One World

SOCIAL STUDIES COUNCIL ATA

Special Retrospective Issue
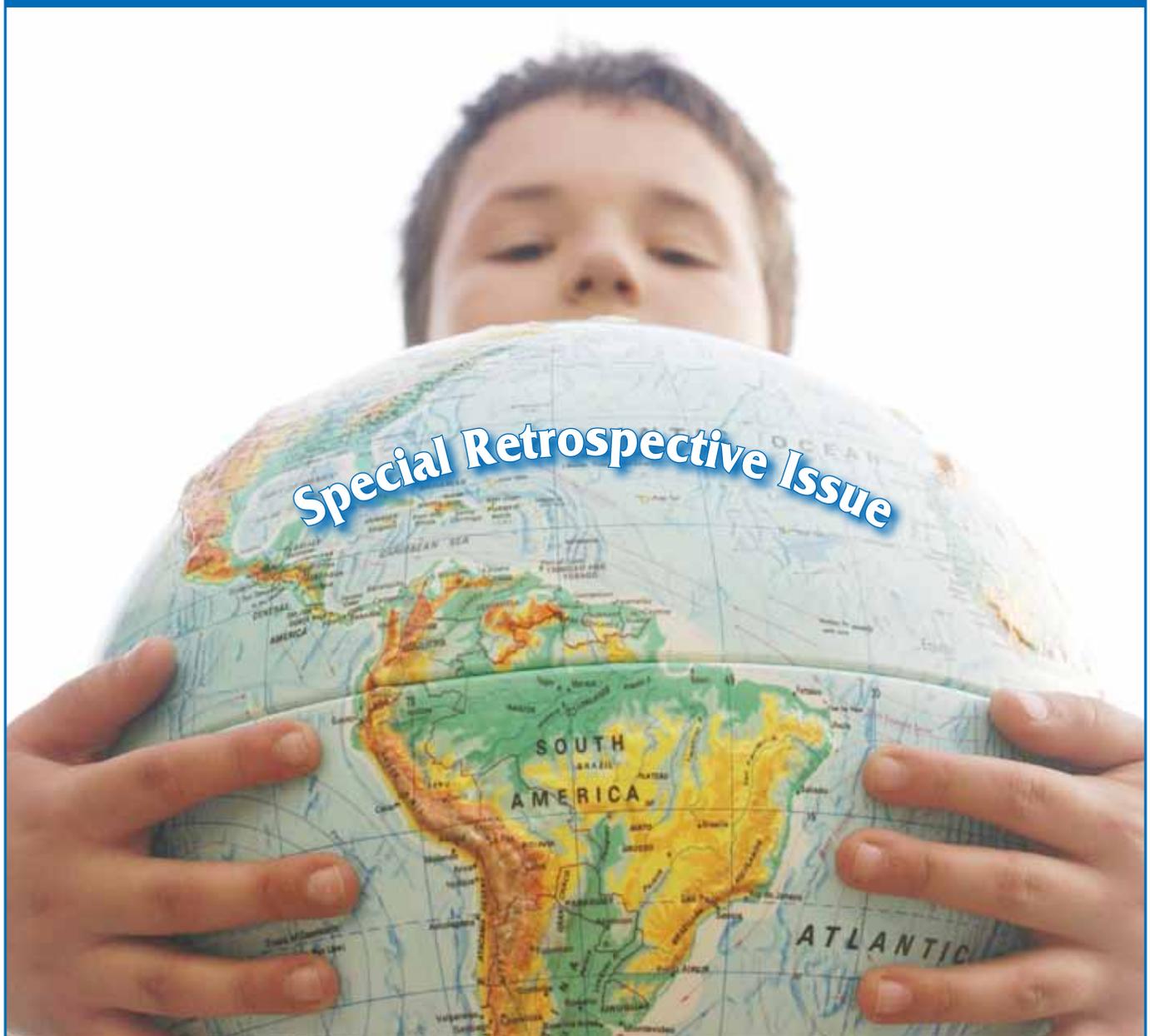
Social Studies Council Executive 2009/10

President
Ayesha Marson
Bus 403-281-3366
aymarson@cbe.ab.ca

Past President
Bryan Burley
Bus 403-343-1354
bburley@rdpsd.ab.ca

President-Elect
David Fletcher
Bus 403-328-9606
david.fletcher@lethsd.ab.ca

Secretary
Sharon Richter
Bus 403-782-3812
srichter@wolfcreek.ab.ca

Treasurer
Roland Zimmermann
Bus 780-466-3161
zimmermanr@ecsd.net

Conference Director
Roger Doucet
Bus 403-646-2264
rogerld@shaw.ca

Journal Editor
Ron Jeffery
Bus 403-708-3605
rajeffery@gmail.com or
rajeffery@travelcuts.com

Newsletter Editor
Craig Harding
Bus 403-777-7870
jcharding@cbe.ab.ca

Electronic Media Editor
Kevin Viau
Bus 403-228-5363
kevinviau@gmail.com

Alberta Education Representative
Cheryl Przybilla
Bus 780-422-3282
cheryl.przybilla@gov.ab.ca

University Representative
TBA

Historical Fair Representative
Lois Gluck
Bus 780-460-3712
gluckl@spschools.org

PEC Liaison
Michelle Glavine
Bus 403-239-9607
michelle.glavine@teachers.ab.ca

ATA Staff Advisor
Cory Schoffer
Bus 780-447-9430
or 1-800-232-7208
cory.schoffer@ata.ab.ca

REGIONAL PRESIDENTS

Calgary and District
Daniel Zeeb
Bus 403-500-2109
daniel.zeeb@cssd.ab.ca

Central Alberta
Elizabeth Fargey
Bus 403-346-4397
efargey@rdpsd.ab.ca or
etfargey@shaw.ca

Edmonton and District
TBA

Northern Alberta
TBA

Southern Alberta
Kevin McBeath
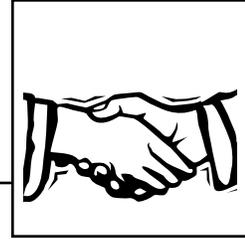Bus 403-328-4723
kevin.mcbeath@lethsd.ab.ca

Contents

From the Editor

Ron Jeffery

This issue of *One World* has been a long time coming as we attempt to reorganize our council and re-evaluate the services and future of specialist councils in Alberta. Through all the changes, some certainties remain—the outstanding level of scholarship of teachers and the contributions they make to the education of our young people every day in our schools. It is this scholarship and our continued commitment as teachers that permit your council to offer professional development content such as this issue of *One World*, to both stimulate thought and encourage progress in our craft.

As we all know, there are profound challenges in a rapidly transforming society, in both technology and the expectations of a community of parents, politicians and students, all of whom expect our educational system to prepare students for responsible and contributing citizenship. It is true that every generation has faced similar challenges at some level, but no generation has faced the dynamics of change that this generation of educators and students faces.

With war or an event such as 9/11, change occurs rapidly and society is compelled to adjust. However, what our schools are facing as we continue into a new century, and what has been exacerbated during the last decade, is a dynamic that no teacher education program or curriculum development can keep up with. That is, adapting to the myriad technologies that are available—with new ones appearing, it seems, every day—to "assist" teachers and students in the learning process. This has an impact, not only in how learning in a classroom takes place, but also in our ability to accommodate the many ways in which students learn

and teachers are asked to deliver. Economic recession has made these challenges that much more pronounced—educators have fewer, rather than more, resources to meet these challenges.

In social studies, we are adjusting to a new curriculum across all grades. We are seeking new ideas for the classroom and in our communities to help students learn research skills to help them deal with the challenges of multiple perspectives on issues and events in their world. Perhaps technologies such as the iPad will both facilitate access to required information for learning in a cost-effective way and help accommodate some of the diverse learning styles of our students. Or perhaps not. We still don't really know.

This issue of *One World* is a retrospective—it contains articles that were published in *One World* between 2000 and 2008. What I found interesting as I prepared this issue was that the past decade furnished some of the most useful ideas for the new curriculum. Using my editorial licence, I selected what I consider to be both thought-provoking and useful submissions from the past decade that I think are relevant to the new curriculum. As we are all aware, history gives us both perspective and context for understanding and functioning in our future.

Included in this issue of *One World* are George Richardson's "The Untimely Death of the Past," in which he implores us to "remember history"; Lance Grigg and Lorraine Beaudin's "How Much Technology Do Social Studies Teachers Really Need?"; Roland Case's "Thinking About Thinking in Social Studies"; and E Lisa Panayotidis's "Historical Think-

ing Around What It Means to Live in a Globalized World." Contributions from outstanding writers such as David Bercuson, Susan Gibson and Hans Smits, and very practical and creative suggestions from Gail Jardine and Peter Bjornson round out a thought-provoking yet practical issue of our specialist council journal.

Shortly after the publication of this issue of *One World*, you will receive the next issue of the journal with a focus on "Looking Forward." It will contain contributions from some of the bright young minds entering our profession and from seasoned veterans, who provide perspective and advice on where we are heading in social studies and with the new curriculum.

Enjoy—and please, if you find the inspiration and time (is there ever enough?), contribute to *One World*. Your colleagues and our schools will thank you.
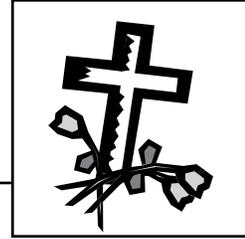
The Untimely Death of the Past: Francis Fukuyama and the Importance of History in the Social Studies Curriculum

George Richardson

George Richardson was a social studies teacher in Alberta for more than 20 years before joining the University of Alberta's Department of Secondary Education in July 1999. His research interests include citizenship education, multicultural education, national identity formation, international education and action research.

In the face of the provincewide debate currently raging over the philosophy and content of the Western Canadian Protocol for social studies (1999) and in anticipation of the rewrite of the social studies curriculum that will be linked to the Protocol, it is critical that the social studies community engage in its own discussion about the form and content of social studies in the 21st century. This article advances the position that, in any rewrite of the curriculum, the role of history must be central to the program of studies.

A Brief History of Time: History Under Attack

In "The End of History?" historian Francis Fukuyama (1989), then deputy director of the Policy Planning Staff of the United States State Department, advanced the controversial thesis that the worldwide triumph of economic and political liberalism had effectively killed history, thereby ushering in a new ahistorical age of peace and prosperity. Those forces in the old historical age that produced conflict (that is, nationalism and ethnic rivalry), Fukuyama predicted, would be archaic remnants of a savage era.

The article would have been amusing, even laughable, were it not for the seriousness with which it was presented—American State Department officials are not typically given to flights of whimsy. Fukuyama's concept of history apart, the article was much more significant for the reaction it provoked. *Time Magazine* and the *New York Times* dismissed it; the *Manchester Guardian* referred to it as "bunk."[1] In the September 27, 1989, *Le Monde,* editor André Fontaine put it best when he commented, "Projecting to infinity

the trends you think you see emerging on the horizon has always been a tried and tested way of making mistakes." Events subsequent to 1989 have certainly borne out Fontaine's remarks. The violent disintegration of Yugoslavia, ethnic and civil wars in Rwanda, Sudan and Sierra Leone, and the ongoing border conflicts between nations such as India and Pakistan show that, Fukuyama's opinion to the contrary, the global triumph of neoliberal politics and supply-side economics has not produced an era of peace and cooperation around the world. It would seem, then, that the announcement of the death of history was somewhat premature.

That history has not died, in the opinion of many prominent editorial writers, will certainly come as welcome news to many Alberta social studies teachers. It would have been ironic had history expired at a time when history teaching appears to be undergoing something of a renaissance in the province. Despite being downgraded in status by Alberta Education in the early 1970s, the discipline found increasing favour in the 1980s. Its resuscitation was, in part, the result of the findings of the Secondary Education Review conducted in the early 1980s. Armed with results of a Grade 12 achievement test that showed an average score of 39 per cent in the history component, the ministerial committee announced itself "dismayed" and demanded that history and geography be made integral elements of secondary school social studies (Alberta Education 1981, 39).

The subsequent rewrite of the social studies curriculum, which made social studies mandatory to the end of Grade 12, and the creation of a second stream of social studies courses (Social Studies 13, 23 and 33) remain as clear evidence of the extent to which the committee's recommendations were carried out. They are also, by extension, an indication of the central role accorded to history in the program of studies.

The Power of the Past: Why History Is Important

The controversy over the Fukuyama article and the concern over the role of history in Alberta's curriculum point to the important position history and the teaching of history continue to occupy in our society. Just as general literacy is critical for survival in the information age, historical literacy may well be an essential psychological anchor in a time of rapid change. But what is the importance of studying

history in an age when the canon of history is under serious attack? Postmodern scholars such as Michel Foucault (1972) and Jean-François Lyotard (1984) have raised critical points about the tendency of the dominant classes in Western society to write histories that celebrate their own achievements while leaving out the histories of others, such as women, racial and ethnic minorities, and indigenous peoples. Given this criticism, is there any history that can authentically represent the past without somehow marginalizing those whose stories are not told?

I think the answer lies partly in the study of history as a discipline and not in the writing of A History. As a discipline, history has the power to connect us to the past in such a way that we see ourselves as the product of a tradition. From this perspective, it is not necessary that we all share the same tradition, but it is likely that the traditions that have shaped us will intersect and overlap. Without this connection, we have little context or texture to our lives. As German philosopher Hans-Georg Gadamer (1981) suggests, the uncritical acceptance of liberalism and individualism, which is a defining characteristic of modern society and which led to Fukuyama's spurious conclusions about history, is both false and dangerous. Such a view tends perilously close to nihilism, and it leaves students with no sense of sustaining community. Canadian political philosopher Charles Taylor (1989, 39) makes much the same point when he stresses that "each young person may take up a stance which is authentically his or her own; [but] this stance does not originate just in that person; the very possibility of this is enframed in a social understanding of a greater temporal depth."

