interview two, the teacher candidates had a greater sense of interconnectedness, but defining interconnectedness became elusive. For Phoebe, “I guess that’s the one that I’m still the most iffy about anyway. I don’t really have a clear sense of what it is at this point” (Interview 2, p. 9). When asked what interconnected was not, all teacher candidates clearly described the absence of interconnectedness. The dialogue with Phoebe in interview two captures these concepts well:

Tami: Let’s try this - what is interconnectedness not? What does it look like when we’re not interconnected?

Phoebe: Everybody is just doing their own thing. Nobody cares about anybody else. (Interview 2, p. 11)

This struggle was echoed in the discussion with Sophie:

Sophie: Yea, I’m still trying to find a good meaning of that. I can’t think of like a concrete example. I’m trying to think of like the, that video like I said that stood out to me. And like, the connectedness of the guy that killed her [Berry’s] father. And like, her connection to him [the IRA bomber]. I think that’s almost, like, too concrete.

Tami: What is interconnectedness not?

Sophie: Separate entities, everywhere, acting independently, not worrying about the consequences of their actions on others. (Interview 2, p. 3)
The portions of this class session that had the greatest influence were the opening videos and the closing quote, leading teacher candidates to focus on expanding their definitions of what it means to be interconnected. An understanding of the interconnectedness of humanity reflected in teacher candidate responses, as well as the introduction of the interconnectedness of humanity and the environment. In both cases, and perhaps most meaningful to this study, is the inclusion that one’s actions affects another member of the global community and the environment.

**Interconnectedness: What it is and what it is not.** Throughout the study the definition of interconnectedness became more difficult for the teacher candidates to put into words. While the initial definition of interconnectedness included the interlacing of fingers, teacher candidates discussed in their final interview in December how this no longer served as a valid visual representation. When asked to revisit her original definition of interconnectedness Sophie stated, “Interconnectedness is like the domino effect of the world. One thing causes something to happen to another, it causes something to another and we are all tied by this…I think I originally did this [interlacing fingers], but it’s more like it’d be like if your hands were molded together. Like if that you can’t separate them” (Interview 3, p. 6). Amy echoed this concept, “I think that interconnectedness is not easy to pull apart. I think that's [interlaced fingers] like way too general to think about. When things are interconnected, you can’t pull them apart and if you tried it's like you would have to pull a million strings to try and get one out and they're going to knot up anyway” (Interview 3, p. 4).
Elton identified the focus on interconnectedness as a transformative experience throughout the semester. Acknowledging his early definition of interconnectedness, Elton stated, “Interconnectedness through a spiritual lens, I’ve never really thought of that. I just kind of just thought we were all interconnected to trade and stuff like that” (Interview 3, p. 3). He goes on to state, “The part of all that interconnectedness transformed me a little bit from that originally -- taking notice that human to human…the spiritual pedagogy is kind of opening up to the whole concept of like you could be connected with someone no matter what” (Interview 3, p. 4).

For Bo, acknowledging interconnectedness brought with it a level of discomfort. When asked what happens when we ignore our interconnectedness, Bo stated, “I think you sit in your own comfort bubble. You're in a bubble, and there's certain topics and certain ways you feel that make you feel very comfortable. If you don't go outside of those, I don't think you're experiencing life to the fullest” (Interview 3, p. 5). When asked if exploring our interconnectedness could make people uncomfortable Bo stated clearly, “It does. Absolutely” (Interview 3, p. 5). Pam echoed Bo’s statements and also alluded to the connection of the three habits of mind as well.

When asked what it looked like when people did not acknowledge interconnectedness Pam stated, “Well you’re less motivated to want to empathize with other people and want to help. You may just not care about anyone but yourself. I think maybe it makes you, maybe not even intentionally, but more selfish” Pam continued that for some it was easier to ignore the interconnectedness of peoples and actions: “They just
want to be alone on their own and not really think about…they’d rather just be ignorant of it like living in rose colored glasses kind of” (Interview 3, p. 17).

Interconnectedness proved the most difficult for teacher candidates to define, although they could clearly articulate what it was not. For the teacher candidates, interconnectedness included the connection to humanity, the environment, and events – each affecting the other. The acknowledgement of interconnectedness brought with it a recognition of our place and role in the global world and asks of each of us, even if uncomfortable, to increase awareness of the impact of our actions on others.

**Interconnectedness of habits of mind.** Teacher candidates discussed the influence of utilizing spiritual pedagogy in social studies methods class had on their understanding of habits of mind, if not individually, certainly as a collective. Amy captures bringing together the many components of the transformative nature of the spiritual pedagogy well in the following statement: “I just think we need to understand ourselves and see that we have only one perspective. Then we identify the stereotypes and those barriers that get in the way then we break them down [through bringing in multiple perspectives] and telling other people’s stories” (Interview 3, p. 1). When asked if this related to the three habits of mind she continued, “I think that they go hand in hand…Yeah, I’m open-minded if I see multiple perspectives, which also let’s me see the interconnectedness, and all this leads us to breaking down stereotypes to have empathy with people” (Interview 3, p. 1). For Jennifer,

Empathy and open-mindedness because the community…even interconnectedness …it's a community concern, the caring for and healing together, and grounded
and truth. The truth can be different for all sorts of groups. Everyone has their own truth like we were talking about in that discussion on religion, cultural, being tied to your groups and traditions and learning from all of those. (Interview 3, p. 8)

Teaching a social studies methods course using spiritual pedagogy contributed to the (re)creation of habits of mind. Teacher candidates discussed habits of mind as important to support the integration of critical global perspectives. Open-mindedness was identified as foundational to other habits of mind (empathy and interconnectedness) and was dictated by previous experience and always becoming. The connection between empathy and action, as well as empathy and emotions was clear. Understanding identity from the perspective of other person increased one’s ability to empathize with others. Enacting empathy as a way to increase understanding and as a pathway to peace played a significant role in discussions of understanding global issues and peoples. Finally, teacher candidates recognized that the acknowledgment of the interconnectedness of humanity leads to the understanding that one’s actions affect members of the global community. The interconnectedness of humanity and the actions of nation-states, as well as people, cannot be separated and the realization of such can be uncomfortable.

Utilizing spiritual pedagogy to intentionally educate for open-mindedness, empathy, and recognition of interconnectedness develops the “curricular soul” that is itself open-ended and complex (Gaudelli, 2010). The closing of Bo’s in-class reflection summarizes this beautifully, “We may be separated by thousands of miles, oceans, or continents, but each and every move impacts someone else that is part of the global
community and we need to remember that” (In-class reflection, September 19, 2013). This section offered multiple ways in which spiritual pedagogy was transformative for teacher candidates in relation to open-mindedness, empathy, and interconnectedness. They each identified transformative experiences throughout the semester, but had not yet been introduced to the specific components of spiritual pedagogy. Introducing the theoretical foundations of spiritual pedagogy and asking teacher candidates to identify what the enacted pedagogy looked like in the social studies methods course served an important role in creating the bridge between theory and practice.

**Spiritual Pedagogy: Theory into Practice**

As we neared the end of the semester I provided the teacher candidates with a list of components and definitions of spiritual pedagogy\(^\text{17}\). Throughout the semester, I introduced components of the spiritual pedagogy without identifying these components specifically until our second to last class session in November.

**Introduction of spiritual pedagogy.** I just realized I have not decided when to introduce the spiritual pedagogy. How do I communicate the spiritual pedagogy to the students? Do I? When? Some will see it - others will not. Is it a theory like others I would introduce? In the Common Core class session I have it set so that we do all the literature components within a social studies lesson first – and then examine the Common Core State Standards to see what points were made. My objective is to show them that for Social Studies teachers – this is what we already do and there is really no need to panic here. Perhaps that is what I will do...wait until the end of the semester to introduce the

\(^{17}\) For a copy of this handout see Appendix E.
components and then see what connections they make. This will also reduce the bias of – “see this is how this relates to this.” If I just introduce it after the fact and give them the opportunity to make the connections themselves, I will be a step further away from it and it will reflect more of their thinking about it all. (Field notes, August 10, 2013)

New visions: Broadening our understanding of learning. The first activity of this mid-November class session, titled “New Visions: Broadening our Understanding of Learning,” was a written reflection in response to the following question: “Do you feel spiritual pedagogy relates to the work we have done in social studies methods? Why or why not?” The essential question for this class session was: “Do we seek to relate or to control?” Accompanying this essential question were three components that guided this portion of our class dialogue, which are reflected in the figure below.
Figure 9. Guiding Components of Discussion of Spiritual Pedagogy and Social Studies Education

Following discussion of the first two questions above, I asked teacher candidates to examine the syllabus and correlate the components of spiritual pedagogy and the topic and instructional strategies used in each class session. Throughout the remainder of the class session, teacher candidates spoke about many ways spiritual pedagogy was present in our social studies methods class. While it is not feasible to capture all aspects of the dialogue in this chapter, the chart below represents an overview of their dialogue (Video recording, Class session 13, November 14, 2013).
<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Component of Spiritual Pedagogy Identified</th>
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</thead>
<tbody>
<tr>
<td>September 5</td>
<td>Letting them get their hands dirty: Project based learning.</td>
<td>Dialogic</td>
</tr>
<tr>
<td>Session Three</td>
<td></td>
<td>Risky</td>
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<td></td>
<td>Citizenship education: The center of social studies?</td>
<td>Political</td>
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<td></td>
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<td>Cultural</td>
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<td></td>
<td>- PBL and historical inquiry</td>
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<td>- Teaching thinking skills</td>
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<td>September 12</td>
<td>Global thinkers: Making sense of the local and global.</td>
<td>Cultural</td>
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<td>Session Four</td>
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<td>Liberating</td>
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<td></td>
<td></td>
<td>Risky</td>
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<td></td>
<td></td>
<td>Political</td>
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<tr>
<td></td>
<td></td>
<td>Embodied</td>
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<td></td>
<td></td>
<td>Dialogic</td>
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<td></td>
<td>- Multiple perspectives</td>
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<td>- Varying concepts of citizenship</td>
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<td>- Conflict resolution</td>
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<td>- Place-based education</td>
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<td>September 19</td>
<td>What a difference a global education paradigm can make.</td>
<td>Embodied</td>
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<td>Session Five</td>
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<td>Cultural</td>
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<td>Political</td>
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<td>Risky</td>
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<td></td>
<td></td>
<td>Sacred and Grounded in Truth</td>
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<td></td>
<td>- What is global education?</td>
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<td></td>
<td>- Two dimensions of global education</td>
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<td></td>
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<tr>
<td>September 26</td>
<td>Knowing your students and getting them to care.</td>
<td>Dialogic</td>
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<tr>
<td>Session Six</td>
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<td>Redemptive</td>
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<td>Political</td>
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<td>Liberating</td>
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<td></td>
<td>- Historical empathy</td>
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<td></td>
<td>- Inquiry into identity</td>
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</tbody>
</table>