Apart from helping to create a sense of community and tradition, the study of history has the power to create the kind of awareness that is an essential characteristic of citizenship and civic life in democratic societies. Thus, writing in the October 6, 1991, *Manchester Guardian,* British historian Simon Schama asserts that "to know history is to grow up." His point, I think, is to emphasize that history can help us to understand ourselves—and to mature—by knowing who we were and where we came from. In an article in the *UNESCO Courier,* German historian Hinnerk Bruhns (1990, 9) went even further when he warned that historians (and the study of history) "must act on the collective memory so as to put people on their guard against the use of the past for political purposes." Schama's assertions and Bruhn's warning certainly ring true. The study of history is essential for several reasons.

The Uses of the Past

As a discipline, history has great potential to help clarify the present through an appreciation of the past. For example, when students attempt to make sense of the current economic and political situation in the nations of eastern Europe and the former Soviet Union, a knowledge of the Stalinist mold—including its aggressive suppression of nationalism—into which such states were forced helps establish a context for understanding their present difficulties.

Without historical literacy, the old saw that those who forget the lessons of history are doomed to repeat them takes on a new and much more ominous meaning. As George Orwell (1949) predicted in his novel *Nineteen Eighty-Four,* forgetting the lessons of history places one at the mercy of those who control the flow of information in society: the state and the media. But far from being doomed to repeat the old lessons, historical illiterates must accept *any* version of history. The dangerous consequence of such ignorance can only be massive cynicism on the part of our students or blind acceptance of the so-called official story. Events in Stalin's time and, more recently, in totalitarian regimes in Argentina and Myanmar certainly bear this out.

A study of history can also serve to dispel students' latent fears, such as the current and troubling belief that the volume and pace of change we confront as we enter the 21st century have somehow made us unique in history. Tragically, this belief effectively alienates students from their own past. Perhaps the discovery that the technological changes affecting such nations as Japan during the Meiji Restoration and Britain during the Industrial Revolution posed problems similar to those that confront us today would be of some consolation to those students with an apocalyptic view of the future.

Finally, a study of history can equip students with a context for examining their own lives, Canadian society and global developments. This context is essential if students are to make informed decisions about the critical issues that they will face during their lives. The need for such a context seems implicit in Alberta Education's (1987, 6) mandate that graduating high school students be able to "[e]xplore concepts and bodies of knowledge and constructively question established ideas."

Conclusion

Despite Francis Fukuyama's assertions, it seems that history will continue and that, as a consequence, the study of history is a critical element of the education of Alberta's students. Perhaps it is a just irony that Fukuyama's ideas evolved in part from his study of German philosopher Hegel (1807), who also predicted an end to history in his *Phenomenology of Spirit.* That there has been a good deal of history—however one wishes to define it—since Hegel's prediction seems an apt enough comment on the need to continue making history a vital component of social studies as we engage in the preparation of the Western Canadian Protocol and in the rewrite of the social studies curriculum.

Note

1. All sources cited in the *Manchester Guardian,* October 1, 1989.

References

Alberta Education. 1981. *Canadian Awareness Project.* Edmonton: Author.

——. 1987. *Essential Concepts, Skills and Attitudes for Grade 12.* Edmonton: Author.

Bruhns, H. 1990. "A Past That Won't Go Away." *UNESCO Courier,* April: 4–9.

Foucault, M. 1972. *The Archaeology of Knowledge and the Discourse on Language.* Translated by A M Sheridan Smith. New York: Pantheon.

Fukuyama, F. 1989. "The End of History?" *The National Interest* 16: 3–18.

Gadamer, H-G. 1981. *Reason in the Age of Science.* Cambridge, Mass: MIT Press.

Hegel, G W F. 1807. *Phenomenology of Spirit.*

Lyotard, J-F 1984. *The Postmodern Condition: A Report on Knowledge.* Minneapolis, Minn: University of Minnesota Press.

Orwell, G. 1949. *Nineteen Eighty-Four.*

Taylor, C. 1989. *Sources of Self: The Making of Modern Identity.* Cambridge, Mass: Harvard University Press.

Western Canadian Protocol for Collaboration in Basic Education. 1999. "Foundation Document for the Development of the Common Curriculum Framework for Social Studies Kindergarten–Grade 12" (draft).
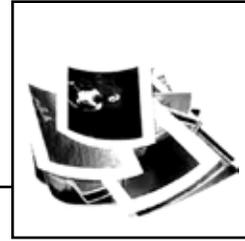
The Importance of Local History: Strategies to Make the Ordinary Extraordinary

Peter J Bjornson

When this article was written, Peter Bjornson had been teaching history at Gimli High School, in Gimli, Manitoba, for 10 years. He presented his history project initiatives at local, regional, provincial and national conferences, and presented his unit/lesson plans to social science teachers' associations. He received a Governor General's Award for Excellence in Teaching Canadian History in 2000. Peter Bjornson was elected to the Manitoba legislature in 2003 and served as Minister of Education until November 2009, when he was appointed Minister of Entrepeneurship, Training and Trade.

First, I must admit that I have not read *the book*. I have not been able to get past the title: it makes me angry. My colleagues assure me that, as an abstract random learner prone to emotional rather than rational responses, I should at all costs avoid reading *Who Killed Canadian History?* (Granatstein 1998). They caution me that the book attacks the trend of exploring social themes and local stories and laments the loss of traditional approaches paying tribute to great Canadian heroes, tremendous battles and pivotal events that shaped our nation.

I am a strong advocate of the value of social history and the relevance of local history: they foster ownership and passion in defining who we are as Canadians. Moreover, focusing on social and local history allows students to make tangible connections to the events and people textbooks deem worthy of note. Because we are a country whose biggest nation-building obstacle has been our abundance of geography and relatively small population, I see a local focus as a critical starting point to bridging the gaps of time and distance.

When I reflect on my experience as a student at the University of Manitoba, I think fondly of two professors in particular. Native studies professor Jean Friesen taught me that you must be passionate about *what* you teach; education professor Ken Osborne taught me that you must be passionate about *how* you teach. Right out of the faculty, I had the good fortune of being hired as a full-time teacher at my alma mater, Gimli High School. My passion for community history was not a problem; my passion for teaching history was not as immediately fulfilled. My youthful idealism—my misguided belief that students would automatically share my love for the subject—had to undergo a few reality checks.

I was also operating under the assumption that students already knew a lot about our community—after all, it was their duty to know. Inserting local anecdotes and talking about the hardships and perseverance

of the early settlers made me realize my folly. Several students did not know of the people or local lore. Consequently, I began to stretch the curriculum limit for the local history unit. Skimming the surface of what some would argue are critical elements of the curriculum in favour of a stronger local component might make me a rebel, but it has paid tremendous dividends with respect to active learning and ownership of our heritage. As a result, those "stuffy" or "boring" units, as the students call them, have become a much easier sell.

The most successful local history initiatives my students and I have undertaken to date are the Local Archives Project, the "Special Collections" Library Project, the Heritage Mural, ongoing business/service club/senior citizens interviews and the Pageant Wagons Project.

The Local Archives Project began with a local newspaper. By chance, I discovered that the newspaper's practice was to throw out or give away the pictures from the weekly publication. As a history nut, I saw the value of this resource and quickly arranged with the editor for my class to become stewards of the photographs. A two-day crash course through the Association for Manitoba Archives established the parameters for developing a policy manual and the rudimentary procedures for archiving photos. A funding appeal to local service clubs enabled us to purchase the necessary archive-friendly handling and storage equipment. The archiving process involves taking back issues of the paper every six months and correlating the photos with the stories. The archival font we have created is now a three-year window into our community's events. This activity is particularly inviting for students because the photos in the archive have included some of them or their family and friends.

An inventory of the resources in the school library revealed that we were sadly lacking in local history books and books about the area's dominant cultures. A community appeal and applications to cultural foundations resulted in the "Special Collections" Library Project. The appeal garnered cash donations of approximately $6,000 over two years. To put that in perspective, the entire budget of our small school library is approximately $6,000 per annum. The appeal also resulted in several donations of books, videos, cassettes, maps, and magazine and heritage newspaper subscriptions. This collection is a valuable asset to the school, and several classes—including history, geography and English—use the material.

Two senior art students proposed an additional co-op art credit project: the Heritage Mural. This mural, based on research from the library's new reference materials, reflects the historic and cultural ties of the community. The project was ambitious, and the mural now covers approximately 240 square feet of what once was a dull, beige library wall. Once again, local service clubs provided the necessary funding.

These projects have instilled a sense of pride in and curiosity about our local history. They have also fostered strong relationships between the school and local businesses and service clubs, whose members have also supported local history projects by participating in interviews about the history of their businesses or their roles as service club members. This exercise has helped students discover the history and dynamics of business in a small community. It has also enabled them to explore the personal rewards of volunteerism and the impact these organizations have had on the community. Some students have subsequently volunteered to assist with fundraising initiatives and have offered their free labour to the organizations they visited for their interviews. The interviews are recorded when possible and are now stored in the school archive.

Perhaps the most challenging but also the most rewarding project has been the Pageant Wagons Project (refer to the following lesson plan). This crosscurricular project relies on the strength of community partnerships for funding and involves art, welding, woodworking and history classes in bringing local history alive. More than 80 students, four teachers and three community volunteers participated in this project. Several students volunteered to work after school, during lunch hour and even in the summer. The resulting three-dimensional dioramas were hauled through a summer festival parade attended by more than 30,000 people.

The steel frame and chassis were designed and constructed by the welding class. The woodworking class made a skirted table to fit over the chassis and added banquet table legs to make the wooden shell a stand-alone table. The art class painted a mural to complement the scene, and the history class researched and constructed a diorama to fit atop the wooden shell. The entire project was constructed by students. The dioramas were on display at the fairgrounds, where we learned we had won the Best Heritage Float prize, and are now on display in public buildings throughout the community.

What are the benefits of spending time and energy on local history? Local history approaches have engaged students in hands-on learning opportunities involving numerous abilities at various levels. These

projects have given students tangible examples of local experience and made for immediate connections to broader issues in Canadian history. Through these projects, students look at the heroics of the early settlers and reflect on the community they call home. The community is involved in funding, research and additional instruction, promoting a strong sense of ownership for everyone involved. The Canadian experience is such that students can immediately draw parallels between local stories and larger events. Whether it be the multicultural quality of a small prairie town, the boom-and-bust development of an Alberta oil town, or the impact of industrialization, the World Wars or the Depression on a maritime city, local experience instills a sense of ownership of our heritage in students. Once you have enabled students to make those connections, traditional history becomes an easy sell.

Local stories of ordinary people can bring history to life in your classroom. Challenge your students to make these stories the extraordinary footnotes to their understanding and interpretation of our heritage.

Lesson Plan for the Pageant Wagons Project: A Multidisciplinary Local History Project

The Pageant Wagons Project is based on the medieval pageant wagons, which were hooked together and pulled through villages to showcase the wares of merchants and peddlers and the skills of musicians and craftsmen. The Gimli High School version of the pageant wagon is a three-by-five-foot diorama mounted on a wooden shell constructed by the woodworking class. The shell fits over a steel frame constructed by the welding class and is complemented by a three-foot mural or backdrop created by the art class. The wooden shell has banquet table legs so the wagon can be permanently displayed in a community building after it has been taken through a parade.

The construction of the wagon frames is a one-time project and expense, with the welding class providing any required maintenance. The intention is to build three dioramas per year and participate in annual parades in our community: the Canada Day and Icelandic Festival parades are two proposed for this summer.

The Icelandic Festival of Manitoba has agreed to publish a feature on the pageant wagons in its souvenir program so that parade viewers will have the background behind each diorama. The wagons will be parked on the parade grounds after the parade so people will have an opportunity to get a closer look at the details of the dioramas. Where the wagons are set up, history students will be selling raffle tickets as a fundraiser for next year's projects.

The three dioramas constructed by Gimli High School this year will include the following:

January 1877: The Wedding

During a smallpox epidemic (1876–77), the colony of New Iceland was quarantined. The boundary of the quarantine was Netley Creek, where Carrie Taylor and Sigurdur Kristofferson exchanged vows on a cold winter day. The couple stood on the north bank of the creek, in the quarantine area, and yelled their vows across the creek to an Anglican minister.

This cart will likely be set up in the New Iceland Heritage Museum, which opened to the public in summer 2000.

April 1943: The Lighthouse

The 1943 spring breakup was accompanied by a fierce north wind, which crushed the wooden lighthouse at the end of the pier. The lighthouse was salvaged and had numerous homes until it was perched atop the new Lake Winnipeg Visitors Centre, where the diorama will be on display this summer.

June 1970: The Crash

Gimli was home to a Canadian Forces base from the 1940s to 1972. In June 1970, a T-33 pilot lost control of his jet due to a malfunction in the navigation equipment. The pilot managed to get the jet over Lake Winnipeg, and he was ejected safely. While parachuting to the ground, he watched in horror as the jet turned around and headed toward the town. The jet was followed by ground crews and emergency teams for more than 25 minutes before it ran out of fuel and crash-landed into a storage shed behind a lumberyard. It crashed fewer than 200 yards from a Shell bulk fuel station. Miraculously, no one was injured.

Administrative Considerations

This multidisciplinary project involves coordinating the work of four classes: history, art, woodworking and welding. In our project, the shop teachers were very accommodating and facilitated the project in two ways: the woodworking skills were consistent with the Grade 9 curriculum, and the welding skills were consistent with the Grade 11 curriculum. They assigned the building of the carts to advanced students

who had finished required projects early and to students who needed additional work that would not incur any extra shop fees.

The art class program included work with acrylics. The project was presented to the art class at a time when most projects were well under way. However, one student approached the administration suggesting that he be allowed to complete all three murals under a co-op art credit program. The administration allowed him to do so.

The project was perceived as a perfect fit within the curriculum of the shop and art programs. Thus, it created little extra work for the shop and art teachers involved.

Concepts

The project will explore the following concepts:
- Local heritage
- Application and development of a variety of skills
- Community involvement and ownership
- Multidisciplinary collaboration between the history, woodworking, welding and art classes

Instructional Outcomes

History students will
- develop research skills,
- develop diorama- and model-building skills using a wide variety of materials,
- develop layout and design skills, and
- recognize the importance of this form of representative history.

Woodworking students will apply and develop skills in
- design and layout,
- lumber sizing and measurement,
- gluing techniques,
- hardware assembly, and
- operating power tools such as a table saw and a radial arm saw.

Welding students will apply and develop skills in
- design and layout;
- accurate measurement;
- welding and controlling warping as the weld cools; and
- operating power tools such as a mig welder, a drill press, bench grinders, angle grinders, a horizontal band saw and a chop saw.

Art students will apply and develop
- artistic abilities and
- interpretation of scale and depth.

All students will develop
- skills in collaborating with students from other disciplines and
- a sense of ownership and stewardship of local heritage.

Materials

Materials for the dioramas vary with the event represented and can be purchased from the local craft store, hobby shop and lumberyard.

Materials for the wagons consist of the following:

Woodworking Class
- 75' two-by-four
- 20' two-by-two
- 2 sheets 4' × 8' × 3/8" plywood
- 6 sheets 4' × 8' × 1/2" plywood
- 1 box air nails
- 1 box wood screws

Welding Class
- 63' of 1¼" × 1¼" × 1/8" structural square tube
- 4'2" × 1/8" flat strap
- 4'1" × 1/8" flat strap
- 10" rubber pneumatic tires
- 12 5" × ½" bolts
- 12 ½" washers
- 6 ½" locking nuts

Materials for the art class varied with each backdrop. All artwork was done in acrylic paint.

Funding

The costs of the carts were estimated from discussions with the welding and woodworking teachers and visits to local hobby and craft stores. The average price was estimated at $350.

Letters requesting gold ($225) or silver ($112.50) sponsorship of the carts were sent to the two municipal governments and four service clubs. All six responded with donations: four gold and two silver, for a total of $1,125. These sponsorships will be acknowledged with an engraved plate affixed to each cart. The groups were invited to sponsor a specific cart, and many chose to do so. For example, the Icelandic National League chose to sponsor "January 1877: The Wedding."

Developmental Activities

Part One: The Role of the History Class

The concept of a pageant wagon is introduced to the class. The students are divided into groups and given

a list of local historic events to research. As a team, the students then decide which story to represent in the form of a diorama. The group researches the event and prepares a report of one-and-a-half to two pages. They are encouraged to look for pictures of and/or artwork interpreting the event. In the absence of pictures or artwork, the students must develop terms of reference by visiting the site of the event and bring back photos of their own. A behind-the-scenes tour of the Manitoba Museum of Man and Nature and a meeting with the museum dioramist are also arranged.

The students then create a scale model mock-up of their diorama. They use paper and cardboard to assist with their interpretation of scale, establish their materials list and create a rough draft of the artwork needed for the mural or backdrop. They are then given the three-by-five-foot plywood sheet on which the diorama is to be built and develop a one-dimensional layout.

The shell of the cart (when completed by the woodworking class) doubles as a workbench during the diorama construction. The diorama construction involves a number of students in a variety of tasks, including woodworking, papier mâché, painting and model building. Work during lunch hours and after school may be required to complete the dioramas.

Part Two: The Role of the Woodworking Class

The woodworking class was given the design for the carts, and they built three of them. The carts were framed with two-by-twos and two-by-fours and covered with half-inch plywood. The class was also responsible for sanding and priming the wood. The shell itself is three feet by five feet with an 18-inch skirting.

The woodworking class also cut and primed the plywood for the murals. The final task was to install banquet table legs.

Part Three: The Role of the Welding Class

The welding class was given the design and constructed three three-by-five-foot metal frames and mount wheels, rear trailer posts and front trailer hitches. Two carts are identical in construction, but the lead cart has an adjustable trailer hitch to accommodate any vehicle (car, truck or lawn tractor) that may be used to tow the carts in the parades.

Part Four: The Role of the Art Class

Working with the groups from the history class, the art students prepared rough drafts of their artwork before proceeding with the final mural. The artists consulted with the groups to make all elements of the mural, including scale, colours and perspective, as consistent as possible with the diorama.

Part Five: Follow-Up Activities

The history class submitted descriptions of the project and the individual dioramas to the Icelandic Festival to be printed in the souvenir bulletin. The dioramas were driven in the parade by a student volunteer. Finally, students volunteered to tend the dioramas on the fairgrounds after the parade, answer questions about the project and sell raffle tickets to fund the construction of next year's pageant wagons.

Reference

Granatstein, J L. 1998. *Who Killed Canadian History?* Toronto, Ont: HarperCollins.
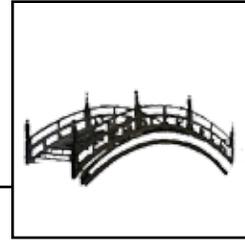
"The Uncannily Correct and the Elusively True"[1]:
A Conversation with Ted Aoki

Hans Smits

Hans Smits was associate dean of the Division of Teacher Preparation in the Faculty of Education at the University of Calgary from 2004 to 2009. He taught in the areas of social studies education and general issues of curriculum. His most recent writing has been on questions of teacher education and curriculum theory.

At the 2001 Social Studies Council conference, Ted Aoki, professor emeritus in the University of Alberta's Faculty of Education, was awarded an honorary life membership in the Council. The award recognized his singular contributions to social studies education in Alberta. The scope of references to his work, his many awards, and the affection and esteem of former colleagues and students attest to his influence. This influence arises from his genuine concern for teachers and students and his commitment to curriculum that strives to create a better world.

At a time when many in the social studies community question the current overemphasis on limited outcomes and lament the loss of richer experiences for our students, Dr Aoki is a beacon of hope. In his writing and teaching, he reminds us of the important role of social studies and of education in general and offers alternatives to educational practices that forget the deeper purposes and understandings underlying educational and curriculum practice.

Dr Aoki taught in Alberta public schools for 19 years. He received his bachelor's and master's degrees from the University of Alberta and his doctorate from the University of Oregon. He was a professor and chair of secondary education at the University of Alberta and the University of British Columbia. His work is recognized across North America and in Europe and Asia, and he has received honorary degrees from several universities. Although retired for more than 20 years, Dr Aoki maintains an active teaching and scholarly life, including working with graduate students and offering seminars on curriculum theory.

A discussion in *One World* of the significance of Dr Aoki's life's work is appropriate and timely. It is appropriate because his early work as a teacher, educational leader and scholar was in the area of social studies curriculum and education, and his early career paralleled the development in Alberta of social studies as a school subject and a focus of teaching and research in the university. Hence, Dr Aoki's work as a teacher and a teacher educator is important in the history of social studies in the province. However, this may not be immediately obvious to many social

studies teachers today. Dr Aoki's contributions are perhaps most deeply felt by teachers who had the privilege of being in his classes at the University of Alberta. I realized this about 10 years ago, when Dr Aoki returned to Edmonton to offer a summer graduate course in curriculum studies. At that time, I was president of the Social Studies Council's Edmonton regional, and I invited Dr Aoki to speak at one of our meetings. Most of the 20 teachers who attended had been in Dr Aoki's social studies curriculum and instruction classes in the 1960s and '70s. In his inimitable way of expressing his ideas, at once engaging and baffling, Dr Aoki talked about dwelling on a bridge in a Japanese garden. The bridge, I think, was a metaphor for the teacher's experience of standing between the worlds of formal curriculum and the classroom, and the possibilities that affords teachers and students to engage in meaningful learning. Though many felt unsure about the meaning of his words, one thing was clear: the deep respect these teachers had for their former teacher, a respect based on his ability to draw them into thinking about both the everyday-ness of their work and how they might understand that work differently. I was moved by Dr Aoki's continuing influence in my colleagues' lives and thinking. It is that connection, as well as his compelling writing and teaching, that has had lasting impact.[2]

A discussion of Dr Aoki's work is timely because social studies curriculum change is ongoing and under considerable debate. The recent attempt to define goals and content for the Western Canadian Protocol for social studies shows the difficulties of developing a curriculum that represents, for example, diverse cultural interests and experiences. This article will focus on Dr Aoki's views on the nature of curriculum and on how curriculum might be both conceived and lived in the context of profoundly changed social and cultural conditions.

In 1999, I had the opportunity to talk with Dr Aoki at his Vancouver home. I wanted to explore how his ideas about social studies curriculum have evolved during his lifetime as a teacher, administrator and university professor. My interest was motivated by my own work in social studies as a teacher and teacher educator, and by my ongoing attempt to better understand the nature of social studies curriculum, the purposes social studies should serve in contemporary society and how one should take up the responsibility of teaching social studies. Most important, I thought it necessary to provide a sense of Dr Aoki's contributions to social studies and how his thinking might inform the work of today's social studies educators. A question I thought would be especially interesting

in this time of curriculum change was, How should we think about curriculum?

Dr Aoki was gracious and humble in offering his views, but doing full justice to his thought is impossible in this limited space. His ideas, though grounded in the lived experiences of teaching and learning, are complex and nuanced. In fact, many of his ideas are beyond my own ability to fully comprehend. For example, Dr Aoki's work might be understood on one level as a conversation between forms of thought that originate in non-Western ways of thinking and living, such as Buddhism, and in European and North American philosophies that have criticized technical ways of thinking and being. What's amazing is that, though certain core values and beliefs remain throughout his life's work, his thinking continues to evolve, incorporating the work of diverse thinkers.

That conversational quality is exemplified in several ways in Dr Aoki's work. An undeniable integrity—a steadfast ethical stance and a commitment to the good in teaching and learning—runs as a thematic thread through his writing and teaching. However, he has also addressed and responded to changing currents in thought and changing cultural and social conditions. Thus, his work reflects and parallels the many changes in curriculum and educational thinking over the past three decades. Yet, Dr Aoki's work is not a simple representation of those trends, nor can it be simply applied to curriculum. Rather, his work involves an insistent questioning.

Dr Aoki maintains that questioning and refuses to capitulate to forms of thought that can be easily instrumentalized or represented. His work is a constant and enduring call for us to think about the meaning of our practices and of the language we use in curriculum and teaching, and for steadfast resistance to freezing our thought into immutable representations, which forecloses on the very vocation of educational work—remaining open to possibility.

I offer here my interpretation of how Dr Aoki might help us think about the challenges currently facing social studies.[3] What is especially interesting is not only how his own thought continues to evolve but also how he emphasizes the need to resist closure and to think in ways other than what is already fixed in language, practice and formal programs of study.

Beginnings: From Curriculum-as-Plan to Curriculum-as-Lived[4]

I began our conversation by asking Dr Aoki about his early involvement in social studies. I was interested

in how social studies became part of the Alberta curriculum and how Alberta, as Dr Aoki said, became a "pioneer in pushing the notion of social studies." Recalling his own teacher education (initially at the Normal School in Calgary), Dr Aoki noted the influence of people who had studied in the United States and brought back with them the idea of social studies as an integrated subject:

> There was the whole idea of integrating certain themes from the various disciplines, like history, geography, anthropology and so on, to bring some of those themes ... together within a social context, the concern of a good social world. The notion of integration I went for [and] became a kind of advocate for that approach instead of teaching a whole bunch of segmented courses. ... Why not be concerned about human issues, and in a social context?

Dr Aoki recounted his growing involvement in local and provincial curriculum committees. He became a strong advocate of an issues-based, integrated social studies curriculum—a commitment he carried in 1963 into his teaching at the University of Alberta.

The structure of the disciplines movement, particularly the work of Jerome Bruner and Joseph Schwab,[5] influenced curriculum theory at that time. Dr Aoki noted, however, that this approach had much less influence in social studies than, for example, in the sciences. Perhaps part of the resistance to the approach was the complexity of social studies, which integrates multiple disciplines. Dr Aoki placed more importance on the relationship between social studies as a formal discipline and how it is lived in the world, a motif in his later work, as well. Rather than focusing on the disciplines, social studies educators like him were increasingly interested in how we might think differently about curriculum and its various purposes. Through the influence of neo-Marxist thinkers such as Jürgen Habermas,

> critical reflection became a new form of interpreting the world, understanding the world and acting within the world, and ... the very notion of practice became praxis. ... We were swallowed into that particular world.

Thus, Dr Aoki's work on curriculum theory began to explore how continental thinkers might inform educational work. Habermas's idea of knowledge interests informed Dr Aoki's work on identifying and understanding underlying orientations to curriculum: curriculum can be understood—and have implications for practice—in terms of technical, interpretative and critical approaches to understanding and transforming the world. An important aspect of Aoki's work is its recognition of the limits of technical–rational approaches to curriculum. For example, understanding social studies only as a relationship between predetermined objectives and the means to achieve such objectives leaves out teacher and student experiences and denies possibilities for transformative understanding and action.

In the late 1970s, the work of Dr Aoki and several of his graduate students was marked by the movement into hermeneutic and phenomenological approaches to curriculum and educational practice. This movement considered the importance of understanding the lived experiences in classrooms and the meanings associated with curriculum. In addition to the interest in critical theory,

> there was ... the phenomenological movement, and those two [movements] were moving together. What we were attempting to do at the University of Alberta ... became a significant movement. I'm talking about the effort and the work of Max van Manen;[6] he was instrumental in pushing us into the domain of phenomenology and hermeneutics.[7]

Dr Aoki's work became motivated by his interest in how curriculum is lived in practice rather than how it is planned in documents and formal guidelines. His work also recognized the limits of both the structure of the disciplines approach, which can be too abstract and intellectual, and the critically reflective approach, which can neglect the lived dimensions of educational experience.