Table 4.1. Correlation of Components of Spiritual Pedagogy and Social Studies Class

Sessions<sup>18</sup>  

<sup>18</sup> A copy of this table can be found in Appendix F.
<table>
<thead>
<tr>
<th>Date</th>
<th>Session</th>
<th>Lesson Plan #1 Presentations</th>
<th>Dialogic</th>
<th>Liberating</th>
<th>Risky</th>
<th>Embodied</th>
<th>Sacred and Grounded in Truth</th>
<th>Political</th>
</tr>
</thead>
</table>
| October 3  | Session Seven | *Beyond “Open your Textbook”* - Primary Sources - DBQs  
*How do we listen? Building classroom discussions.* - Developing citizenship skills through classroom discussion - Classroom discussion strategies |          |            |       |          |                             |           |
| October 10 | Session Eight | *Constructions of geography: About this map.*  
Guest Speaker: Jason Harshman, ABD | Risky    |            |       |          |                             |           |
| October 17 | Session Nine  | *If you use it, they may not care: Meaningful technology in the classroom.* - Evaluating online sources - Technology integration to impact pedagogy | Risky    |            |       |          |                             |           |

(Continues)
<table>
<thead>
<tr>
<th>Date</th>
<th>Lesson Plan #2 Presentations</th>
<th>Embodied Liberating</th>
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<tbody>
<tr>
<td>October 24</td>
<td><em>Common Core invades Social Studies: Doing what we've always done.</em></td>
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<td></td>
<td>- Literacy and writing in the social studies classroom</td>
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<td>Session Ten</td>
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<tr>
<td>October 31</td>
<td><em>Religions of the world – or at least five anyway: Teaching various faiths with respect</em></td>
<td>Dialogic Cultural Risky Liberating Political Sacred and Grounded in Truth</td>
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<td>Session Eleven</td>
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<td>November 7</td>
<td><em>Lesson Plan #3 Presentations</em></td>
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<td>Session Twelve</td>
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<td><em>America's indigenous peoples: Discovery, concealment, meeting, crash</em></td>
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<td></td>
<td>- Representation</td>
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<td></td>
<td>- Reconsidering discovery</td>
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<td></td>
<td><em>I just want to be heard: Debates in the middle school classroom</em></td>
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<td></td>
<td>- Preparing for classroom debates</td>
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</table>
As the dialogue shifted to discuss theory into practice teacher candidates highlighted many connections between spiritual pedagogy and social studies methods, as illustrated in the table above. The remainder of this section discusses connections teacher candidates made to spiritual pedagogy and social studies, most specifically social studies as becoming liberating and redemptive when taught through the lens of spirit and the connection of spiritual pedagogy and critical global education through multiple perspectives; and peace, social justice, and truth.

**Social Studies as Academic Healing**

As reflected in Table 4.1 above, it was agreed upon by the teacher candidates that the contemplative practices of meditation, deep listening, and authentic dialogue fell...
under the following components of spiritual pedagogy: Embodied, Sacred and Grounded in Truth, Redemptive, Liberating, and Dialogic. Phoebe reflected the belief of teacher candidates that social studies methods was connected to the political and cultural components of spiritual pedagogy when she stated, “Well, pretty much everything we do is political and cultural. I mean that is what social studies should be and that is what we do here” (Video recording, Class session 13, November 14, 2013). Many of these aspects of the social studies methods class have been discussed earlier in this chapter, however, the emphasis on social studies as a form of academic healing by its connection to the redemptive and liberating components of spiritual pedagogy arose from this class discussion.

Teacher candidates identified in-class reflective writing and online writing as redemptive in nature. Sasha and Sophie described these written assignments as “journals” and stated they were redemptive “cause you’re in class you’re like ‘I don't know what to say.’ But then you get home and you’ve had more time to think about it and process it and then you can post your thoughts and still be able to have voice even if you didn’t say it in class” (Sasha, Video recording, Class session 13, November 14, 2013). They continued that the online discussion posts were redemptive because there is a certain amount of pressure that comes with performing in class. It was a form of academic healing to be able to have the opportunity to share after class if they thought of something later they wanted to add to the discussion (Video recording, Class session 13, November 14, 2013).
For teacher candidates there was a clear connection of the work completed in social studies methods and the critical theory components of spiritual pedagogy, specifically the liberating aspect of spiritual pedagogy. For Bo, social studies and teaching through the lens of spiritual pedagogy “is most successful” because “in a social studies classroom, you can advocate for change a lot. I feel like, you’re giving the kids the power -- I think you can advocate for change and look at power, and who has the power, and how else that can change” (Interview 3, p. 6). For teacher candidates, the connection of giving student’s power helped liberate the classroom, and led to academic healing. Like Bo, Phoebe valued giving students’ voice in the classroom:

I also think our class has been liberating because we do not follow the traditional power dynamics found in the classroom – where the teacher knows everything and we are mere vessels for information. Instead, we discover and reflect on the material ourselves, making the power dynamics different. While Tami is still ‘in charge’ we have power in a way that I did not have throughout my own schooling. I want my future classroom to be liberating as well. (In-class reflection, Class session 13, November 14, 2013)

Teacher candidate offered specific examples of what represented liberating and redemptive practices in our social studies methods as the conversation continued. Class session 12 became a prominent aspect of this discussion.

*America’s Indigenous People’s: Discovery, Concealment, Meeting, and Crash.*

*In session 12, titled “America’s Indigenous People’s: Discovery, Concealment, Meeting,**
and Crash” we discussed the portrayal of America’s Indigenous peoples in textbooks. The session started with a class discussion about the picture below:

Figure 10. The Original Founding Fathers

The class discussion focused on what teacher candidates know about each person represented in the picture above. To start the discussion, I asked if any of the teacher candidates could identify all four of the “original founding fathers” and none of the teacher candidates could do so. Discussion continued about Mount Rushmore and the Fort Laramie Treaty. During the discussion it was clear that the teacher candidates were far more familiar with Washington, Jefferson, Roosevelt and Lincoln than they were Chief Joseph, Sitting Bull, Geronimo, and Red Cloud. (Video recording, Class session 12, 19 This picture was downloaded from http://www.mtrushmoretshirts.com/tshirts2.htm
November 7, 2013). This discussion made it very clear to the teacher candidates the gaps in their own historical knowledge.

Following this discussion, I presented the multiple ways in which the story of Christopher Columbus was presented in Brazilian textbooks (Pineau, 2008). I chose to focus on Brazil as a way to expand teacher candidate understanding of the story of Columbus and to unpack what it meant when the term “Native American” is used in social studies classrooms. I adapted the five categories used to describe the arrival of Columbus to present teacher candidates with the following information:

![Diagram: Reconsidering Discovery]

Figure 11. Reconsidering Discovery

The discussion of this Figure 11 focused on what each presentation of Columbus’ arrival meant and its implicit messages of dominance of Europeans and passive nature of
Indigenous peoples who are given no agency in these stories, they are simply defeated by a superior civilization.

**Figure 12. Moving Away from Dichotomies**

The discussion of this Figure 12 focused on moving away from the dichotomies of the “discovery” narrative of active and passive to include the multiple ways in which both Europeans and Indigenous peoples were active and passive. “The Meeting of Cultures” is where the Brazilian textbooks currently reside. The “Crash of Cultures” represents the narrative Pineau (2008) would like to see included in textbooks. This incorporates discussion of the unequal impact of the crash of cultures and the continued impact of this crash continues in Brazilian society (Pineau, 2008). After this discussion concluded, we used the final photo on the slide to discuss genocide: “Would the killing of Indigenous peoples in the Americas qualify as a genocide. Why or why not?”
**Re)imagining social studies.** This class session represented both the liberating and redemptive components of spiritual pedagogy due to the academic healing that took place within the class session. For Bo, “Liberating is about freeing both the oppressed and oppressor and you just don’t get that a lot, but last week we really did. We took time to pull things apart and critically look at it. And that was healing, too” (Video recording, Class session 13, November 14, 2013). Like Bo, Emma found the class session to be an aspect of academic healing, although she identified the redemptive component of spiritual pedagogy, “Well redemptive – really academic healing – cause we just didn’t know so much of that. It was just healing our own misjustices [sic] that we have had with our own education and what we have not been told” (Video recording, Class session 13, November 14, 2013). Emma returned to this connection of academic healing in her final interview when discussing the overall impact of spiritual pedagogy on her own learning:

> I think it's impacted my learning just because it's just showed me all…it's showed me so many misjustices [sic] that we have been doing in the classroom. There's so many things you can do just to help every student rather than just teaching them one part of the content knowledge -- so they know all the aspects. You showed the four Native Americans and none of us had any idea, that's a misjustice [sic] to us and for our students and we should think about that. They need to know all these different aspects of history. (Interview 3, p. 12)

The redemptive and liberating nature of spiritual pedagogy, when implemented in the social studies methods class, led to a sense of academic healing for teacher candidates.
This healing is important for their learning and, as Emma noted, will benefit their own students as well.

The inclusion of multiple perspectives continued to be an important theme for teacher candidates. To align with the discussion of multiple perspectives found in Chapter Two, this next section will discuss the importance of multiple perspectives when discussing global issues.

**Critical Global Education: Multiple Perspectives**

Including multiple perspectives in the social studies methods course led to revealing the complexity of various issues, as well as asking an essential question when seeking to enact pedagogies with critical theoretical foundations, “whose voice is missing?” For Emma, “Social studies definitely has more depth and complexity with multiple perspectives. There's so much more material, there's so many more things to consider and when you're having a discussion with your students you can say, ‘Who else are we still leaving out even though we're showing all these different sides’” (Interview 3, p. 2). Bo speaks specifically about materials used in the social studies classroom, focusing on what is studied and where the teacher obtains the information on a particular topic:

I think it's my job is to give multiple points of view, like to get a feel of the complexity of the situation. How is this impacting people in Syria for example? What are their thoughts on all of this? Because, to be honest, we're not the ones going through it. They're the ones going through it. How did it get to where it was? What type of events happened? That type of thing. (Interview 3, p. 11)
Bo’s emphasis on using information to connect global issues through time, to examine how issues developed, as well as using sources from the countries and people directly involved in events, are important aspects of critical global education. Bo acknowledges that people in the U.S. hear the U.S. perspective; therefore, he emphasizes primary sources that he feels will more accurately display the issue.