Focusing on the lived dimension of education revealed to Dr Aoki how different orientations to curriculum nevertheless, as Western forms of thought, carry deep similarities. These similarities include subject–object splits and attempts to fix meaning in representations (that is, language), which can neglect other ways of knowing, other possibilities and that which cannot easily be known. As Dr Aoki noted,

> I shifted my position to look at this lived dimension as more important than the reflective dimension, and I [began to see] that seemingly different orientations in fact [exist] on a similar ground of the existence of subject and objects. The paradigms, [technical, hermeneutic, critical], are all very closely related and belong to what I now call the representational world, the world in which we believe that things can be re-presented. ... Underlying that is the belief in metaphysics, the ever presence over absence. If we want to move beyond that [to understanding in less simplistic ways of representation and addressing the complex relationships between subject and object], we must start to change, to shift our language.

Cracking Open Language

The important themes of Dr Aoki's work, discussed in the preceding section, are relevant for thinking about the nature of social studies as we engage in curriculum change. As Dr Aoki noted, his work has increasingly focused on the problem of language in curriculum and on the challenges posed by what he calls "the representational realm," which dominates Western practices and thought. For example, we assume that the content of social studies programs of study represents the historical and current social world and that words such as *democracy, culture* and *citizenship* have fixed meanings and refer to something real in the lived world.

Yet, we know that experiences are elusive and difficult to define and that representations of them may neglect other possibilities. The words freeze out other possibilities for understanding. I asked Dr Aoki about the problem of social studies being based on a representational paradigm while, at the same time, we are experiencing difficulty in recognizing and understanding cultural difference. He responded by saying that, although the representational realm is central to our Western experience and is difficult to imagine living without,

> It's not the reality. ... [Our curricula, for example,] is an artifact that we have conceived or reimagined. In a sense, we have set up a whole world, and to know that ... is very significant. That reminds me of a Zen poem [that] goes something like this: on first viewing, you see the mountains, trees and meadow, and then ... there's nothing there, no mountains, no trees, no meadow, yet there are mountains. For me that's significant, saying that the first word *mountain* and the last word *mountain* are two different things. The second understanding of *mountain* is undergirded by the understanding that the first understanding of *mountain* is naïve without realizing that there are certain conditions [for our recognition of mountains]. How do these mountains appear and come to be named as mountains? It's that kind of thing that we would like to bring into the human domain, the social domain, in social studies. It's very important, particularly in teacher education, to come to an understanding of the discourses within which we articulate [the experience of our world]. We are caught in the space between [knowing and not knowing], and what a difficult space that is. And yet, though difficult, [it offers] hopeful possibility for humans. That's the kind of thing that becomes crucial for social studies [educators], and how we can move

into that position is something that we could think through as teachers.

Dr Aoki emphasized that social studies teachers and curriculum developers must pay more attention to language:

> A question we might ask is why we have not paid attention to the language we use when we talk about disciplines, integration or even neo-Marxism. ... We were assuming a particular meaning of language, that language is a tool of expression, that thought precedes language, that the language is there to articulate the thinking.

Dr Aoki went on to say that we usually think of language as a tool, as a vehicle for communication, and that's the framework in which social studies has been conceived:

> It's a discourse that allows us to speak and write in a particular way, so that takes you to language [as a] crucial dimension in curriculum thinking around social studies. A good way to approach this is to look at the two terms *writing* and *reading,* so often used as if they were a separate domain, even in language.

He elaborated through an example from Governor General Adrienne Clarkson's (1999) installation speech. Clarkson quoted the following lines from Leonard Cohen's song "Anthem": "There is a crack in everything. That's how the light gets in." Dr Aoki said,

> Those lines have become a crucial teacher in helping me understand the realm of understanding, because I [have] got into a habit of taking any word and cracking it.

Dr Aoki discussed how, by cracking the word *curriculum,* one can discern different meanings, interests and values. As well, examining the language of curriculum reveals the tensions between abstract concepts and the lived world of curriculum.[8] For example,

> *Historiography.* It's a word [with two parts]: the *historio* portion and the *graphy* portion, and *graphy* is understood as writing. ... What is the relationship between the *historio* and the writing?

Dr Aoki noted that the *historio* can dominate, making the writing secondary, merely a medium for representing historical events. However,

> Another way to understand [*historiography*] is to emphasize the *graphy* instead of the *historio,* and by so doing we can get to the notion that [it is] the very writing that produces history. ... This is another meaning of *historiography,* or history writing, and I think both are at work. ... The beauty of this crack is that [you can] move right into that crack, which

is really a borderline between two different discourses.

Trying to crack the language we use opens up other possibilities. For example, the words *teaching* and *learning* ... cannot be separated. The students are there not just to learn but also to teach themselves, and likewise for the teacher. There's a re-examination of the relationship between teaching and learning.

As Dr Aoki concluded, this is a messy place to go, but a necessary one.

Understanding Identity and Difference

A key issue in discussions about the Western Canadian Protocol for social studies was how we should understand and take up questions of cultural identity and cultural difference in the social studies curriculum.

I posed these problems, especially the question of how we might understand both difference and identity, to Dr Aoki. He responded first by focusing on the meanings of the terms, noting how the word *difference* can fall into a representational trap:

In the situation we're talking about, the word [*difference* becomes] crucial. ... It is caught up in the representational discourse. ... [But] the notion of difference is a space of difference; it's that messy space in between. ... The notion of difference is quite different depending on where you locate it, but it's not either this or that; it's the working together of both somehow, coming out of the two discourses and bumping into each other and not fitting at all.

What's important here is how difference becomes understood—in curriculum, for example—as fixed, whereas in experience, difference is complex and fluid, as is the idea of identity:

Identity ... is a crucial word in a social world of representation. ... We need to get to that and how we ought to differentiate between identity, which we assume to be existent or a collective, like an ethnic group or a nation, from another angle. ... These so-called identities are constructs ... and we have forgotten this creative dimension and claim originality of the origins. I'm not saying that it's wrong to do that, but it would be good to try to understand ... the world within which [identities] are articulated. It's not easy to come to an understanding of that kind.

Dr Aoki's thinking about difference and identity reflects his understanding of postcolonial literature and how particular historical and cultural situations have led to an examination of identity, but also how identity—and difference—must always be understood relationally: identities with each other, against a background, in a context of contested meanings and possibilities. Again, of interest here is his relentless questioning of fixed representations and of the Western tendency to fix things in language (for example, ethnography is a tradition of writing about ethnic identities—a particular way of identifying differences through privileging a way of representation). However, Dr Aoki's thinking here, though motivated by a deep concern for tolerance and understanding, is not a mere reassertion of liberal multiculturalism.

One way in which diversity can be understood, for example, is in terms of fixed, representational forms of identities, as though, in Dr Aoki's words, we are all "embedded in a kind of grid," each space distinct from the others. But, citing postcolonial writer Homi Bhabha, Dr Aoki challenges us to think beyond individualized, essentialized notions of identity to a conception of identity as something experienced relationally.

[There is the] notion that each group can have its own say in its own way; yet part of that notion of diversity has built into it ... the notion that each person is unto himself or herself [the meaning of relativism]—"I do my own thing, you do yours and they do theirs." ... How to break through that notion ... is the challenge for people [considering diversity]. There's a place for it, but that's not where we should rest. ... If it's going to be authentic democracy, [we need] to move into that space, in between and among ... always diverse elements and break down hardened boundary lines. . People have to question how these boundary lines came into being and at the same time try to move into that space in between ... and construct something else. This is the kind of dimension that postcolonial [thinkers], because of their experiences [on the] borderlines, can help us through. . This is much more than [different identities] working against each other; [they are also] working together.

Dr Aoki sees diversity not as something fixed but as something living dynamically in relation to other identities and the stories that carry those identities, so that the important space is one in which there can be interplay between those stories. It is a notion of identity that is important in understanding the other. As an example, Dr Aoki talked about how the principal of a Vancouver school tried to move from an

atmosphere of assertion of and competition between identities to an atmosphere that encouraged dialogue between different groups:

> He tried to describe ... dialogue as he understood it, and in that he tried to indicate that he was interested in building bridges, [not to separate] but to move right onto the bridge and [meet there]. But he said these bridges are rather tenuous and dangerous because they're only half bridges—part of a bridge can cross from this side to another culture on the other side. But there's another portion of the bridge where you fall right off. [But the principal] was pleased and surprised that the tone of the conversations changed a bit, that ... they were moving beyond the "we" and "them" to the self–other dimension.

Living Curriculum and Practice Ethically

Dr Aoki's thinking and work are appealing in their recognition of the ethical responsibility inherent in curriculum and educational practice. In a graduate class I took from him many years ago, he raised the question, What constitutes good teaching? Cracking open the word *good,* he demonstrated that good teaching is not merely technical proficiency. Rather, *good* refers to something more elusive but nonetheless central to teaching: how teachers stand in relation to their responsibilities to the students. Over the years, Dr Aoki has broadened and deepened his sense of what he calls *ethicality*.

For him, ethical curriculum practice involves questioning the representational forms that limit our possibilities for understanding. This thinking is evident in his views on orientations to curriculum, the use of language, the relation between teaching and learning, and the concepts of difference and identity. Clearly, an ethical impulse is at work, one that has in mind human well-being and living well with others. The ethicality of Dr Aoki's thinking manifests itself in various ways, and in our conversation he touched on several of those. He started by elaborating on how his notion of ethicality must be understood in social terms:

> One thing that continues to drive me is the question of how we humans associate or relate in such a way that we can call it a social living. [Through that] I try to come to an understanding of the meaning of *social.* If human beings are at the same time social beings, what does that really say about the relationship? Who are the people? ... There's a reduction of the emphasis on the notion of the individual, and maybe that's what I like about the

word *social.* ... To focus on the word *social* tends to erase or diminish the boundary line that's [inherent in] the notion of the individual.

This attempt to break down seemingly fixed boundaries also informs Dr Aoki's thinking about issues concerning teachers. For example, pedagogy is sometimes understood as the teacher holding all the knowledge and standing apart from learners by virtue of that knowledge. But Dr Aoki complicates that notion by asking how teaching and learning live together:

> That's [how I interpret the Chinese idea] that the wise person stands between heaven and earth. ... The right person has the eyes and ears wide open and listens with care to what others ... have said. ... [It is, in a sense,] the advice of the other who speaks. ... And for me that's a big lesson ... and that may very well be a kind of response to your question earlier.

The question he referred to was my question of how he saw himself as a teacher/professor and his understanding of his own pedagogical approach. Though not denigrating the traditional notion of the teacher as the one with all the knowledge, Dr Aoki discussed another conception of teaching derived from traditions that locate wisdom not merely in knowledge but also in the ability to draw knowledge from others and to create the disposition and desire to learn. This acknowledgement of the learner's agency and responsibility is also teaching, as well as a deeply ethical move on the teacher's part.

That way of thinking also informs Dr Aoki's notion of the relationship between the university and the field. For example, he is critical of research as something already frozen as representations of practice. Referring to a colleague's work and his own work with teachers and schools, he said,

> The very word *research* gets in the way because the word *research* is caught up in the word *search,* and you would just assume that something is existing out there to be found. ... The language of searching and finding is very much caught up in the representational world.

Dr Aoki asks how we can work together to create something, not just reproduce existing realities and forms of representation. Such thinking also informs his questioning of assessment and how certain practices control and shape curriculum. Again, he asks a deeply ethical question: What happens when design and control of assessment—whether of teachers or students—is divorced from those who design, evaluate and, most importantly, live curriculum day to day? As Dr Aoki (1991) has written,

It has been said that educators' understanding of their task as educators is most clearly demonstrated by their favoured mode of evaluation. Conversely, evaluators' understanding of what evaluation is discloses their understanding of what it means to be an educator and what it means to be educated. At stake is what our children and adolescents experience in the name of social studies education.

Narrating Possibility in Times of Crisis

One of the crucial ... things that we can address is the relationship between self and other.

Some of the questions I posed to Dr Aoki dealt with the purposes of social studies—questions such as how we might understand citizenship. He responded to one of those questions by saying,

> What it means to be a good citizen is a very good question to ask. ... [But perhaps the question we need to ask is,] What is the discourse and condition that allows us to talk this way or write this way or think this way?

Elaborating, Dr Aoki again noted the difficulty of escaping historical and cultural conceptions of citizenship that privilege individualism and a notion of rights as marks of separation from others. As he expressed it, "Democratic living involves an understanding of living with others." Thus, the challenge is to define *democracy, citizenship, identity* and related terms not only individually but also in relation to each other.

There is, then, in Dr Aoki's work and words the idea of living and thinking in this elusive "space in between"—a space not yet foreclosed on by fixed representations and thoughtless language and practices. But how might we work in such a space? How do we create the kinds of spaces that make possible the questioning Dr Aoki encourages? In response to these questions, he provided examples such as the story of two young people caught in warfare in Bosnia:

> What the image indicates for me is the nature of the warfare there, the image of a girl and a boy, supposedly a young married couple, one a Christian, the other Islamic, killed right in the street. Now, how should we understand that? Because for me that image was a big image, of those two who tried to construct a world in the space of difference between two religions. That's the kind of thing I try to go for, and that's the direction [of

the] new interest in internationalism, [but instead of] internationalization caught in a corporate image, it's something that we social studies people have to articulate and come to better understand. ... There's a notion of nation and non-nation, [and it's important] for each of us to come to that awareness that it is okay [to express things such as] "I am both a Canadian and a non-Canadian at the same time, and an international citizen." That's where citizenship comes in, as well.