Pam echoes Bo’s emphasis on viewing materials and information from the perspective of the countries or people’s involved in global issues. Pam uses Afghanistan as an example:

Well I think it’s important first of all to see those issues from different perspectives. You don’t want to just look at, for example, women in Afghanistan who wear burkas from an American woman’s point of view. From an American feminist perspective that’s oppressive, but for some women from that country’s perspective it’s not because she sees it as men respecting them by not judging them based on their body or their appearance. It’s interesting and important to incorporate different cultural views and I think that helps people not be so one directionally minded and think – this is wrong because it’s wrong in my culture. (Interview 3, p. 7)

For teacher candidates the inclusion of multiple perspectives, through primary sources is essential to quality social studies. These statements also directly connect with the four components of critical global education, as described in Chapter Two: (1) examination of unequal global formations, (2) moving beyond the nation-centered approach to teaching about the world, (3) inclusion of critical global perspectives, and (4)
articulating worldviews through subaltern knowledge. For teacher candidates in this study, multiple perspectives were not the only connection between spiritual pedagogy and critical global education. The following section discusses the role of spiritual pedagogy in relation to developing peace, working toward social justice, and discovering new truths in an interconnected, global society.

**Peace, social justice, and truth.** The concepts of peace, social justice, and learning new truths in relation to the connection of spiritual pedagogy and critical global education dominated in-class reflections and dialogue. For Emma, “Spiritual pedagogy relates to social studies methods because we are focused on the interconnectedness with the world and ourselves. We have focused a lot on creating a more peaceful world and to do that we need to find our own inner peace first. For me this is a big aspect of being embodied” (In-class reflection, Session 13, November 14, 2013). Emma’s statements reflect the overall identification of contemplative practices as embodied by the teacher candidates (Video recording, Session 13, November 14, 20130) and extends this to connect these practices as a way to prepare oneself for creating change in the world. For Amy, both spiritual pedagogy and critical global education were risky endeavors in the social studies classroom that made way for a more peaceful world:

Social studies methods thus far we have spoken a lot about spiritual pedagogy even if we haven’t explicitly labeled it. These concepts are risky because both the spiritual pedagogy and global education are not the norm of what is being taught in the average social studies classroom. We talked about social justice and the concept of power - who has it and who does not. This goes with the concept of
peace and freedom or liberation as both spiritual pedagogy and global education include the idea of recognizing multiple perspectives, which should not be confused with ‘us’ and ‘the other’ because thinking in that sense only strengthens the divide where spiritual pedagogy breaks down the walls and makes way for peaceful interaction. (In-class reflection, Session 13, November 14, 2013)

Teacher candidates equated the combination of critical global education and spiritual pedagogy as working toward the creation of a more peaceful world. The emphasis on peace is a noteworthy finding as peace education was only explicitly discussed as part of the discussion on the Nel Noddings’ (2005) book in early September. In order to move toward a more peaceful society, not only did one’s internal state need to become more peaceful, but candidates emphasized the inclusion of social justice. Bo connected the work of peace and social justice nicely when he stated,

We also know that spiritual pedagogy incorporates liberation. I believe that this connects the idea of multiple perspectives we have spoken about this year. This then leads into the idea of seeing power structures that are present in today’s society. This is another aspect of spiritual pedagogy that we have focused on the semester and social studies methods. We need to have our students, not just wish for a peaceful world, but also teach them how to be advocates of change. (In-class reflection, Session 13, November 14, 2013)

Like Bo, Jennifer connected the social justice components of spiritual pedagogy and critical global education when she stated,
It’s related to how we would like students to not only learn of the global world but also take action in whatever ways they can be advocates for global citizens. Once you hear information you didn’t know before it impacts you in ways that cause you to be changed because of your awareness. You are inspired to put such new knowledge into active practice. (In-class reflection, Session 13, November 14, 2013)

For Jennifer the concepts of spiritual pedagogy and critical global education brought opportunities for learning new concepts, ideas, and perspectives. The role of these two frameworks as vehicles to new learning opportunities were reflected in Thomas’ statement,

Spiritual pedagogy is all about discovering and finding new ideas. This directly relates to social studies methods because we discover different viewpoints and ways of looking at things. In social studies and global education we realize there are boundaries all around us but we work to not let these boundaries limit us…Spirituality has us breaking down stereotypes and boundaries in order to see truth in a new way. (In-class reflection, Session 13, November 14, 2013)

The emphasis on eliminating self-imposed or arbitrary boundaries through the use of multiple perspectives to increase perspective consciousness assisted teacher candidates to recognize new truths. Sophie’s written reflection summarizes the multiple facets of teacher candidates’ reflections regarding the connection of spiritual pedagogy and critical global education:
Spiritual pedagogy relates to what we’ve been working on methods because we need to both work towards a more peaceful world while also finding truths. Spiritual pedagogy involves dialogue, which is crucial to global education because it causes us to recognize that other views exist. Similarly spiritual pedagogy is embodied, meaning that it requires your presence and that lived-experiences are evident. We have talked about this a lot through assignments such as a cultural autobiography. It is important that we know who we are and what we believe so that we can also know what else to bring in. (In-class reflection, Session 13, November 14, 2013)

For teacher candidates, the connection of spiritual pedagogy and global education fit seamlessly into the social studies classroom, often through the inclusion of critical pedagogical aspects of spiritual pedagogy and critical global education. Connecting these two paradigms assisted teacher candidates to see the connection of inner-peace and implementing social justice to creating a more peaceful world that was inclusive of the multiple truths that are present in a global society.

Earlier in this chapter, I stated that education that encourages the inner and intellectual work of spiritual pedagogy and develops habits of mind challenges teacher candidates to examine how they view the world and their place in, as well as responsibility to, the larger global society. Through the written reflections and dialogue of the teacher candidates, we see strong evidence that the work completed in the social studies methods class accomplished these goals for the ten teacher candidates. According to Sophie, “Yeah. I would say definitely because I think it’s like seeing the
interconnectedness of the world…it helps you understand all of the global issues and where your place is in that and whereas before you might not have realized you even played a part in that global issue” (Interview 3, p. 7).

**Role of Spirituality in Education**

At the beginning of this chapter, I shared teacher candidates’ initial reactions to the study and how they defined spirituality, which discussed the teacher candidates’ hesitation about the place for spirituality in education. After the experience of the semester, as we conducted our final interview, I returned to a question I asked in the first interview regarding spirituality and education. The remainder of this section focuses on their new understanding of the role of spirituality in the classroom by the end of the semester.

As previously stated, introduction of the specific components of spiritual pedagogy took place in our second to last class session. Teacher candidates appreciated waiting until the end of the semester to be introduced to spiritual pedagogy as it permitted them to acknowledge for themselves how it was enacted in our classroom. Bo’s statement captured this sentiment:

It's a lot more real. It's a lot more plausible. It's like when you first told me this in June, oh my God; I don't even know what the hell that is. How would you do it? I think if you would've showed me this [handout of spiritual pedagogy components] at the beginning of the year, it wouldn't have made as big of an impact. But after you look at each one of these sub-headings and the way that the course has been taught, it makes it feel like it's a very real idea, and it can be achieved. I liked that
you waited till the end of the year to give us the sheet, and see it in action for a whole semester first, and then say, ‘Well, this is what it was, and it can be done, and it's a real idea.’ (Bo, Interview 3, p. 14)

The most notable shift in defining spirituality was its separation from religion. For Elton, “When I first came in, the spiritual pedagogy seem like instantly tied to religion, instantly, but through the length of this course, I realized that it’s not. Spirituality just isn’t pure religion. That’s more than that” (Interview 3, p. 1). Pam echoed this expanded notion of spirituality:

This is such a big topic, it really is. I didn’t realize all this stuff was even included. I don’t know, I guess it’s not really as … it’s still personal to me but it’s not as personal as I thought. You can incorporate spirituality without being religious if you do these things [represented on the list of components of the spiritual pedagogy] and I never would have said that at the beginning of this. (Interview 3, p. 4)

Teacher candidates viewed spiritual pedagogy as a way to address hegemony and the reliance on mechanistic learning that is taking place in education. Learning, teacher candidates explained, focused on standardized tests and led to a reliance on worksheets and control of the classroom and the students (Video recording, Class session 10, October 24, 2013). For Amy,

I think that spirituality and education starts with the teacher -- having my whole heart in it and then transferring that into teaching students and then eventually the students will be able to get that back by how they perform – not just academically,
but all of them. So it's interconnected. It's that relationship between everything. (Interview 3, p. 11)

Like Amy, Sophie focused on teacher care and attending to students by shifting away from the Cartesian model of education presented in Chapter One: “I think just taking into context your students as not just objects but as minds and souls and bodies too. Just caring for their well-being. Whether it’s teaching lessons and…everything you do is affecting them, their mind, body, soul…” (Interview 3, p. 14).

When I asked Jennifer if she saw a role for spirituality in education, she responded, “We’re all a part of this world that we live in. And we can’t just keep not acknowledging that and the role of spirituality in that. Like, the events in history, our futures, all have meaning…and we have to think about what it means for us and who we are” (Interview 1, p. 8). Like Jennifer’s belief that spirituality is simply not something we can ignore, Sasha stated, “I think it could be messy because we're just going out of the box of the confined spaces that education has been stuck in to. So you're taking that risk by blurring the lines of what we've done in the past and where we want to go in the future. But, that’s needed” (Interview 3, p. 1). I stated in Chapter One that bringing spiritual wisdom into teacher education leads to meaningful learning experiences that benefit the individual and provide the basis for students to work toward the betterment of others (Astin et. al, 2011). For the teacher candidates in this study, enacting spiritual pedagogy in the classroom became something realistic and also offered a way they could address concerns discussed in Chapter One regarding hegemony and mechanistic and fragmented
learning. Working to address these concerns is most certainly working toward the betterment of others.

**Summary**

Through course work, in-class and online reflections and dialogues, and interviews teacher candidates communicated the transformative nature of spiritual pedagogy, most specifically in (re)creating habits of mind of open-mindedness, empathy, and acknowledging interconnectedness. Teaching social studies methods through the lens of spiritual pedagogy accomplished what Kumashiro (2009) states teachers must be willing to accomplish: raise questions about the underlying narrative of nationalism, “disrupt the repetition of comforting knowledges” (p. 47), and expand understanding of how social studies can be taught.