Rather than being limited by the borderlines, often artificially constructed and maintained, we have, as Dr Aoki emphasized, a responsibility to move into the spaces—indeed, to create the spaces through active engagement. That means thinking about social studies less as a pure discipline or set of concepts to be learned and more as something that allows the telling of certain kinds of stories, especially stories about relationship and how we ought to live together. This is neither easy nor something that can be contained in a plan or in methodological approaches to teaching. Dr Aoki elaborated on his earlier example of the principal who tried to bring together diverse cultural experiences:

> He was, in that community, trying to bring people into that space of difference, and [he succeeded] in the way in which a new kind of language developed. The language broke away in part from the notion that we in our culture will do it this way. And the recognition that there are others with their own interpretations in how interweavings can begin to happen so they can be transformed as they're transformed, ongoing with or without an end.

It is possible to interpret Dr Aoki's work as an ongoing conversation with ideas that have become commonplace in Western thinking but that have led to ecological, social or cultural crises. The news is full of stories showing the limitations of certain ways of thinking about human life, ways that further create problems, demonstrating the limits of technical solutions to complex problems, or the limits of certain forms of individualism.[9]

As Dr Aoki noted at the conclusion of our conversation, social studies has important work to do. Citing French philosopher Jean-François Lyotard, Dr Aoki raised the issue of the always unfinished task of defining and creating what is human:

> But it seems what we're overlooking is the kind of fundamental question ... the dimension of being human. ... [Instead of passively watching, it involves] people addressing, participating in, the

creation of another world through imagination [and] hopefully moving it in the positive way by rejecting the world of representation, [allowing] other ways of considering the world of pedagogy and learning.

In this account of my hours in the presence of one who has so thoughtfully and fully lived his life, his thinking and his educational practice, I've tried to "represent" how Dr Aoki left me with a sense of possibility and hope, despite the many daily difficulties teachers encounter. Dr Aoki's counsel does not lead to easy solutions but, rather, calls for us to engage thoughtfully and ethically with our curricular and pedagogical responsibilities.

"The challenge for us educators is to move within the space of crisis and turn that into an opportunity ... and the effort is not so much to get rid of the questions but rather to live in the crisis ... to generate something. It's a tough assignment, but it's a real possibility. ... The teachers themselves are saying a lot. Part of it may be unsaid ... [and] is in their unconscious. [What is] needed is a continuous dialogue and hope that in dialogue things will come open ..., creating spaces where we could move in and begin to come to an understanding of what [may be] hidden from view, and try to construct something."

Photos from Ted Aoki's High School Teaching Days

One World *gratefully acknowledges these yearbook photos contributed by Mary Lynn Duell of Lethbridge.*

Notes

1. These words come from the title of Ted Aoki's (1992) article "Layered Voices of Teaching: The Uncannily Correct and the Elusively True."

2. As a professor and chair of the Department of Secondary Education at the University of Alberta, Dr Aoki mentored graduate students, many of whom went on to academic and leadership positions in education. Dr Aoki's influence can still be seen in the department, which has a strong history of work in the hermeneutic, phenomenological and postmodern traditions.

3. My interview with Dr Aoki was conducted in Vancouver in the fall of 1999. Unfortunately, the quality of the tape recordings was poor and transcription difficult. I have tried to accurately convey Dr Aoki's words, indicating unclear expressions with brackets. I take full responsibility for my interpretations. The quotations reflect only partially the full interview; however, I have tried to select those most relevant to social studies. Dr Aoki's words are set off from the text.

4. The terms *curriculum-as-plan* and *curriculum-as-lived* were coined by Dr Aoki and have been used in many of his writings and presentations. Although they can be seen as different worlds or entities, Dr Aoki uses these terms in relation, and he is particularly interested in the relationships between the lived world of curriculum and the language(s) in which that gets taken up.

5. The structure of the disciplines approach to curriculum development emerged in the post-*Sputnik* era. In the context of the emerging Cold War, there was increasing emphasis on strengthening teaching and learning consistent with the formal understandings of the disciplines, especially the sciences and mathematics. The idea was that each discipline is structured around key concepts and theories and that knowledge production is guided by forms of inquiry specific to the discipline—for example, the scientific method.

6. Max van Manen is a professor of secondary education at the University of Alberta. He is known for his hermeneutic–phenomenological approach to understanding pedagogy, elaborated in his books *The Tact of Teaching: The Meaning of Pedagogical Thoughtfulness* (1991) and *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy* (1997).

7. Phenomenology is the study of human life as it is experienced through conscious involvement in the world. Hermeneutics is the interpretation of those lived experiences—how humans create meaning through language. Hans-Georg Gadamer, one of the best known and most influential hermeneutic philosophers, died in March 2002 in Germany at the age of 102.

8. This kind of work is exemplified by the practical work of curriculum evaluation that Dr Aoki was involved with in British Columbia. For example, see his "Layered Understandings of Orientations in Social Studies Program Evaluation" (1991).

9. For a discussion of the malaise of contemporary society, see Taylor (1991).

References

Aoki, T. 1991. "Layered Understandings of Orientations in Social Studies Program Evaluation." In *Handbook of Research on Social Studies Teaching and Learning,* ed J P Shaver, 98–105. New York: Macmillan.

———. 1992. "Layered Voices of Teaching: The Uncannily Correct and the Elusively True." In *Understanding Curriculum as Phenomenological and Deconstructed Text,* ed W F Pinar and W M Reynolds, 17–27. New York: Teachers College Press.

Clarkson, A. 1999. "Installation Speech." Delivered to the Senate. October 7. Available at www.gg.ca/media/speeches/archive-milestone/installation-speech_e.asp (accessed September 6, 2002).

Taylor, C. 1991. *The Malaise of Modernity.* Concord, Ont.: Anansi.

Van Manen, M. 1991. *The Tact of Teaching: The Meaning of Pedagogical Thoughtfulness.* London, Ont.: Althouse.

———. 1997. *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy.* 2nd ed. London, Ont.: Althouse.
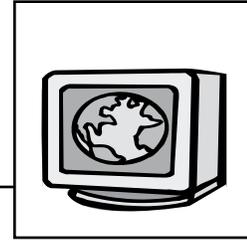
How Much Technology Do Social Studies Teachers Really Need?

Lance Grigg and Lorraine Beaudin

Lance Grigg is an associate professor in the Faculty of Education at the University of Lethbridge.

When this article was written, Lorraine Beaudin was a PhD candidate at the University of Calgary. She is currently associate professor in the Faculty of Education at the University of Lethbridge.

Introduction

Teachers everywhere are being asked to use computers more and more in their everyday teaching. Generally, social studies teachers are expected to become computer literate because it is believed that students are more involved in their learning when using computers (Budin 1991). Also, it is believed that students are more productive using computers (Dwyer 1994). Computers are said to work well in distance learning situations (Everett 2000), and they can accommodate a diversity of learning styles (Wade 1995).

Given this research, teachers are being encouraged to develop their own outlook on computer technology (Held et al 1991). As well, they are expected to be familiar with and constantly updated on a variety of software applications: electronic communication, Web authoring, hypercard programs, presentation software, marks programs, databases and so on

(Mitchell-Powell 1995; Gibson 1997). Administrators and ministries of education, therefore, continue to fund after-school seminars, weekend workshops and computer retreats—inservicing teachers in the latest educational software.

But is this traditional approach to professional development the best way of getting teachers to integrate computer technology in the social studies classroom? By inservicing teachers in the latest software, it is believed that they will, in turn, integrate computers in their classroom teaching. But why do people believe this? What are the grounds for such an assumption?

Simply, many feel that increasing comfort levels with technology among teachers through training sessions on new software will eventually translate into effective computer integration in the classroom. But is being comfortable with new technology a guarantee that teachers will use it in their teaching? Not necessarily. Before thousands of dollars are spent

on such a belief, it must be critically examined. If the belief is warranted, great. If it isn't, current approaches to the training of both preservice and experienced teachers may be in need of reform.

Self-Efficacy and Computers in the Classroom

Traditional professional development in computer technology assumes that as teachers' confidence in their ability to use computers increases, so will their use of computers in a teaching context. We know that self-efficacy can influence behaviour (Bandura 1982; Delcourt and Kinzie 1993; Maitland 1997). According to Miura (1987), "a person's self-efficacy towards a task can influence the decision to take on that task, the amount of effort used on the task and the persistence in accomplishing that task."

Looking at computer self-efficacy, one might say that one's choice, effort and persistence in using computer technology are influenced by one's level of computer self-efficacy. In an interdisciplinary questionnaire completed by 368 students, Miura showed that students' computer self-efficacy scores have an impact on their behaviour (for example, their plans to take further computer courses).

Others suggest that computer self-efficacy can be used to explain and predict teachers' and students' behaviours (Delcourt and Kinzie 1993; Overbaugh and Reed 1992). While computer self-efficacy scales are good measurements for predicting behaviour, they don't say exactly what behaviours computer self-efficacy scales actually predict. For anyone wanting to look at how one might encourage social studies teachers to integrate computer technology, this might be a worthwhile area to explore.

More recently, in a study involving 87 teachers in a broad range of subject areas, Beaudin (1998) found that even with a high computer self-efficacy score, teachers may not necessarily be inclined to implement computers into their teaching. She highlighted the difference between using computers for instructional purposes and using computers for classroom teaching and found a weak correlation between computer expertise and the use of computers for classroom teaching ($r = 0.41$). Interestingly, the study found a moderate to high correlation (0.62) between computer expertise and instructional use of computers (using the computer to prepare instructional materials, record grades or communicate with coworkers).

So what? Why is this relevant? Simply, if levels of computer expertise do not have a significant impact on the implementation of computers into classroom teaching, why focus on inservicing teachers in software packages that may not find their way into social studies classrooms? In other words, maybe teachers need some experience with software programs, but not moderate to high levels of computer self-efficacy to implement them. For example, a social studies teacher can tell students that they must work-process position papers, using pagination, line spacing and age margins. Does this teacher need to be literate in computer technology if students are learning about work processing elsewhere, that is, from another teacher or at a different site? Likewise, does a social studies teacher who uses skill-and-drill software to aid students' understanding of mapping concepts need to be computer literate? Actually, what this teacher needs to understand is how to use the software programs as a teaching tool, not how to manipulate the intricacies of the software itself.

On a related note, much software is simple enough for young students. Therefore, the complexity of the software should not inhibit a teacher's decision to use those programs in her teaching. This idea is not new. Miller and Olsen (1995, 74) asked, "What do we learn from studying capable teachers who are not technologically minded?" they found that teachers' prior practices are more influential in determining how technology will be used than the technology itself:

> After observing a Grade 1 teacher using a database in a sophisticated manner, we thought a sound case could be made for technology leading the way to her teaching higher-level thinking skills. Upon examining the teacher's prior practice, however, we discovered her frequent use of matrix charts, where children categorized and sorted information in a complex fashion. The type of thinking, fostered routinely by this teacher, turned out to be similar to that required to build and use a computer database. (p 75)

Miller and Olsen's highlighting of prior practice is also consistent with the findings of others who claim that it is the teachers' involvement with the technology that makes the technology valuable or not (Galligan 1995; Mann 1995; McKenna 19959). Hence, they support the need for basic computer skills inservicing. But such an activity needs to be accompanied by an equal amount of training on how to integrate computers into the classroom. Learning the software is not enough.

Many suggest that for computer technology to become an effective teaching tool, many things need to change. For example, if we need to focus on

teaching methods, fewer traditional teaching methods are needed since they no longer fit in with the emerging technologies (Chisholm 1995; Cradler 1994; Forcheri and Molfino 1994; McKenna 1995). If this is the case, is it practical to expect teachers to keep pace with the latest software or hardware? Rather, by concentrating on effective teaching practices, might the educational benefits of certain types of software by more readily made available to students? For example, the Internet can be an excellent resource for doing research. Teachers can use webpages with links to government websites, online newspapers, historical maps and so on. These same teachers, however, do not need to know how to create a webpage. They facilitate the learning through the use of the technology in the social studies classroom. In particular, *they do not need to become computer teachers in the social studies classroom*.

Realistically, therefore, teachers need to be comfortable with the technology; they need to be minimally computer literate. But is minimal computer literacy, itself, enough? Does it significantly facilitate computer integration into classroom teaching? If the issue were to be viewed from a wider perspective—one that encourages teachers to be creative pedagogues, not people who need to be always updated in the latest and greatest from a number of computer companies—computers may find their way into many more social studies classrooms.

Professional Development Implications

So what? What does this mean for social studies teachers, administrators and school board officials interested in computer integration in classroom teaching? First, getting teachers to take computer courses is only one small part of the picture. Also, teachers need a break from the massive pressures to become computer literate. If teachers can be given the room to focus on teaching methods rather than on learning multiple software packages, meaningful computer integration is more likely to occur.

At this time, a focus on computer teaching methods seems more appropriate than an approach that stresses learning a bunch of new technologies. Because the technology is changing so rapidly, professional development for social studies teachers in computer integration should strive to empower teachers with skills that allow them to preview, assess, choose and integrate emerging technologies into their classroom teaching.

Computer Methods Courses

Computer courses that show social studies teachers how to use a specific software program are necessary but not sufficient. Inservices, courses and mentorship activities that focus on methods of teaching with computers are a needed component of any meaningful initiative designed to foster technology integration into one's teaching. Consequently, these initiatives should stress skill development more closely associated with the selection, integration and evaluation of computer software as it relates to teaching the social studies curriculum. The alternative seems to be the passive acceptance of any technology that happens to be in style.

Understanding the Role of the History and Philosophy of Technology in Education

If we want social studies teachers to be critical consumers of technology they need a background in the history and philosophy of technology in education. This information would give them a critical grounding in the evolution of specific technologies. Such a foundation would help teachers make more informed decisions about integrating computers into teaching and learning.