We spent our time during this six-month study disrupting our particular understandings of the world to expand our understanding of our place in it. It must also be acknowledged, however, that shifts in beliefs take time after living a certain way for extended periods of time. Teacher candidates were provided the tools to allow them to move forward and remain open-minded toward other ways of being in the world, to continue to critique systems and structures, and to build toward a commitment to social justice. Each of the teacher candidates stated a commitment to (re)imaging social studies and including critical global education as an important perspective from which to teach social studies.
As we ended our final interview, Emma looked at the word risky on the list of spiritual pedagogy components and recalled conversations we had regarding the work being “messy.” At that point she stated,

You know, I don't think it's [spiritual pedagogy] necessarily messy. I think it would actually be safer because you're bringing in -- when I think of my classroom [in her field placement] and all of the diversity, teaching this way it's safer because you're not excluding anyone. It's just different from traditional teaching but I think traditional teaching is messier because you're excluding students and I think that's why we have many of our issues in our schools.

(Interview three, p. 2-3)

This stated commitment, however, comes with an unknown. The extent to which these beliefs will extend into classroom practice remains unseen and is discussed further in Chapter Five. But, for a beleaguered profession and, too often, student population, this hope speaks to the powerful nature of spiritual pedagogy and the importance of expanding study in K-12 classrooms.
Chapter 5: Conclusion and Implications

*It is my belief that whereas the twentieth century has been a century of war and untold suffering, the twenty-first century should be one of peace and dialogue – a century when a more caring, responsible, and compassionate humanity will emerge.*

- His Holiness the 14th Dalai Lama

This study afforded me the opportunity to work with middle school social studies teacher candidates to collaborate and co-create a dialogic classroom in which we examined both the complexities of teaching and learning, as well as global issues. Development of teacher candidates as open-minded intellectuals and as educators who value a shared sense of purpose in an interconnected global community is but one reason that further exploration of the integration of spiritual pedagogy is warranted. The purpose of this study was to determine what impact using spiritual pedagogy in a social studies methods course had on the essential habits of mind of global education: open-mindedness, empathy, and interconnectedness. Secondarily, the study sought to determine how teaching a methods course using spiritual pedagogy advanced how social studies educators teach from a globally minded perspective.

Through the use of multiple interviews, class sessions from social studies methods for Middle Childhood Education, in-class reflective writing, and online discussions, this ethnographic study helped us to understand the following: (1) spiritual pedagogy as transformative, to influence open-mindedness, empathy, and interconnectedness; (2) the
significance of listening and dialogue in the classroom; (3) the identification of spiritual pedagogy as connected to social studies education and global education; and (4) shifting understanding in the role of and place for spirituality in education. These findings indicate the importance of integrating spiritual pedagogy in the teacher education classroom, highlighting its ability to lay the foundations for developing critical global educators.

In this chapter I build upon these findings to discuss implications for teaching and research. Concerned with how to address hegemonic influences on education and the dominance of mechanistic learning taking place in education of all levels, this chapter discusses: (1) the importance of spiritual pedagogy in (re)creating habits of mind to provide a foundation for the development of critical global educators, (2) how the intentional inclusion and practice of deep listening and authentic dialogue is central in developing teacher candidates, and (3) the role of online dialogue as a democratic space, exposing students to new ideas and developing critical thinking. This chapter concludes with recommendations for further research.

**Spiritual Pedagogy to Develop Critical Global Educators**

In Chapter Two, I defined critical global education as including the development of skills and dispositions to critically study the world. Global education is imperative for “educating the world’s human resources to develop the habits of mind for social and collective responsibility” (Ukpokodu, 2006, p. 181). For Case (1993), the substance, content, and experience of global education cannot alone define the field, as habits of mind are also crucial (Zong et al., 2008). While global education literature acknowledges
the role of habits of mind within the field, there is a paucity of research in teacher education classrooms that offer specific ways, with the exception of critical self-reflection, in a methods course to assist teacher candidates in shifting established habits of mind to become more critically minded global educators. It is here that this study intervenes and offers a spiritually grounded approach to the development of such habits of mind. Based on analysis of data, this study revealed that implementing spiritual pedagogy into the social studies methods class provided transformative experiences to (re)create habits of mind and argues that the development of these habits of mind are crucial to move to critical spaces in social studies education.

Teacher candidates in this study echo this statement of the importance of open-mindedness in order to educate from a more critical place. For Amy, “I think that being open-minded allows you to be critical. In my opinion. Because, you have to open up and see everything…to be critical. It kind of fits hand in hand. Because, how can you be critical but you’re not open-minded? Is that really helping anything? I feel like that’s just going to keep stereotypes in place” (Interview 2, p. 5). In order for a person to be willing to critically examine their beliefs and values and be open to examining issues of power and injustice, they must be open-minded. Elton expands discussion of habits of mind beyond open-mindedness, “If you’re going to have a pillar of critical global education, I think that those three [open-mindedness, empathy, and interconnectedness] would be it because we’re just looking…we have to learn about different views and perspective before you can truly tackle critical global education I think” (Interview 3, p. 1).
Sophie agrees with this assessment of the connection between open-mindedness and critical pedagogy, however, also refers to the difficulty of critiquing knowledge: “I you need to be open minded to be a critical educator. If you were just like, know the textbooks are always right, and the professor’s always, right…. It’s hard though when it comes to like challenging authority and power. I mean, that’s something in school that you’re taught not to do” (Interview 2, p. 7). Sophie’s comment indicates the importance of educating students how to challenge established authority and empowering students in classrooms to question what knowledge is being presented.

Bo agrees with the aforementioned statements that open-mindedness is foundational to moving to more critical spaces in education, however, he notes that because a person is open-minded does not mean they view power and knowledge through a critical lens. “I think you can be open-minded and not be critical. I think open-mindedness is the first step and I would say critical, being a critical thinker of situations like those in education, as in step above open-mindedness. I think you have to become open-minded before you think critically about power, information, or anything” (Interview 2, p. 6). Bo’s comments support the overall beliefs of teacher candidates in this study that open-mindedness is foundational to critical pedagogy, but that there is not a causal relationship between open-mindedness and becoming a critical educator.

This lack of causation indicates the importance for teacher educators to provide content knowledge to support critical global education. In Chapter Four, I discussed open-mindedness as always becoming (Hall, 1996), stating that we are only as open-minded as previous experiences and knowledge gained have demanded us to be.
Therefore, teacher educators who wish to extend learning to more critical places can enhance teacher candidates’ open-mindedness by providing both content and experiences that push the boundaries of their current beliefs.

As seen in a review of the literature in Chapter Two, when global education is integrated into teacher education programs, it often fails to address issues of global inequities by not moving past addressing stereotypes and providing cross-cultural experiences. While important steps, this approach does not address controversial and complex issues such as peace and conflict resolution, human rights, social justice, and issues of power. The call for the integration of critical global education is not new (Merryfield, 2001; Subedi, 2010, Zong, 2008), yet is often left unanswered by current teacher education programs. This study addresses these concerns by incorporating critical global perspectives as an integrated aspect of the social studies curriculum. Teacher candidates in this study stated that examining whose voice is present and whose is missing in reading assignments, examining issues of power, as well as critiquing information for not only what is said, but how it is said to present a particular perspective, became a transformative aspect of the social studies methods course, especially when done in relation to complex global issues. Bo reminds us that:

Just from hearing from so many different perspectives, and seeing how we all are interconnected, and intertwined in some way, and what you do does have an impact on another person whether you believe it or not. You always want to think you're that way [open-minded], but until you actually grapple with this type of
work that we've been doing, I think then, you really figure out that you are or are not -- I mean are you really willing to be challenged like that? (Interview 3, p. 7)

During the six-months of data collection, teacher candidates and myself collaborated in disrupting previously held beliefs. However, there is acknowledgment that shifting perceptions and worldviews take time (Howard, 2010; Scott & Mumford, 2007). As teacher candidates in this study reminded me, after living a certain way for extended periods of time, it takes time to disrupt those stereotypes and the habits of mind they brought to the study. For teacher educators, this study addresses the importance of (re)creating habits of mind in a manner that can move into aspects of critical pedagogies. Acknowledgement that (re)creating habits of mind take time indicates that critical reflections and examinations must continue beyond the teacher education classroom.

This study speaks to the importance of providing necessary tools for teacher candidates to move forward and continue critiquing systems, structure, and remain open to different ways of thinking and being. My research suggests that assisting teacher candidates in becoming more open-minded, empathetic, and to acknowledge interconnectedness, through the pedagogical approach of spirituality, provided the tools and necessary to becoming more critically minded and to continue the work toward a more equitable and just society.

Practicing Deep Listening, Authentic Dialogue

The social studies methods course used in this study placed “struggling with ambiguity” at the center of learning, providing teacher candidates with the skills needed to navigate complex questions (Kumashiro, 2009; Simon 2001). This study sought to
accomplish this by providing content knowledge regarding global education, while intentionally addressing listening and dialogue in the classroom. Adhering to findings from Avery’s (2004) study on social studies methods courses, teacher candidates in this study received extensive practice with dialogic class discussion about controversial issues, while also acquiring the skills to examine content through multiple perspectives. For Sophie, “I’m thinking of it in terms of global relations and issues. In terms of...just like opening that dialogue for students and again -- in different ways and using different perspectives – showing it’s not as simple as we think it is... I think it just engages students in the world... Just like promotes engagement in a larger sphere” (Interview 3, p. 6).

Bo echoes the role of dialogue to bring in multiple perspectives, but emphasizes the importance of intentional practice of listening and dialogue,

I love having, being this far into my college career and getting to sit in these smaller group settings and get to listen to other people talk, and not just someone sitting at the front of the room telling me what to think. I like seeing multiple views, because I think there's a lot of multiple ... I think a lot of people feel differently about a lot of things in our classes, and it's really awesome to hear, like when we did the quiet [serial testimony20]... Just actually sitting there and focusing on listening to another individual, is the skill I hope that I can take with me the rest of my life. (Interview 3, p. 6)

While there are many descriptions of the dialogic classroom in the literature (Dillard, 20).

20 A description of the serial testimony can be found in Chapter Four.
2006; Fecho, 2011; Palmer, 1998), absent from such discussions are pedagogical approaches to listening that support the creation of dialogic spaces. Bo’s reference to the serial testimony above highlights the potential role of this pedagogical approach in the teacher education classroom. This study supports Parker’s (2010) findings that listening is a skill that should be taught in classrooms in order to improve students’ ability to increase democratic engagement. This study further suggests the importance of introducing deep listening, as defined by teacher candidates in Chapter Four, as a skill. Deep listening challenged students’ beliefs about listening and shifted their ability to listen deeply to privilege the role of the speaker and the speaker’s knowledge, creating equitable spaces in the teacher education classroom.

Teacher candidates began the study wanting to avoid controversial issues in the classroom because they were afraid of losing control, feared student arguments, or were unsure of how to create a dialogic space. Practicing deep listening and authentic dialogue assisted the candidates in being able to work through some of their fears so they felt more prepared to have such conversations. For Amy,

It's helped me… Actually, I want to say like last week, I sat down with my mom and my dad that's in there and my mom is so Catholic and I was like, ‘You know what, what if you're wrong? What if somebody else is right?’ And we have this big conversation and it was great. She wasn't angry or anything, so it's [practicing listening and dialogue] helping. I'm more comfortable having these conversations with people that I thought I would never challenge their view. It's good because if I can have that conversation with my mom, I could have that conversation with
Creating a space to support and practice dialogue in the classroom increased teacher candidates’ comfort level in being able to listen deeply and to have what they referred to as authentic dialogue. The emphasis on practice is important to this study. Teacher candidates referred to being able to “work out the kinks” (Amy, Interview 3, p. 5) while discussing controversial issues in social studies methods first, before being able to have such conversations with students. This study puts forth the notion that in order to equip teacher candidates with the ability to discuss controversial issues in their classrooms, this must be modeled in the teacher education classroom. Introducing, dissecting, and practicing what came to be known as deep listening and authentic dialogue provided teacher candidates with the tools and skills needed to support research that calls for the inclusion of discussion around controversial and existential issues in the social studies classroom (Simon, 2001).

Online Dialogue as Democratic Spaces

While there is overwhelming support for the use of online discussion as a way to create community, expose students to new ideas, and to aid in developing critical thinking (Gikandi, 2013; Mitchem et al., 2008), research in educational settings reveals that online discussion primarily serves as a space for sharing information (Domine, 2012; Top, Yukselturk, & Inan, 2010), providing social support amongst teacher candidates, lacks deep reflection, and can often deviate from course goals (Deng & Yuen, 2010, Domine, 2012; Wopereis, Sloep, & Poortman, 2010). Contrary to previous research, data analysis from this study illustrates that online dialogue served as a shared, democratic
space for teacher candidates to co-create and extend dialogue: allowing questions for online discussion to emerge from in-class dialogue and permitting teacher candidates to initiate questions and raise issues for discussion.

Previous research encourages teacher educators to find specific pedagogical approaches to generate critical responses that deviate from the norm of rote responses to meet course requirements. Formatting the online discussion in this study with two questions: one that emerged from in-class dialogue and an open-ended question, “Speak back to anything that took place in class today or in previous social studies classes that you want to re-visit or simply comment on. Please provide adequate detail to initiate discussion” worked best in generating in-depth, critical responses. Data analysis revealed the second question listed above generated more critical dialogue, where the teacher candidates challenged each other’s thinking and beliefs most frequently. Sophie’s comment about how the online dialogue challenged her exemplifies teacher candidates’ beliefs around the challenging nature of the online dialogue in this study:

When Elton said that one may have stereotypes that may determine whether they have empathy towards another person or not… That challenged my beliefs even further towards… I mean, who are we empathizing with and why? Because we have a stereotype… I think that like, I’ve been able to break those barriers because what people say in these discussions challenges me to question what I think. (Interview 2, p. 11)

Emma echoes Sophie, “I think it's helped expand [open-mindedness]. I know there is -- I want to say the first week, we were talking about Syria… And I think a lot of people
really focused on talking about that and they all added their own perspective… I think it just helps you think about it differently” (Interview 2, p. 11). Online dialogue in this study supports the importance of using open discussion formats as a way to create more flexibility for teacher candidates, allowing for richer discussion (Mitchem et al., 2008).

Pedagogical approaches to implement online discussion in this study sought to create a dialogic space where teacher candidates collaborated to engage in critical thinking and the inclusion of multiple perspectives. There is reason for caution, however. In a dialogue described in Chapter Four, Jennifer offered the dissenting voice that problematized the perspective of the poem "So Mexicans are Taking Jobs from Americans" as controversial. Jennifer stated:

As a Hispanic American myself, I don't think it would necessarily be a bad thing for you to bring in the poem for the class work with it. Sometimes the most powerful lessons are the riskiest, but this is a nice case in that it is not provocative enough to get you into trouble. Today I read a Mexican student's prompt where he spoke about how he would improve the economy in his ideal "settlement" so I think the students are very aware of issues like this that might apply even more so if they have ever struggled financially. (Online discussion, October 1, 2013)

Jennifer, as a person of color in this study, offers unique perspectives to her peers. Jennifer’s willingness to disagree with her classmates and problematize what was deemed controversial is essential to the inclusion of multiple perspectives. Due to the homogeneity of teacher candidates, who largely represent cultural beliefs of white, middle-class society, the question to consider is whose responsibility it is to monitor the
dialogue and challenge comments that further dominant beliefs at the expense of traditionally marginalized voices? When creating online discussion space that privileges the voice of participants, if the instructor comments on dialogue how does this influence a student-centered space? Teacher educators should not rely on teacher candidates of color or teacher candidates who represent marginalized voices, based on socio-economic status, gender, sexuality, and religion, to problematize the views of white, middle-class teacher candidates. While I filled the role of monitoring and critiquing dialogue when necessary, the impact of such intervention is unknown at this time.

Comfort level and classroom community influenced teacher candidate’s ability to challenge each other’s thinking that involved deep reflection. Teacher candidates reported that online discussion assisted in extending their feeling of community and common purpose. Having a sense of community prior to engaging in online discussion, however, played an important role in discussing controversial issues and in their ability to disagree with one another. For Elton, “We’ve all got the understanding now that everyone is open-minded which really helps so when there are differing viewpoints people understand that and realize that that’s okay. I think everyone’s good at pushing the boundaries. And everyone knows that it’s not out of malice or whatever” (Interview 2, p. 6-7).

For Sophie, “In the social studies class we’re all working towards a common…not a common goal like we’re all trying to be teachers or pass edTPA, but like a common goal as in we’re all trying to be working together to become more open-minded and more empathetic and push each other to think about what we believe” (Interview 2, p. 11).
Both Elton and Sophie emphasized that work accomplished by building community prior to participating in online discussion contributed to the authentic dialogue that took place. Teacher candidates acknowledged that because they knew their viewpoints had been listened to through deep listening and because they understood they had a common goal to extend each other’s thinking, they were better able to engage in difficult conversations.

Previous research on the use of online discussion in educational settings reveals that while instructors encourage greater participant-to-participant interaction in discussion forums, the course instructor and required content were found to often inhibit risk-taking on the part of the participants (Paulus, 2009). Unlike these previous findings, this study supports the use of online dialogue as a way to increase participant-to-participant interactions, as well as increase risk-taking. This study offers pedagogical approaches to create flexibility in discussion that is not found in class, allowing for responses that encourage critical thinking and challenge peer beliefs. In order for online dialogue to be successful in the above-mentioned ways, this study also supports the importance of first building community amongst participants to create comfort and shared understanding of the importance and role of pushing the boundaries.

This has important, and differing implications, for teacher educators who use online discussion that accompanies in-class sessions, in a hybrid course, or in an online course. When using online dialogue to supplement or support in-class discussion, as well as in hybrid courses, the findings of this study support the importance of building community prior to engaging in such discussion. For teacher educators who teach online courses, it raises the question of how to build community in similar ways when there is
no face-to-face contact. For Bo, “But I don't think you form the type of community that you have built – that we have - in an online course, you know what I mean? (Interview 2, p. 9). Bo’s point is important for teacher educators to consider. Can online courses build community in the ways necessary to create the level of comfort created in this study to assist teacher candidates in engaging in critical dialogue? If so, what pedagogical approaches need to be implemented to create such community?

Areas of Future Research

The purpose of this study was to examine the influence of spiritual pedagogy in a teacher education classroom. Data analysis confirms that spiritual pedagogy offered teacher candidates transformative experiences. Teacher candidates communicated how these experiences could influence teaching in middle school classrooms. In addition to in-class experiences, field placements served as important spaces where teacher candidates began to see a place for the work of spiritual pedagogy. For Amy, connecting spiritual pedagogy and gaining experiencing in the field shifted her beliefs around diversity in the classroom:

I think with learning all of this in social studies, I feel like I can ... Now, I'm getting to know the kids and I appreciate everything that they have to offer. Honestly, I think some other teachers could use this [instruction in spiritual pedagogy], because they're not very...I don't know. I feel like they just get really annoyed with the kids instead of appreciating all the differences they bring to the table. It's like, "Sit down, shut up and do your work.” (AC, Interview 3, p. 6)
Pam emphasized the role of spiritual pedagogy in building relationships with students in the field as well:

Now that I’m actually interacting with students I have noticed that spirituality feels so different in the classroom. The kids who the other teachers don’t like are drawn to me. I was really excited yesterday when a student who threw her binder and folder on the floor was able to open up to me in the hallway and share some intense things. I still have so much to learn, but I’m realizing that I am so blessed that students feel they can trust me. (Email communication, October 1, 2013)

While this study did not focus specifically on the connection between spiritual pedagogy enacted in the social studies methods course and in field placements, data analysis indicates a certain level of transference from what took place in the methods course at the university to the middle level classroom. The extent to which these beliefs may or may not extend into classroom practice for teacher candidates remains unseen, but certainly indicates the potential for further study.

Acknowledging that we are all limited because of particular worldviews, this study supports creating experiences that encourage teacher candidates to increase their open-mindedness, empathy, and recognition of interconnectedness. A further area of research is to examine whether this learning assists white teacher candidates in addressing some of the concerns of the increasing demographic divide and opens space for diverse worldviews and life experiences to be honored in the middle school classroom.

For Amy working with spiritual pedagogy in social studies methods motivated her to want to create dialogic spaces in her future classroom that honored the diversity of
student perspectives, “Yeah and I think they [the students] don't get enough credit a lot of times and they just get shut down so much that it's like, ‘Let them talk. I want to know what they have to say.’ I want to hear their perspective” (Interview 3, p. 8).

For Sasha, “I definitely want to push the boundaries of what they know and get away from the old worksheets…when you didn't give us examples... That was valuable, because then we all did different work. I want to try to do that. That way, I can see what they're thinking. I like to leave room for their opinions and ideas” (Interview 3, p. 8).