Also, teachers need to develop a position on any proposed teaching reform as it applies to their teaching area. Without such an orientation, teachers once again will be expected merely to implement that which they are given. However, how can one expect young teachers to develop any sort of professional stance on technology without exposing them to relevant historical and philosophical views on the issue of technology integration in the classroom? Teaches need both a collection of computer-related skills and a collection of teaching methods; they also need the freedom to be reflective practitioners, to think critically about the latest trends in technology in education.

Concluding Remarks

Undoubtedly, teachers need a variety of technology-related skills. The skills aren't enough, though, to enable them to teach with the technology. They need opportunities to learn and develop the teaching methods for computer integration. Given the constantly changing technological environment, teachers will likely need to review their teaching practices continually. Effective professional development

would focus on teaching methods rather than on computer-related skills. Finally, teacher education programs should provide preservice teachers with computer-related courses, methods-related courses, demonstrated instruction and a course on the history and philosophy of technology in education.

References

Bandura, A. 1982. "Self-Efficacy Mechanism in Human Agency." *American Psychologist* 37, no 2: 122–47.

Beaudin, L C. 1998. "Computer Self-Efficacy and Classroom Practice: What Is the Correlation?" Master's thesis, University of Lethbridge.

Budin, H. 1991. "Technology and the Teacher's Role." *Computers in the Schools* 8, no 1–3: 15–26.

Chisholm, J M. 1995. "Equity and Diversity in Classroom Computer Use: A Case Study." *Journal of Computing in Childhood Education* 6, no 1: 59–80.

Cradler, I. 1994. "Summary of Current Research and Evaluation Findings on Technology in Education." Berkeley, Calif.: Far West Laboratory. Available at www.wested.org/techpolicy/refind.html (March 1997).

Delcourt, M A B, and M B Kinlie. 1993. "Computer Technologies in Teacher Education: The Measurement of Attitudes and Self-Efficacy." *Journal of Research and Development in Education* 27, no 1: 35–41.

Dwyer, D. 1994. "Apple Classrooms of Tomorrow: What We've Learned." *Educational Leadership* 51, no 7: 4–10.

Everett, D R. 2000. "Taking Instruction Online: The Art of Delivery." *Computers in Social Studies*. Available at http://cssjoumal.com/everett.html.

Forcheri, P, and M T Molfino. 1994. "Software Tools for the Learning of Programming: A Proposal." *Computers and Education* 23, no 4: 269–76.

Fullan, M, and M Miles. 1992. "Getting Reform Right: What Works and What Doesn't." *Phi Delta Kappan* 73, no 10: 745–47.

Galligan, J. 1995. "Computers and Pedagogy." Paper presented at the Australian Computers in Education Conference, Perth, Australia, July 9–13. Available online at www.educationau.edu.au/archives/cp/REFS/galligan.htm (September 1997).

Gibson. S. 1997. "Integrating Computer Technology in Social Studies: Possibilities and Pitfalls." In *The Canadian Anthology of Social Studies,* ed R Case and P Clark. Burnaby, BC: Faculty of Education, Simon Fraser University.

Held, C, J Newsom and M Peiffer. 1991. "The Integrated Technology Classroom: An Experiment in Restructuring Elementary School Instruction." *The Computer Teacher* 18, no 6: 21–23.

Maitland, C. 1997. "Measurement of Computer/Internet Self-Efficacy: A Preliminary Analysis of Computer Self-Efficacy and Internet Self-Efficacy Measurement Instruments." Ann Arbor, Mich.: Michigan State University.

Mann, B. 1995. "Approaching Change." www.stemnet.nf.ca/Community/Prospects/v1n3/apprchan.htm (September 1997).

McKenna, S. 1995. "Attitudes of a Sample of CSU Staff to Changing Technologies." *Open Learning Institute* 17: 33–48. Available at www.csu.edu.au/division/oli/oli-rd/occpapl7/attitude.htrn (September 1997).

Miller, L, and J Olsen.1995. "In Canada: How Computers Live in Schools." *Educational Leadership* 3, no 2: 74–77.

Mitchell-Powell, B. 1995. "More Than Just a Pretty Interface: Access, Content and Relevance in Computer Technology." *Technology and Social Studies* 7, no 3: 11–12.

Miura, I T. 1987. "The Relationship of Computer Self-Efficacy Expectations to Computer Interest and Course Enrollment in College." *Sex Roles* 16, no 5–6: 303–09.

Overbaugh, R C, and W M Reed. 1992. "The Comparative Effects of an Introductory Versus a Content-Specific Computer Course for Educators on Computer Anxiety and Stages of Concern." Paper presented at the Annual Meeting of the American Educational Research Association, San Francisco, Calif, April 20–24.

Wade, R. 1995. "Redefining Instructional Materials." *Social Studies and the Young Learner* 7, no 3: 17–18.
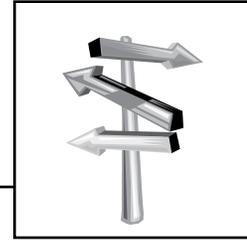
Learning the Past, Explaining the Present, Preparing for the Future: What Alberta Social Studies Should Aim For

David J Bercuson

Dr David Bercuson is a professor in the Department of History at the University of Calgary and director of the University's Centre for Military and Strategic Studies. He has written, coauthored or edited more than 35 books on Canadian history.

This article is the text of Dr Bercuson's keynote address at the 2002 Social Studies Council Conference in Calgary.

This article is from One World ***volume 39:2, published in 2003.***

We will never know what took place in that very first social studies class conducted many thousands of years ago in some cave or under a tree, probably somewhere in Central Africa. But teachers can probably guess what went on while preparing for that first class: someone had to answer the question, "Given that time is limited, what should we teach?"

Today that question is answered somewhat more easily. Provincial departments of education mandate what is to be taught or, at least, what the educational objectives ought to be. Also, numerous resources are now available to enable the teaching of social studies to be much more all encompassing, more exciting and even more enjoyable to students than ever.

However, the fact that so much is available to social studies teachers can also be a constraining factor. Just what should you select from the millions of sources available to you? In this globalized and interconnected world, our young people need to know so many things in so little time. Should they be taught about other cultures or should they be taught the way global trade patterns develop? Should they learn about the impact of industrialization on the environment or the apparent clash between religious values in certain societies unable or unwilling to adapt their ancient religious and cultural values to a world of rapidly advancing technologies. Closer to home, what is fundamental in preparing Alberta's (and Canada's) youth when they attend elementary and secondary schools and constitute a captive audience?

No education department can accomplish any of its goals without inculcating in our young people a knowledge of who we are, where we came from, how we came to be and what the bases of our culture, values and institutions are. In short, to prepare young Albertans for the world around us, we can best prepare

them to learn the past, understand the present and prepare for the future by teaching them pure history as a primary subject and in advance of any other social studies disciplines we choose to expose them to. And the first history we should teach them is the history of Canada, the history of Canada in the modern world and the history of the Canadian west and Alberta within Canada. Straight-A students who leave high school without a good grasp of their own country's history are still fundamentally uneducated.

"What's past is prologue," Shakespeare wrote and thus summed up the essence of history as an academic discipline. We can know who we are and how we got here only by knowing our history. Among the many things that history is, its vital function as group memory is the most important. It underlies our legal system, our systems of economics and commerce, our relations with other Canadians, our relations with other nations and peoples, and our culture.

Indeed, our uniqueness as Canadians is based not on our system of income distribution through social welfare or on our alleged invention and perfection of peacekeeping, or even on the multitude of federal patronage schemes disguised as support for multiculturalism that seem to have been invented in the nation's capital with increased frequency. We are Canadians because our history is Canadian, and it separates us and defines us most especially from our neighbour to the south, which is, after all, the nation and people we most often measure ourselves against.

Most of you will be familiar with some of the awesome issues Canadians grapple with these days. Should we ratify Kyoto? Indeed, what factors lie behind global warming and what, if anything, can we do to stop it from happening? Should we even try to stop it if it is a completely natural phenomenon that occurs every few thousand millennia or so? Should Canada endorse a possible unilateral attack on Iraq or participate in a NATO or United Nations operation against the Iraqi dictator? Do Canadians agree with Prime Minister Jean Chrétien's view that western affluence and arrogance are partly to blame for the September 11th terror attacks on the United States? And, of course, thousands of questions can and are being asked about the impact of globalization and its essential institutions, the G8, the World Bank, the International Monetary Fund and the World Trade Organization.

All these issues are fit subjects for young Albertans to study, as are more domestic and even local issues: Quebec separatism has faded badly in the past six years, but it is not dead. Fundamental questions about how English- and French-speaking Canadians ought to relate to each other will never go away. Nor will

the old-as-Confederation struggle between Ottawa and the provinces for power and wealth distribution. The nation will continue to face both problems and opportunities stemming from immigration, the rapid expansion of Canada's cities, and the ongoing subsidization by the European Union and the United States of their domestic agricultural industry. There is so much to cover, and so little time to cover it in.

However, one set of issues at this moment in history looms above all the others, and that stems from the phenomenon of the last decade of growth of American military, economic and political power, and challenges that growth poses to us. We are the quiet northern neighbour who has always struggled with the question of how to share the many bounties and blessings that come from sharing a wall with our neighbour, while avoiding the squabbles that neighbours sometimes have when they share a wall (or a fence, as Robert Frost would have put it).For most of Canada's history, Canadians have searched for a unique identity that is not American but rather Canadian North American, that is supposed to be rooted in our geography and climate; our ethnic, national, religious or linguistic composition; or our alleged proclivity to somehow be more communal or more trusting in government than Americans. We could fill a library with books and articles that purport to show how Canadians differ from Americans because we have medicare, or "the law marched west" with the Mounties, or we are allegedly multicultural and they are not or they make war while we keep peace.

In most cases these comparisons are simply wrong. They are based on ignorance of the facts of Canadian history or interpretations marked more by blind prejudice than by a reading of history as opposed to myth in the evolution of our two nations. And because they are wrong, they have inevitably led to assumptions, myths, even fairy tales about the United States and wrong-headed conclusions about how Canadians ought to approach the ongoing issues that arise from the bi-national relationship.

I'm going to demonstrate what I mean by examining three myths that dominate Canadians' views of the US: how we settled our West as opposed to how they did, how we have accommodated immigration compared with how they have, how we conduct our foreign relations vis-à-vis how they do.

The Settlement of the West

Some Canadians believe that Canada's settlement of its West was far more peaceful and law abiding than in the United States partly due to a different

attitude toward law and order and to a more activist central government. The Canadian government regulated homesteading, provided financial and political support for the railways, and sent the Mounted Police to enforce the law with none of the wildness and abandon that marked the settlement of the West in the United States.

In fact, the distinctions between Western settlement in Canada and the US are largely superficial. They stemmed not from some inherent Canadian characteristic of abiding by the Queen's law, as opposed to the rampant republicanism of the American West, but primarily from difference in scale. The difference was so massive and the time frame so different as to make for almost fundamental differences in approaches to the law and the development of social and governmental institutions in both the Canadian and American Wests.

Let's look at the facts of western settlement in both countries under a number of categories: settlement policy, transportation policy, Euro-Aboriginal relations, and social and political infrastructure including law and order.

Overall, and to a large degree, the way both nations annexed their western lands and prepared them for western settlement was virtually the same in approach. The differences that did exist were due largely because Canada's settlement developed on average about two decades later than American settlement. In both Canada and the United States, land was acquired by means of annexation, and the aboriginal people played no part in that process. Settlers in both countries chose between land that could be purchased from large land companies, homesteads for farming or rangeland leasing. The legal conditions for acquisition were almost always the same.

Much is made in Canada of the importance to the west of the Canadian Pacific Railway and of the many grievances that arose among westerners because of the generous conditions of the government–CPR contract and to the subsequent strong government support for the railway in both cash and land. The CPR, however, merely followed examples already set below the border by the half-dozen transcontinental railways that were already operating when Lord Strathcona drove in the last spike in the mountains of British Columbia in November 1885. In all cases, railways were granted generous cash subsidies and valuable lands along rights of way, and virtual monopolies within their transportation catch basins.

Much is made of the supposed more humane aboriginal policy of the Canadian government toward the Plains Indians north of the border as opposed to the constant wars, some of them really wars of annihilation, south of the border. But the real reason for the relative peace in Canada—ignoring the not insignificant 1885 Northwest Rebellion—was that American westward expansion on to the great plains took place mainly in the decades immediately after the US Civil War, while large-scale Canadian settlement only began almost three decades later. One result was that Euro-Americans pushed their expansion over the strong resistance of the large and powerful tribes, such as the Sioux, the Cheyenne, the Commanches, the Apaches, who lived largely south of the medicine line, as they called the international boundary. In doing so the Americans took on these significant enemies and defeated them time after time. They thus destroyed the heart of western aboriginal military power long before any significant numbers of Euro-Canadians even thought of moving to the West.

That circumstance bore heavily on the treaty-making process in the Canadian west and particularly in the key areas of Treaties 6 and 7, concluded in 1876 and 1877, respectively. Added to it was the reality that no one swarmed into the Canadian west until almost two decades after these two treaties, and settlers put little pressure on the federal government to either carve up or even dissolve Canadian reserves until almost the turn of the century. Another reason why little pressure was exerted is that Canadian reserves, unlike American reservations, were—by Ottawa's insistence—both small in area and mainly out of the way of those places where settlers were likely to go.