Creating dialogic and collaborative classrooms is a central aspect of spiritual pedagogy. It serves to honor student voice and welcome diversity and difference into the classroom space. It is unknown if these stated commitments to creating such classrooms and to honor student diversity will be enacted once teacher candidates have their own classrooms and is a good entry point for further research.

**Conclusion**

A review of the literature on the current state of social studies education revealed that a recurring theme in social studies is the importance of constructing a unifying national narrative at the expense of topics considered controversial, such as issues of race, social injustice, and global issues (Gaudelli, 2003; Thornton, 2008; Segall, 2013). In order to move beyond this limited interpretation of social studies, teacher education programs must provide teacher candidates with the skills and content necessary to respect critical and subaltern knowledge. Programs should embrace teaching methods that invite critical questioning in a manner that is student-centered and open to the increased global diversity of today’s classrooms.
This study raises new questions and possibilities for the inclusion of spiritual pedagogy in social studies to advance the inclusion of critical global education into teacher education classrooms and to provide the skills necessary to respect multiple knowledges. Spiritual pedagogy in this study served to speak back to mechanistic framework of education that has accompanied the age of standardization at the expense of privileging beliefs, values, and lived experiences. According to Thomas, “In education today we get so caught up with performance on standardized tests that we forget that we are not the only people in the world. We need to shift our focus away from these tests and instead mold our students into students of the world and citizens of the world” (In class reflection, September 19, 2013).

Teaching social studies methods through a spiritual lens, by embracing the eight components of spiritual pedagogy, questions the nationalist narrative of social studies, “disrupts the repetition of comforting knowledges” (Kumashiro, 2009, p. 47) and expands understanding of how social studies can be taught in teacher education classrooms. Education that encourages the inner and intellectual work of spiritual pedagogy and that develops habits of mind, challenges teacher candidates to examine how they view the world and their place in, and responsibility to, the global community. Not only do teacher candidates learn to empathize, they learn to care about others through their sense of compassion, while also having an appreciation for and valuing difference.


Athanases, S. Z., & Martin, K. J. (2006). Learning to advocate for educational equity in a


Brown, B. (2010). *The gifts of imperfection: Let go of who you think you’re supposed to be and embrace who you are*. Center City, MN: Hazelden.


Erickson, F. (1986). Qualitative methods in research on teaching. In M.C. Wittrock (Ed.), *Handbook of research on teaching* (pp. 119-161). New York, NY: Macmillan.


Hall, S. (1996). When was the post-colonial? Thinking at the limit. In I. Chambers & L Curti (Eds.), *The post-colonial question.* (pp. 242-260).


Howard, T. C. (2010). *Why race and culture matter in schools: Closing the*


Nieto, S. (2008). Nice is not enough: Defining caring for students of color. In M. Pollack


Appendix A: IRB Consent Form
Consent to Participate in Research

Study Title: Habits of the heart, habits of the mind: Teacher education for a global age
Researcher: Dean Cristol, PI, Tami A. Augustine

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:

The purpose of this study is to examine the impact of teaching a social studies methods course from a spiritual paradigm – emphasizing interconnectedness, dialogue, and co-creation – can have on teacher identity and beliefs about diverse student populations. This study is not about teaching about spirituality.

The study is specifically interested in how teaching a methods course from a spiritual paradigm contributes to the development of interconnectedness, open mindedness, and empathy for individual preservice teachers, as well as the classroom community. Additionally, the study seeks to examine how teaching from a spiritual paradigm impacts preservice teacher identity of self as teacher and impacts beliefs about students who are culturally different from them.

Procedures/Tasks:

Using the enclosed script, the study will be introduced to participants during their social studies methods course in July 2013. Following the reading of the script, the consent form will be distributed and after each participant completes the consent form, they will return the consent form – regardless of whether they agree to participate or not – during the class break. Researchers will collect and analyze the following completed course assignments: written reflections, cultural autobiography, and online dialogue. Two focus groups will take place during class time and will be facilitated by the researchers.
Duration:

The study will take place from July 2013 – December 2013. 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.

Risks and Benefits:

There is no more than minimal risk to participation in this study. Research findings and implications will be provided to all participants. Research findings and implications will be provided to all participants so they may benefit from the work they contributed to the project and develop further understanding of interconnectedness, empathy, and open-mindedness. Additionally, the research is significant to the field of global education and social studies because it will help address the increased emphasis on standardized learning to help preservice teachers connect with each other with increased open-mindedness and empathy. While emphasis in methods courses on how teachers can develop the academic skills and content knowledge – when inner spirituality becomes an integral aspect of education, students can become more caring, loving, compassionate, and respectful. Bringing spirituality to global education shifts the focus from strictly habits of the mind to include habits of the heart.

Confidentiality:

Efforts will be made to keep your study-related information confidential. Identifying information will be removed and replaced with a code that is a unique ID created by the participant following a series of five questions. Code keys and passwords will be maintained on a separate electronic device that is password protected. There may be circumstances where this information or data must be released to the following organizations: ORRP, the OSU IRB, or OHRP. Personal also information regarding your participation in this study may be disclosed if required by state law. Additionally, we will work to make sure that no one sees your online discussion responses without approval. But, because we are using the Internet, there is a chance that someone could access your online responses without permission. In some cases, this information could be used to identify you. Finally, confidentiality can only be guaranteed to the extent that all members of the focus group maintain one another’s confidentiality.

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 The Ohio State University, 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. As a member of this class you are not required to participate in the research study and you may choose not to participate in the study with no bearing on your grade or coursework responsibilities. 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, or if you feel you have been harmed by participation in the study, you may contact Dean Cristol at cristol.1@osu.edu or Tami A. Augustine at augustine.19@osu.edu.

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.
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.

Printed name of participant                     Signature of participant

AM/PM
Date and time

Investigator/Researcher

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.

Printed name of person obtaining consent        Signature of person obtaining consent

AM/PM
Date and time
Appendix B: Participant Demographics

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<th>Name</th>
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<th>Gender</th>
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<th>Religious Affiliation</th>
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<td>Suburban</td>
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<td>Male</td>
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<td>Catholic</td>
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</tbody>
</table>
Appendix C: Sample Interview Questions
Interview One

Tell me a bit about yourself. Where you’re from. Significant experiences. What do you hope to accomplish as a teacher?

1) What factors contribute to your understanding of spirituality?

2) What is your definition of spirituality?

3) What do you view as the similarities and differences between spirituality and religion?

4) What is your open-mindedness toward the spiritual beliefs of others?

5) How do you define or conceptualize open-mindedness?

6) What is your initial reaction when you hear “spirituality and education?”

7) What role, if any, can spirituality have in education? For educators in general?

8) Is the meaning of your work and development as a teacher related at all to a sense of spirituality you may have in your life?

9) What role does spirituality play for you as a preservice teacher?

10) What is your understanding of global education?

11) What do you think it means when you hear habits of mind? Habits of the heart?

12) Tell me an experience that you experience interconnectedness. Empathy.

13) How do you define interconnectedness and empathy?

14) What role, if any, do you think interconnectedness, open-mindedness, and empathy can play in the social studies classroom?

15) In what ways do you see interconnectedness, open-mindedness, and empathy connected to or not connected to spirituality?

16) Is there anything else you would like to add or share?
Interview Two

1) Since we last talked any new thoughts about what we discussed?

2) What have been some new ideas that you are connecting with and are not connecting with since we last talked back in July?

3) What have been some significant experiences for you so far in class?

4) What does habits of the heart mean to you?

5) What does habits of mind mean to you?
   a. Empathy
   b. Open-mindedness
   c. Interconnectedness
   d. Does compassion fit in here? How?
   e. Do you feel these definitions have changed since we last spoke? What have been some of your experiences with these since then?

6) How has the work you have done this year helped you confront stereotypes? What specifically has contributed to this?

7) What have been your experiences with these in class or in your placement? Either presence of or absence of?

8) What does critical pedagogy mean to you? What have been your experiences with this?

9) What does…mean to you? What are your experiences with these? How have they played a role in development of habits of mind or critical pedagogy?
   a. Listening
10) How are habits of the heart connected to critical pedagogy? Which specific habits of the heart?

11) How are habits of the mind connected to critical pedagogy? Which specific habits of the mind?

12) What, if any, is the connection between open-mindedness and critical pedagogy.

Students have stated in class – someone who is open-minded is also critical. What do you think? Speak back to that?

13) Do you feel we have classroom community? In what ways? What do you think contributes to that?

   a. Contemplative inquiry – respect, gentleness, intimacy, participation, vulnerability, transformation, insight
   b. Pedagogy
   c. Connection to materials
   d. Course assignments

14) What are some of the similarities and differences between the in-class reflections and the online discussions? Is there anything that you would have wanted to say, but didn’t or changed what or how you said it b/c it was online? How has the online discussion contributed to our sense of community?

   a. Open-mindedness?
   b. Interconnectedness?
   c. Empathy?
15) In what ways have you challenged one another differently inline than you would in class or been challenged? In the online discussion?

16) What does it mean to be an authentic teacher?

17) Have you used any of the contemplative pieces (meditation, reflection, quiet) personally or in your placement? Have you thought about it?

18) What does spirituality in education mean to you? What have been come experiences with this?

19) Anything else you would like to add?
Interview Three

SPIRITUAL PEDAGOGY

1) How do habits of mind inform spiritual pedagogy? Vice versa?

2) How has the spiritual pedagogy impacted your learning? “Hippy-dippy” or more complex?

3) What makes spiritual pedagogy spiritual and not just “good teaching?” Are there other words you would use to describe this?

4) It has been said that it takes courage to teach this way – what do you think of that?

5) It has been said that this work is messy – how is it messy?

6) What makes a spiritual pedagogy possible?

7) Does it deepen understanding of interconnectedness?

8) Does it foster a more empathic and open-minded approach to teaching? Social studies? How?

HABITS OF MIND

9) Let’s go back to Pam’s definition of transformative – she said when something changes – moves – shifts…How has this course impacted your habits of mind?

   Changed/Shifted

10) How do we teach habits of mind?

11) How do we create habits of mind?

   Empathy

12) When talking about empathy – in the Disarming with Empathy video:

   a. How does empathy helps us no longer “demonize the other?”
b. There is no other, when there is no other – there is only the part in me that can resort to violence

c. If I empathize with you – then I will want for you what I want for my loved ones

13) Is empathy connected with action?

**Interconnectedness**

14) What is the definition of interconnectedness?

15) What is between the fingers?

16) What happens when we do not seek or acknowledge our interconnectedness?