The lateness of settlement in Western Canada and its sparseness until about the turn of the 20th century also explains why the law appears to have "marched west" in Canada as opposed to in the US, where gunslingers are said to have ruled the roost. It is certainly true on the face of it that the Mounties laid a basis for law and order in the West that was somewhat absent south of the line, but that was due as much to the rareness of challenges to the Mounties. With the exception of the 1885 Northwest Rebellion, there were far fewer great ranches, no long-distance cattle drives, far fewer gold rushes, no disputed range to be fought over by cattlemen and homesteaders, or range barons versus small ranchers, as in the US. Look at almost any photograph of Canadian cowboys working the southern Alberta ranches in the late nineteenth century, however, and you will see that most of them carried six-guns just as their counterparts did in the US.

Some facts should emerge from this summary comparison of the settlement of western Canada and

western United States. The major differences don't seem at all to be rooted in culture or values so much as in circumstance. They are not inherent to national character so much as they are the result of differences in when the main tide of settlement began. The largest difference between the settlement of the two wests arose from the fact that an international boundary divided not just two political entities, but two different histories.

The American "Melting Pot" Versus the Canadian "Salad Bowl"

So, too, with the oft-repeated myth that the United States was a melting pot while Canadians tolerated ethnic differences to a much larger degree and used a "salad bowl" approach. The truth is that both countries hosted numerous immigrants, that official and unofficial bigotry existed in both countries and that in both countries Anglo-Saxon immigrants were more desired and more favoured. In Canada as in the US, eastern and central Europeans, Italians, Chinese, Japanese, South Asians, and Jews were heavily discriminated against and lived separate lives in their own neighbourhoods or rural communities where they could feel safe and be with their own. The immigrant slums of Chicago or New York in the 1890s were mirrored by the immigrant slums of Montreal, Toronto or Winnipeg. Size was the only real difference.

The one major and significant difference between Canada and the US in how ethnic or racial groups were treated arose from the fact that the early United States tolerated slavery in its southern regions, with large numbers of enslaved blacks transported to the US, while slavery and the slave trade were outlawed in the British Empire (and thus also in colonial Canada) in the first years of the nineteenth century. At the end of the US Civil War, there was a large black minority in the US, compared with a small black minority here. Unable or unwilling to face the consequences of its slave past, the US post Civil War struggled for over a hundred years before starting to come to terms with the implications of full and truly equal civil status for American blacks; Canada faced no such struggle only because Canada's past was virtually slave free. But where blacks did live in Canada in appreciable numbers, in Nova Scotia and Southern Ontario, they too faced a wall of bigotry across the path to social, if not civil, equality.

American War Mongers Versus Canadian Peacekeepers

Here, too, reality contrasts sharply with myth. It is true that the US has a long record of military intervention in global affairs over the last 100 years—especially in Latin America and Asia—while Canada has not. And it is equally true that the US fought a long, disastrous and ultimately unwinnable war in Vietnam from roughly 1959 to 1975 and Canada did not. But Vietnam is the only major war of the last century (barring the Boer War that ended precisely 100 years ago) that did not see participation of both Canada and the United States. We must also take note that Canadian participation in the First and Second World Wars and Korea amounted to 13 years of war while American participation in those three wars was just over 10 years.

What we must bear in mind when approaching this issue is that as early as the dawn of the twentieth century, the United States had already emerged as a global power with a large, long-range navy of its own and specific trade and political interests to advance and protect in Asia and Latin America. Canada was still a colony and remained a colony without any real control over its own foreign affairs until the 1920s. Even after such control had been achieved, Canadian governments were decidedly uninterested in most events beyond their boundaries.

When Canada embraced peacekeeping starting in the late 1950s, it did so largely as a surrogate for the US. Peacekeeping seemed something different that Canadians could do, so many Canadians embraced it. But even in those decades when peacekeeping might have actually contributed something to world order and stability, it was still a sideshow that ran with the acquiescence of the Great Powers, particularly the US and the USSR, in their own interests. For the Canadian military, peacekeeping was a minor preoccupation compared with the real job of helping NATO defend western Europe against a Warsaw Pact attack, or guarding the North Atlantic sea lanes against a growing Soviet sub fleet, or defending the US nuclear retaliatory capability on US bomber bases in places such as Goose Bay, Labrador, or Minot, North Dakota.

If Canada is a peaceable state wont to do things by diplomacy rather than by war, as some Canadians so strongly believe, why are over 100,000 Canadian soldiers buried in far-flung war cemeteries from Hong Kong to Vimy Ridge? Here, too, our differences with our neighbours are historical ones. They are not differences of character, but of circumstance.

Nothing of what I have told you here is any secret. Most Canadians don't know the real reasons why we have done some things differently here. How, then, are they to make intelligent decisions about where they would like to position Canada vis-à-vis the United States in the coming decade? Will it be sufficient to have those choices made on the basis of faulty knowledge at best, blind prejudice and myth at worst?

In my other role as director of the Centre for Military and Strategic Studies, I am doing what I can by supporting the development of a website to provide quality curriculum resources for high schools. Believe me, I know it is hard to get good resources on a limited school budget, so we provide these materials to you free. The website address is www.stratnet.ucalgary .ca/elearning.

To summarize: if our young people, our future citizens and voters, are to have a clear and sophisticated understanding of just who they are as preparation for what Canada as a nation might be, they must know their own story. They will not get that story from TV, or from the newspapers, and certainly not in the mall. They can get it only from you and from me. And they must get it before, and as a foundation for, almost any other area of the social sciences or social studies they might learn. It is long past the time for Canadian history to be a compulsory subject, required in every state-sanctioned secondary school in the nation. With a curriculum review process now going on, why not start, right now, here in Alberta?
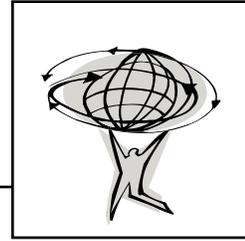
Engaging Student Leaders in Global Awareness and Social Responsibility

Darren E Lund

Darren E Lund is a professor in the Faculty of Education at the University of Calgary, in Calgary, Alberta. His research interests include social justice pedagogy and activism, human rights, and antiracist education.

As teachers, we often hear that "youth are the leaders of tomorrow," but I prefer the words of Roger Clark, former Amnesty International Canada secretary-general, who insists, "Youth are *not* the leaders of tomorrow. They are the leaders of *today*!" For almost two decades, I have had the privilege of working with hundreds of young people who eagerly take on voluntary leadership roles in school-based coalitions dedicated to promoting the values of multiculturalism through local and global activism.

Many educators are engaging students in addressing diversity through various forms of antiracist and multicultural education. Social studies teachers might agree that multicultural education in Canada has been informed to some degree by federal policies on cultural pluralism; indeed, Canada remains the only nation with multiculturalism formally entrenched in its constitution. Educators with an eye to more critical considerations of systemic racism and the variety of students' complex identities will find a wealth of multicultural research and academic writing to

support their planning. For example, Banks (2002, 13–20) offers a multidimensional view of multicultural education that encompasses teachers' efforts in reducing prejudice, designing equity pedagogy, and fostering an empowering school culture and social structure, among other dimensions. He argues for conceptualizing the school as a "unit of change" and for "restructuring the culture and organization of the school so that students from diverse racial, ethnic, and social-class groups will experience educational equality and empowerment" (p 17). In this light, teachers and students working together toward equality can be viewed as important agents of change, even beyond school walls.

For students and educators wanting to mobilize a coalition to address equity concerns, the educational literature contains many accounts of activists who have had success with promoting social responsibility in US schools. For example, Nieto (1999) refers to recent research and teachers' narratives in writing about creating multicultural learning communities,

and Sleeter (1996) emphasizes social activism as a means to address diversity issues in schools. Canadian school activists and scholars offer similar success stories of teachers and students promoting multiculturalism and pluralism (Berlin and Alladin 1996; Corson 2000; Dei and Calliste 2000; Smith and Young 1996).

These writers address cultural pluralism within the broader context of a growing recognition of the need to understand and respect diversity while acknowledging a broader, global picture. Global education is arguably a separate field from multicultural education, but the two overlap in schools in many ways. Banks (2002, 23) argues that educators must "help [their] students attain the knowledge and skills they need to function in a culturally diverse future society and world." By gaining an understanding of the interconnectedness of the peoples living on Earth, students are likely to gain empathy for others.

Learning how to take multicultural action in a particular school or community can seem a daunting task. In what follows, I provide a brief overview of the formation and activities of one student-action project and offer suggestions, based on my experiences and research, for forming and sustaining a coalition to address local and global diversity issues.

Students Taking Action on Multicultural Issues

The Students and Teachers Opposing Prejudice (STOP) group formed spontaneously in an unlikely nonacademic literature class during my rookie year of teaching at Lindsay Thurber Comprehensive High School, in Red Deer, Alberta. STOP remains a popular extracurricular school program and has been widely recognized for leadership in innovative approaches to challenging racism and other forms of discrimination (Alberta Human Rights and Citizenship Commission 2000; Canadian Race Relations Foundation 2001). In addition, STOP was honoured with a 2001 Award of Distinction from the Canadian Race Relations Foundation (CRRF) and was named Freedom Fighter of the Month for March 2000 by the rock band Rage Against the Machine.

In what could be considered a volatile social climate, the STOP program actively engages students, teachers, parents, administration, other school staff, government, media and community agencies in a collective effort to promote fairness through socially responsible action. More detailed information about

the STOP group's efforts appears in my other writings (Lund 1998, 2000). The national media's intense interest in the group initially was most likely due to central Alberta's unfortunate reputation for extremist-hate-group activity (Kinsella 2001). The STOP group's actions began at the local level and expanded to encompass global issues.

The students who formed STOP realized that they could take proactive steps toward educating others about the dangers of discrimination and the value of diversity, rather than confronting right-wing extremists. When the central Alberta town of Provost endured a publicized cross burning at a hate rally, STOP members gave up their weekend to work with students there. STOP members became aware that in the early 1980s two homes in Red Deer were targets of cross burnings, as was later reported in Baergen (2000) and Kinsella (2001). The students shared ideas and resources in a collective effort to counter hatred. When a Sikh man was denied entry into Red Deer's Royal Canadian Legion meeting room because he was wearing unauthorized headgear (his turban), STOP members wrote compelling letters to the parties involved and to the media. STOP also invited the man to address a group of about 300 high school students and shine light on the Sikh faith.

When the Simon Wiesenthal Center in Toronto gave STOP a set of Holocaust posters, the group laminated the posters and donated them to the school district for educational use by teachers and community agencies. The group also purchased additional archival material on the Holocaust from the US National Archives and often shares these resources with the local museum. Student interest led STOP to organize the annual Holocaust Awareness Symposium in conjunction with the Calgary Jewish Centre. Since 1994, several survivors of Nazi concentration camps have spoken to thousands of high school students.

Many activists are open to taking on global projects that may not seem on the surface to be multicultural issues but that have a fairness component at their core. For example, STOP protested Shell Oil's ongoing mistreatment of the Ogoni people and their land in Nigeria. On the surface, this appears to be a situation that would be better addressed by an environmental issues club, but upon closer examination, it is about what Owens Wiwa—brother of slain writer and activist Ken Saro-Wiwa—calls "environmental racism." STOP invited both Dr Wiwa and a high-ranking Shell Oil official to the school to speak to hundreds of students and organized a well-publicized and legal protest of a local Shell gas station. These efforts helped expose students and others in the community

to the brutal oppression of a community by a multinational corporation that apparently values its own profits over the health and well-being of the people (Lozeron 1999). In a community where the predominant livelihood is based on the oil business, this was risky school activism, but the students insisted on analyzing this situation in a country halfway around the globe to reveal the social justice concerns at its core. More important, they decided to take positive action toward social change.

Other international awareness campaigns of the STOP group have included fundraising for overseas earthquake relief, supporting community development in Honduras by sponsoring a child through Foster Parents Plan, raising local concern for the sexual victimization of street children around the world, and helping to promote the message of Canadian children's rights activist Craig Kielburger (Kielburger and Major 1998). STOP has also supported the school's international and immigrant students by helping to organize intercultural events and awareness programs. In addition, student members also volunteer their time to local refugee committees and immigrant-serving agencies.

In 1999, two STOP student leaders initiated and organized an ambitious project on human rights issues in Tibet. Their efforts involved getting local and national politicians to participate, organizing and sending petitions, showing videos, booking guest speakers, mounting local protest events, holding a symbolic flag-raising ceremony, and inviting other students to get educated and involved (Srubowich 1999). The students' efforts caught the attention of local and national media, and their concerns were raised formally in the Canadian Parliament. They also received an official response from our country's minister of foreign affairs.

Additional STOP activities have included awareness campaigns on violence against women, including annual white-ribbon campaigns and a gender-inclusive Take Back the Night event featuring films, speakers, a march to City Hall and a candlelight vigil for all victims of violence. In 2000, STOP formed Alberta's first-ever gay–straight alliance program to raise awareness and prevent discrimination against gays and lesbians in the school and community (Kennedy 2000). Specific student and teacher activism has included interrogating school policies and curriculum materials, giving presentations to government officials, giving drama presentations to children, organizing local protests, engaging in international human-rights advocacy and holding public debates with political leaders.

In each activity, students and teachers have worked together to address needs in their school, in the community and around the globe in a manner that models the cooperation and respect the STOP group seeks to promote. So many students have a strong sense of social justice and the energy and idealism to seek to make progressive changes in our society. All they need is a vehicle to channel their ideas and energy.

Suggestions for Forming a Social-Justice Group

I hope that the following suggestions will help educators, students and community activists to initiate or extend their own social justice projects. A social justice coalition could take the form of a small class project, or it could be a club based in a school or several schools, a group based in a nongovernmental agency in the community, a group operating under the umbrella of an existing organization, or a group that is part of a college or other institution.

These suggestions are derived from my own experiences and informed by insights from other educators I interviewed for a research study (Lund 2001). My own experiences have occurred in a relatively large public high school in a small urban centre, but these starting points could be relevant in a variety of settings.