17) What does the acknowledgment of interconnectedness bring us?

**Open-mindedness**

18) How has this class challenged you?

19) Do you feel you have become more open-minded? Empathetic? Feel a greater sense of interconnectedness?

20) Is there a connection to that and spiritual pedagogy?

**CONTEMPLATIVE PRACTICE**

21) Is there a connection between habits of mind and the contemplative practices we have used in class?

22) What have been your experiences with the contemplative practices? How has it shifted over the last ten weeks?

23) How did the contemplative practices impact your learning?

**GLOBAL EDUCATION**
24) How does the work with global issues (offer examples) and global education in your social studies methods class assisted in developing interconnectedness, open-mindedness, and empathy? Which one developed the most? Needs to the most attention? Seen the least? As student or teacher.

25) Can spirituality and interconnectedness, open-mindedness, and empathy play a role in working with diverse student populations? If so, what?

26) What is your definition of spirituality?

27) When I say spirituality and/in education – what comes to mind? What is your reaction to that?
Appendix D: Middle Childhood Social Studies Methods Course Syllabus
Middle Childhood Social Studies Methods
Autumn 2013

COURSE OVERVIEW

Teacher candidates preparing to work in schools must demonstrate content, pedagogical, and professional knowledge, skills, and dispositions necessary to be effective educators for diverse groups of learners. This course will focus on the study of current theories and methods, philosophies in the teaching and learning of the historical, cultural, geographic, economic, and socio-political aspects of social studies for the Middle Childhood learner. Emphasis will be on lesson planning and classroom practice as it applies to teaching social studies for grades 4 - 9.

Note: This syllabus is subject to change. Changes will be announced in class or via email.

GOALS AND OBJECTIVES

Teacher candidates will:

1) Develop a working understanding of foundational principles and objectives of middle childhood social studies education in the 21st century:
   a. Examine interdisciplinary approaches to social studies by considering multiple perspectives on local, national and global issues;
   b. Examine various themes found in the Ohio social studies standards, as well as common core reading and writing standards for social studies;
   c. Examine and incorporate use of technology;
   d. Incorporate the 4 C’s of 21st century learning: communication, collaboration, critical thinking, and creativity into lesson planning.

2) Apply theories, concepts, and strategies learned and observed throughout the course to design and teach lesson plans that are engaging, culturally responsive, and student-centered:
   a. Teach in culturally responsive ways, which recognizes student’s cultural, linguistic, and ability backgrounds;
   b. Incorporating issues of diversity into lesson planning to meet needs of students from diverse backgrounds and with varying needs, interests, and learning styles;
   c. Identify and practice a variety of instructional methods and strategies for teaching social studies, which are appropriate for middle childhood students.

3) Develop strategies for incorporating student experiences and interests in and out of school into lessons that foster a student-centered, culturally relevant, and safe learning environment:
a. Written reflections and lesson plans that incorporate local and global perspectives through the use of primary and secondary sources, technologies, and media;

b. Design lesson plans that include state and national content standards, essential question(s), and skill and conceptual development related to lesson topics;

c. Design a lesson sequence on a topic taught in a middle childhood social studies class that includes lessons, resources, materials, student-centered use of technology, and an assessment:
   i. Lesson plans will include measurable learning objectives and assessments that align with those objectives, specific procedures to be followed by the teacher, specific questions to be asked of students, checks for student understanding, student-centered learning opportunities, and opportunities for students to demonstrate learning.

4) Develop perspective consciousness through discussion and assignments that incorporate multiple perspectives, diverse resources, and various technologies:
   a. Locate, discuss, and evaluate social studies teaching resources;
   b. Employ course readings, experiences, and independent research when contributing to discussions in class and in an online setting around issues in social studies education;
   c. Online and in-class discussions that draw upon theory and practice observed and discussed during students’ experiences in various classroom settings;
   d. Integrate concepts of global education to better understand the complexity of current issues on local, national, and global levels.

5) Develop habits of the mind and heart in order to challenge self and others to learn new ideas and concepts regarding issues found in middle childhood social studies education, with emphasis on issues of equity and diversity, global issues, various cultures, and multiple perspectives:
   a. Written reflections that incorporate individual analysis, evaluation of resources, and/or lesson ideas to be used in a middle childhood classroom;
   b. Participation in formal and informal discussions that require one to cite evidence to support and refute claims made by authors and classmates, as well as collaborate to solve rather than simply identify problems;
   c. Use reflective techniques to improve teaching and learning;
   d. Online and in-class discussions that draw upon theory and practice observed and discussed during students’ experiences in various classroom settings.

Required Text:

Required Articles and Additional Materials:

All of the required materials (scholarly articles, web-site reading, podcasts, and videos) are posted in Carmen under the session that the reading/viewing is due. It is your responsibility to have them available for class on the assigned date.

GRADING AND ASSIGNMENTS

Assignments will be graded on the University system:

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<th>Grade</th>
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<tr>
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<tr>
<td>B</td>
<td>85 - 87%</td>
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<tr>
<td>C</td>
<td>76 - 78%</td>
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<tr>
<td>D</td>
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<td>70 - 72%</td>
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<tr>
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</tr>
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Submitting Assignments:

All assignments are to be typed and double-spaced using Times New Roman, 12-point font with 1” margins. Please utilize APA 6th edition guidelines for page number, references, and citations. I encourage you to refer to the following website if you are unfamiliar with these formatting requirements: http://owl.english.purdue.edu/owl/resource/560/01/

All assignments will be submitted on Carmen in the appropriate dropbox, unless noted otherwise. Cover pages are not necessary – rather place your name, name of assignment, EDUTL 5280, and assignment due date in the top right corner – single spaced.

Save file as: abbreviated name of assignment. firstinitial lastname.doc Example: LP1.taugustine

Late Work:

An assignment is considered late if it is not submitted at the beginning of the designated class (unless otherwise noted). Unless you receive permission from the Instructor, late assignments will receive a full grade reduction for each day late before I begin reading them. Please take advantage of e-mail, phone, and office hours to communicate any anticipated difficulties prior to an assignment due date.

Explanation of Assignments:

1) Class Participation

You are expected to read and be ready to discuss all assignments in order to participate in class. You are also expected to have all necessary materials for class for that day. Class participation includes, but is not limited to: class discussions, leading activities/lessons, and providing your peers feedback. As a community of learners, we
will be collaborating and supporting each other throughout the semester. This requires that we problem solve and figure out how to be good citizens. Be ready to grapple with difficult subject matter and live with some ambiguity. I expect the classroom to be a place of respectful behavior, critical thinking, and active learning.

The process of learning requires courage, curiosity, perseverance, and joy. We will learn how to explore new ideas and challenge each other and ourselves with honesty, compassion, open-mindedness, and humility. I encourage you to step out of your comfort zone – take intellectual and emotional risks and have fun. Are you the kind of student you want your students to be?

2) Final Project: Lesson Sequence
This lesson sequence will include seven (7) consecutive lessons on a social studies topic that you research in depth and that fits into the Ohio Social Studies Standards for grades 4-9. We will work on this project throughout the semester.

Your will include the following within the sequence:

- Meaningful student-centered technology – this can be one lesson or embedded throughout the lesson sequence;
- Film or video (the video must be over 30 minutes in length);
- Literacy component: monograph, autobiography, or non-fiction;
- Student generated written work;
- Your lesson sequence must incorporate a variety of instructional and student-centered strategies we have discussed during this course, other courses, or that you have observed in your field experience. For example: primary sources, DBQs, narrative, cooperative learning strategies, and/or project and inquiry-based learning, multiple perspectives.

Additional Requirements:
- Utilize the template found on Carmen for all lesson plans;
- Include all materials necessary to teach the lessons. This includes, but is not limited to, handouts, worksheets, visuals, readings, quizzes, technologies, videos, group work, projects, and activities for each day;
- You will include an essential question. The EQ may be for the sequence or particular lessons;
- Lesson plans must have sufficient detail and depth as we continue to scaffold through the process of planning;
- You will need to complete at least seven lesson plans and one culminating, formal assessment;
  - A review activity does not count as a lesson plan;
o Running an activity for two days does not constitute two lessons. That would be one lesson that lasts two days;

o You will create an assessment that aligns with the objectives of the unit. A rubric and/or answer key must be provided.

Final submission will include:

- **Lesson plans** and all appropriate **materials** (see above);
- **A list of resources** you utilized while creating the unit with descriptions for each resource (think of this as an annotated bibliography). Be sure to include relevant citation information for future access. A minimum of ten resources must be included – **three of which must be from outside the United States**;
- **Commentary on Planning**: Further details to this assignment can be found at the end of this syllabus. There is a limitation on the feedback the Instructor can provide. This will be discussed in greater detail in class.

3) **Global Resources Scavenger Hunt**
You will examine how your lesson sequence topic is addressed in the resources and materials available in your field placement classroom. Based on what you discover, find 2-3 resources that will expand upon the instructional materials available. Additional resources must introduce missing perspectives/voices and offer a global perspective as presented through the Noddings’ text.

Consider the following when looking for resources: video, film, technology and other electronic resources, primary sources, and/or written resources. **Submit your 2-3 resources with an explanation (annotated bibliography) to Carmen.** Be prepared to share these in class – this will occur throughout the semester.

4) **Lesson Plans**
You will submit three lesson plans from your lesson sequence for review and feedback. The above requirements for what to include in the lesson plan apply.

- **Lesson Plan #1**— Plan a lesson that integrates a student-centered, cooperative learning opportunity for the grade level and social studies topic chosen (DUE October 3).

- **Lesson Plan #2**—Plan a lesson that incorporates the use of primary sources for the grade level and social studies topic chosen. A DBQ must be included in this lesson plan (DUE October 24).

- **Lesson Plan #3**— Plan a lesson that integrates technology for grade level and social studies topic chosen (DUE November 7).
5) **Micro-teaching**
You will sign up to teach a portion of lesson plan 1, 2, or 3. The lesson you teach to the class will include the following elements:

- You will present a part of one of your lessons "as if" we are a group of students and provide all materials that are needed for that portion of the lesson (e.g. handouts, worksheets, books, technological needs, and copies of the page(s) from the book you would be using as part of the lesson). Consider this demonstration as real teaching with students. Presentations will last 10-12 minutes.
- Be prepared to answer questions at the conclusion of your lesson. Questions may include, but are not limited to: any prior knowledge you would anticipate students possessing and utilizing as part of this lesson, how long the unit of study would be and where in the unit this lesson would be taught, any adjustments you have made or considered for special needs students, etc.

**Due:** determined by sign-up. **Available dates are the same as lesson plan due dates.**

6) **Presentation of the Lesson Sequence**
A 15-minute presentation of your lesson sequence will be made to a small group. Group members will provide feedback based on a rubric that also provides more detail as to what you presentation should include. Your presentation must include visual support.

7) **Reflexive Journal and Discussion**
There will be two forms of reflection for this course: in-class and an online discussion forum. In these responses you will be provided with open-ended questions where you will discuss your thoughts, feelings, or other information related to assigned readings, class discussions, and/or your teaching placement. Your responses will be reflexive – examining your own learning, challenges, and successes. Depth, analysis, and critical thinking are essential components. The purpose of the reflexive journal and discussion is to generate a dialogue between class participants and the instructor that will assist in extending/broadening our collective understanding of teaching. There will be four in-class journal entries and six online discussion threads.

**In-class reflexive responses** are to follow the above guidelines and to show sufficient depth and personal reflection. In-class journal entries will be collected at the end of class.

**Online discussion** question due dates will be announced in class. Questions may relate to previous or current topics. Online discussions will be evaluated by the following:
- Your responses are substantive in their originality, analysis, and insight;
- Your response extends the classroom discussion;
• Utilize specific examples observed and/or discussed during your field observations;
• References to reading materials to support statements are included;
• Are free of spelling, grammatical, and punctuation errors;
• Meaningful attempts are made to engage your classmates in conversation;

POLICIES AND PROCEDURES

Attendance:
Attendance is critical to success as a student and a teacher. It is impossible to participate in our learning community if you are not present – not just physically. It is expected that you will be in attendance for every class session.

Tardiness is disruptive to the classroom environment and prevents you from fully participating in class. Attendance is taken at the beginning of class, so it is your responsibility to see me at the end of class to make sure you get marked as tardy instead of absent. If an emergency arises, please send me a message as soon as possible. Three tardies will result in an absence. Tardies also affect your overall grade.

Electronics:
I expect that all use of electronic devices in class will be to enhance your own teaching and learning. Please be respectful of the learning environment and turn the ringer and all other notification sounds off when you come to class. Please be sure that you are using these devices for academic pursuits directly related to the course and not for personal matters.

21 Additional Policies and Procedures have been omitted from this submission to protect identifying information. These policies included: statement of academic misconduct, grievances and solving problems, Office of Disability Services statement, statement on diversity, and dispositions evaluation.
<table>
<thead>
<tr>
<th>Date</th>
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<tr>
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<td>August 29</td>
<td><em>Introductions, course overview, and syllabus.</em></td>
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<tr>
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<td><em>Wait…what am I supposed to teach?</em></td>
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<td>- Social Studies methods</td>
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<td>September 5</td>
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<td>- PBL and historical inquiry</td>
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<td><em>Global thinkers: Making sense of the local and global.</em></td>
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<td>Session Four</td>
<td>- Multiple perspectives</td>
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<td>- Varying concepts of citizenship</td>
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<td>- Conflict resolution</td>
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<td>- Place-based education</td>
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<td>September 19</td>
<td><em>What a difference a global education paradigm can make.</em></td>
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<td>Session Five</td>
<td>- What is global education?</td>
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<td>- Two dimensions of global education</td>
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<td>September 26</td>
<td><em>Knowing your students and getting them to care.</em></td>
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<td>Session Six</td>
<td>- Historical empathy</td>
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<td>- Inquiry into identity</td>
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<td>October 3</td>
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<td>- Primary Sources</td>
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<td><em>Listening for democratic engagement: Building classroom discussions.</em></td>
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<td>- Developing citizenship skills through classroom discussion</td>
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<td>October 10</td>
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<td>October 17</td>
<td>Session Nine</td>
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<td>December 5</td>
<td>Session Fifteen</td>
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Appendix E: Components of Spiritual Pedagogy
SPIRITUAL PEDAGOGY

SPIRITUAL PEDAGOGY: At its core the spiritual paradigm is transformative. Education from a spiritual paradigm challenges us to become something more than what we were before we encountered it. It calls us to move from working toward a more just and peaceful world to choosing to radically walk in it now.

• Embodied: Being present and allowing your embodied experience to be evident (Barbezat & Bush, 2014; Dillard, 2006).

• Political: Politicizing your classroom within a spiritual paradigm means acknowledging that teaching is a political act; educators go beyond mere recognition of the presence of hegemony, addressing the oppressor in power, as well as the oppressed (Darling-Hammond, 2002; Dillard, 2006).

• Risky: A spiritual paradigm is intentional, not accidental, and with it carries some risks. Working from a spiritual paradigm is risky; it requires courage and can feel like a “dangerous leap” (Kahane, 2009, p. 54). Simultaneously, educators are encouraged to “embrace the shakiness” (p. 58), especially in the areas of fairness and social justice (Dillard, 2006; Kahane, 2009; Palmer & Zajonc, 2010; Walker, 2006).

• Cultural: Cultural learning within the spiritual paradigm is inherently global, without privileging any one perspective. Cultural identity is embraced, but also transcended, to move beyond the limits that accompany cultural identity to be in community (Dillard, 2012).

• Sacred & Grounded in Truth: Foucault (1980) states, “Each society has its regime of truth, its ‘general politics’ of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements” (p. 131). Power, knowledge, and truth cannot be separated from each other in any given society, as they are comprised of each other. Palmer (1993) reminds us that it is the truth “that emerges between us” that is to be honored in the spiritually grounded classroom (p. xii).

• Dialogic: Dillard (2006) and hooks’ (1989) conceptualize dialogue as the process through which communal truth is made; “In a dialogic classroom, the many
cultures that filter though and add shadings to our identity are given multiple opportunities to be expressed, questioned, celebrated, and understood” (Fecho, 2011, p. 2). Dialogic classrooms open to opportunity and create.

- **Liberating**: Schools can be sites of resistance and serve to contradict dominant society’s goals. Within the spiritual paradigm both the oppressed and the oppressor are liberated. Critical theorists in education seek to address systemic inequalities and emphasize the role of public education in (de)constructing them (Freire, 1970; Giroux, 2001).

- **Redemptive**: Thich Nhat Hanh (2013) characterizes teachers as healers, as professionals that can reduce suffering in the world. He reminds educators to embrace the kind of compassion that honours the views of others, as well as pushing them to acknowledge the conditions in our society that create suffering. hooks (2003) states, “The teacher who can ask of students, ‘What do you need in order to learn?’ or ‘How can I serve?’ brings to the work of educating a spirit of service’” (p. 92).

“*Our common sense has been rigged, you see, so that we feel strangers and aliens in this world. And this is terribly plausible simply because it is what we are used to. That’s the only reason. But when you really start questioning this – is that the way I have to assume life is? I know everybody does – but does that make it true? It doesn’t necessarily. It ain’t necessarily so. So as you question this basic assumption that underlies our culture, then you find your get a new kind of common sense. It becomes absolutely obvious to you that you are continuous with the Universe.***
~ Alan Watts
Appendix F: Correlation of Components of Spiritual Pedagogy and Social Studies Class

Sessions
Correlation of Components of Spiritual Pedagogy and Social Studies Class Sessions

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Component of Spiritual Pedagogy Identified</th>
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</table>
| September 5  | Letting them get their hands dirty: Project based learning.  
- PBL and historical inquiry  
- Teaching thinking skills  
Citizenship education: The center of social studies?  
- What is citizenship education?  
- What is global citizenship?                                                                 | Dialogic  
Risky  
Political  
Cultural |
| Session Three|                                                                                                                                                                                                                                                                |                                             |
| September 12 | Global thinkers: Making sense of the local and global.  
- Multiple perspectives  
- Varying concepts of citizenship  
- Conflict resolution  
- Place-based education                                                                                                                                            | Cultural  
Liberating  
Risky  
Political  
Embodied  
Dialogic |
| Session Four |                                                                                                                                                                                                                                                                |                                             |
| September 19 | What a difference a global education paradigm can make.  
- What is global education?  
- Two dimensions of global education                                                                                                                                         | Embodied  
Cultural  
Political  
Risky  
Sacred and Grounded in Truth |
| Session Five |                                                                                                                                                                                                                                                                |                                             |
| September 26 | Knowing your students and getting them to care.  
- Historical empathy  
- Inquiry into identity                                                                                                                                                    | Dialogic  
Redemptive  
Political  
Liberating |
<p>| Session Six  |                                                                                                                                                                                                                                                                |                                             |</p>
<table>
<thead>
<tr>
<th>Date</th>
<th>Session</th>
<th>Lesson Plan #1 Presentations</th>
<th>Key Concepts</th>
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</table>
| October 3  | Seven   | *Beyond “Open your Textbook”*  
- Primary Sources  
- DBQs  

*How do we listen? Building classroom discussions.*  
- Developing citizenship skills through classroom discussion  
- Classroom discussion strategies | Dialogic  
Liberating  
Risky  
Embodied  
Sacred and Grounded in Truth  
Political |
| October 10 | Eight   | *Constructions of geography: About this map.*  
Guest Speaker: Jason Harshman, ABD | Risky  
Cultural  
Political |
| October 17 | Nine    | *If you use it, they may not care: Meaningful technology in the classroom.*  
- Evaluating online sources  
- Technology integration to impact pedagogy | Risky  
Liberating  
Embodied |
| October 24 | Ten     | *Lesson Plan #2 Presentations*  
*Common Core invades Social Studies: Doing what we’ve always done.*  
- Literacy and writing in the social studies classroom | Embodied  
Liberating |
<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Themes</th>
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</table>
| October 31   | **Religions of the world – or at least five anyway: Teaching various faiths with respect**  
- World religions panel  
- Teaching about religion vs. teaching religion | Dialogic  
Cultural  
Risky  
Liberating  
Political  
Sacred and Grounded in Truth |
| Session Eleven | **Lesson Plan #3 Presentations**  
**America's indigenous peoples:** Discovery, concealment, meeting, crash  
- Representation  
- Reconsidering discovery  
**I just want to be heard:** Debates in the middle school classroom  
- Preparing for classroom debates | Dialogic  
Redemptive  
Political  
Risky  
Liberating |
| November 7   | **Contemplative Practices** [added to list by teacher candidates] | Embodied  
Sacred and Grounded in Truth  
Redemptive  
Liberating  
Dialogic |
| Session Twelve | **Classroom Discussion** [added to list by teacher candidates] | Embodied  
Political  
Risky  
Cultural  
Sacred and Grounded in Truth  
Redemptive  
Liberating  
Dialogic |