Establish a Guiding Principle for the Project

Like many of the participants I interviewed, the STOP group formulated at the outset a vision for its activism that would let all interested staff and students know what it was about. A possible guiding principle could be to promote the belief that people should be judged based on their own merits rather than on characteristics such as age, gender, religion, race (a contested concept), ethnic background, physical appearance, sexual orientation or other factors unrelated to the quality of their character.

STOP's brochure and other literature stress education over confrontation, but STOP members are not afraid to challenge racism, sexism, homophobia and other forms of narrow-mindedness and discrimination. An intent to address systemic inequities and other hidden barriers can also be stated explicitly in a statement of principles or goals. A solid basis for any group concerned with social justice in the world can be found in the first article of the United Nations Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights."

Organize and Promote an Initial Meeting

From the most successful and longest-standing social justice groups—as well as from those whose efforts did not result in a lasting program—those wanting to start a group can learn the importance of early efforts to mobilize like-minded people to help organize the group. Set a meeting time and place and spread the word any way possible. It is important to establish a meeting spot that is easy to find and accessible to a wide variety of people. To inform and mobilize interested people, use word of mouth, flyers, e-mail, websites, school bulletins, posters, signs or whatever other media might be effective.

STOP usually places an announcement in the school's printed bulletin in September. Even if only a few people show up, the publicity may signal a new focus on diversity in the school; besides, it takes only a few committed people to start to make a difference. The group can use its early meetings to brainstorm for ways to recruit members, including creating eye-catching posters, using the school's audiovisual equipment to produce promotional ads, creating a permanent school display or handing out flyers. Maintaining a regular meeting day and time helps establish stability in the program through creating a consistent routine for its members.

Become—or Find—an Enabling Adult Facilitator

If this project will be done within a course you are teaching, of course you will want to guide the students' actions as a helpful facilitator. If you are a teacher or administrator who wants to start an activist coalition of students in the school, you may want to offer to serve as the group's advisor. Facilitators often have difficulty achieving a balance between having meaningful input into the group's direction and sitting back to allow the young people to take ownership of the group. Other teachers with whom I have spoken talk of mediating this constant tension. Student activists seem especially aware of the potential value of a respectful adult who can perform the role of liaison with the school's administration while allowing room for student autonomy and agency.

Find Relevant Issues on Which to Focus

With a guiding principle in mind, activist groups and students working on projects must then sharpen their focus. Finding specific issues to tackle requires flexibility and negotiation, but this step is a useful starting point for the possible activities of a fledgling group. Members of activist groups such as STOP and the others I studied admit to wanting to do too much and to spreading themselves a bit thin. But endless justice issues around the planet need to be addressed. The prevailing attitude of activists seems to be, "If we don't address this issue, who will?" A good starting point is to brainstorm to create a list of "hot issues" related to diversity and acceptance and then try to set priorities for each action based on that particular community's greatest needs, considered in light of the group's resources and individual members' interests. A class project may already include a specific set of topics.

The following are just a few possible areas of interest for new groups:

- Countering hate-group activity in the school or community
- Addressing human rights issues on a national or international level (capital punishment, government torture, political prisoners, rights of children, child labour, oppression of women and the like)
- Dealing with racist or sexist humour in the school
- Confronting and understanding the injustices faced by Aboriginal peoples at home and in other countries
- Addressing the discriminatory treatment of young people by the media or local businesses
- Exposing and eliminating discrimination based on sexual orientation
- Critiquing the hiring policies of local school districts, city staff and corporations
- Examining gaps in human rights legislation and enforcement
- Uncovering historical examples of racism from the local community and nation
- Exploring cultural or ethnic diversity in the community and nation, and making links to the countries of origin of its citizens
- Examining the divisions between cliques or peer groups in a school
- Monitoring local, national and international news coverage of diversity, immigration, human rights and discrimination
- Eradicating sexual harassment, gender inequities and gender discrimination

Find Reliable Sources and Do the Necessary Homework

Student and teacher activists remind us of the importance of researching topics well. Because activists could be consulted as a source of reliable information

on social justice issues, they should consult as many resources as possible. A wealth of relevant information on a wide variety of topics is available through reputable websites, local experts, government and nongovernment diversity-serving agencies, local and national news media sources, public libraries, magazines, newspapers and professional videos.

Some activists also regularly consult scholarly sources in planning and situating their own work. Local colleges and universities offer an abundance of resources, both academic and professional, for educators and students. As the example of the STOP group shows, school activists can choose to take action on any number of issues in their community, region, province or country, or even on a global scale. Some students with whom I have spoken advise seeking a balance in the sources of information consulted. They also recommend developing the skills to recognize the biases in all reporting, specific techniques used in propaganda, and the core issues in apparently complex situations.

Get Organized

Volunteer activist programs seem to work best when specific roles and responsibilities are designated. Even groups whose members are reluctant to set up a hierarchical structure with official titles have found it useful to have a lead person or team for a specific event. In this way, one person or team is responsible for coordinating tasks and timelines so that plans get made and activities organized.

Groups that attempt to involve as many members as possible in each event or undertaking tend to encourage a higher level of commitment to and ownership in the group. Maintaining an egalitarian and consensus-seeking framework models the cooperation and harmony that the groups seek to inculcate in the broader society.

Seek Administrative Approval and Support

It is prudent to inform central-office staff and the principal's secretary once an activist group has been organized in a school. School diversity activists may be amazed at the volume of materials a school receives related to social justice, diversity and cultural issues; many of these materials typically get filed or discarded. Founding a program that addresses these issues also means that the school now has a central clearing house for all social justice materials.

With the administration's support, many of the excellent resources that become available to a school-based group can be purchased by the school itself, the student council, the parent or school council, the school district or the social studies department, or through the group's own fundraising.

Winning over a reluctant administration through strategic framing of initiatives—using terminology such as *promoting fairness, building harmony, reducing violence, maintaining safe and caring schools* or *celebrating diversity*—can invigorate members and give the group a sense of relevance that allows it to continue, in a supportive environment, its work toward challenging racism and other systemic forms of oppression.

Strengthen Existing Social Justice Networks

The overwhelming consensus of the research participants, which is supported by my own years of activism, is that social justice work is more rewarding when it involves other agencies and groups. Many activists speak of the additional layer of coordination required when an outside group joins in planning or implementing a specific undertaking, but they recognize the many benefits of organizing joint projects with groups with similar goals. One benefit is that each group gains new perspectives on the issues as its members learn to work across differences in approach and priorities. Also, a group can save itself valuable time and energy by forming a partnership with a group who has already done similar work or addressed related concerns. When a group is organizing work on international issues, this partnership building with reputable groups is especially beneficial.

Possible community contacts include offices of international aid and human rights agencies; local immigrant- and refugee-serving agencies; women's shelters and crisis centres; service clubs; youth associations; committees on police race relations and community relations; antiracist and multicultural community and school committees; gay and lesbian support groups; and teachers' association committees on diversity, human rights and social justice.

Get Attention and Raise Awareness in a Variety of Ways

Members of groups reporting the highest rate of success in attracting new members and maintaining continuity from year to year recommend that new groups try to create a positive stir in the community. Members of activist programs can use all kinds of methods to share their message and attract attention to social justice issues. Creative ways to garner this

awareness-raising include drama presentations, interactive theatre, street protests, awareness events in relevant public places, music concerts, comedy, posters, puppets, face painting and costumes, petitions, public debates, charity fundraisers and participation in community forums.

Many group members issue press releases and regularly write letters to the editor and even opinion columns on issues of relevance. After an awareness event has taken place, a group can send a few good photos and a detailed commentary to a local newspaper outlet; newspapers often appreciate the information and decide to provide coverage, even as a light feature, which is another small step in helping to share key messages.

Have Fun!

I must note the optimism of the members of thriving groups with whom I spoke. Although this work takes group members into the ugly and often discouraging underbelly of human cruelty, hatred and apathy, it also offers great promise for a better future. Also keep in mind the potential for serious community and political backlash to organized diversity work, no matter how carefully the activities have been planned (Lund, forthcoming). Some activists see this response as a good sign that their efforts are making a positive difference, but the resistance and hostility can be demoralizing, nevertheless. The activists who seem to enjoy the greatest rewards from this struggle somehow manage to strike a balance between facing the unpleasant realities of racism and other oppression and sustaining the shining hope of achieving a more equitable and fair world.

Conclusion

The points above are intended not as an exhaustive or prescriptive list of foolproof ways to foster multicultural activism but, rather, as suggestions that have emerged from the lived experiences of veteran and rookie activists alike. Facilitators can adapt the suggestions to suit a particular school or community, as I did in the STOP program.

I hope that these suggestions offer a starting-off point for those who seek to initiate projects in their community or abroad, or that they simply boost experienced activists already working in coalitions. We can all be encouraged by the words of Margaret Mead, who said, "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."

I strongly recommend that teacher activists engage young people in taking individual and collaborative action in the school and the community. As today's leaders, students can teach us adults a great deal about commitment, enthusiasm and relevance in our collective efforts to make the world a better place.

References

Alberta Human Rights and Citizenship Commission. 2000. *Tools for Transformation: Human Rights Education and Diversity Initiatives in Alberta.* Edmonton, Alta.: Alberta Human Rights and Citizenship Commission.

Baergen, W P. 2000. *The Ku Klux Klan in Central Alberta.* Red Deer, Alta.: Central Alberta Historical Society.

Banks, J A. 2002. *An Introduction to Multicultural Education.* 3rd ed. Boston, Mass: Allyn & Bacon.

Berlin, M L, and M I Alladin. 1996. "The Kipling Collegiate Institute Story: Towards Positive Race Relations in the School." In *Racism in Canadian Schools,* ed M I Alladin, 131–46. Toronto: Harcourt Brace Canada.

Canadian Race Relations Foundation (CRRF). 2001. *2001 Best Practices Reader.* Toronto: CRRF.

Corson, D. 2000. "A Pan-Canadian Research Program for More Inclusive Schools in Canada: The Diversity and Equity Research Background." In *A Pan-Canadian Education Research Agenda,* ed Y Lenoir, W Hunter, D Hodgkinson, P de Broucker and A Dolbec, 167–91. Ottawa, Ont.: Canadian Society for Studies in Education.

Dei, G J S, and A Calliste. 2000. "Mapping the Terrain: Power, Knowledge and Anti-Racism Education." In *Power, Knowledge and Anti-Racism Education: A Critical Reader,* ed G J S Dei and A Calliste, 11–22. Halifax, NS: Fernwood.

Kennedy, C. 2000. "New Student Group Fights Anti-Gay Bias at Local High School." *Red Deer Advocate,* November 20, A1.

Kielburger, C, and K Major. 1998. *Free the Children.* Toronto, Ont: McClelland & Stewart.

Kinsella, W. 2001. *Web of Hate: Inside Canada's Far Right Network.* 2nd ed. Toronto, Ont: HarperCollins.

Lozeron, J. 1999. "Activist Leads Protest Against Shell Activity." *Red Deer Advocate,* May 1, A2.

Lund, D E. 1998. "Social Justice Activism in a Conservative Climate: Students and Teachers Challenging Discrimination in Alberta." *Our Schools/Our Selves* 9, no 4: 24–38.

———. 2000. "Young People Mobilizing on Human Rights Issues." In *Peace, Justice, and Freedom: Human Rights Challenges for the New Millennium,* ed G S Bhatia, J S O'Neill, G L Gall and P D Bendin, 199–206. Edmonton, Alta.: University of Alberta Press.

———. 2001. "Social Justice Pedagogy and Teacher-Student Activism: A Collaborative Study of School-Based Projects." PhD diss, University of British Columbia.

———. Forthcoming. "Rising to the Challenge: Student Antiracist Activists Counter Backlash and Stereotyping." *Teaching Education Journal.*

Nieto, S. 1999. *The Light in Their Eyes: Creating Multicultural Learning Communities.* New York: Teachers College Press.

Sleeter, C E. 1996. *Multicultural Education as Social Activism.* Albany, NY: State University of New York Press.

Smith, J, and J Young. 1996. "Building an Anti-Racist School: The Story of Victor Mager School." In *The Challenges and the Future,* report 4 of *Multicultural Education: The State of the Art,* ed K A McLeod, 57–66. Winnipeg, Man: Canadian Association of Second Language Teachers. Also available at www.caslt.org/pdf/reports/report4%20building%20an%20anti-racist%20school.pdf (accessed September 16, 2004).

Srubowich, S. 1999. "STOP Stands Up for Tibet." *Red Deer Express,* October 27, 3.
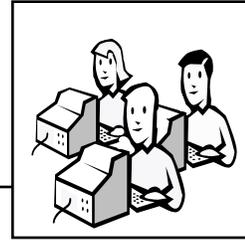
Do Computers Make a Difference in Student Achievement, Or Is That the Wrong Question?

Susan Gibson

Susan Gibson is a professor in the Department of Elementary Education at the University of Alberta in Edmonton, Alberta. Her specialization is social studies education.

Recently, the *Edmonton Journal* reprinted an interesting article from June 12, 1964, titled "School Plan Urged for Automation." The article was about a speech given at a 12-day conference on education held at the University of Alberta 40 years ago. The opening sentence states, "Alberta's chief superintendent of schools, Dr T C Bryce, today called for the federal government to set up research centres to prepare school curricula for the age of information." Dr Bryce went on to say that we must do research into future education needs regarding education and technology, as well as plan and coordinate programs at the federal level. I contend that if we had attended to Dr Bryce's foresight, we might today be in a better position where the use of computers in schools is concerned.

My colleague Dianne Oberg and I have just finished a four-year national study of Internet use in schools. We discovered not only that there is no coordination of efforts at the federal level regarding technology integration but also that even provinces and territories have been consistently lacking in vision for Internet use. This finding applies all the way from the ministerial and teacher-federation levels to the school and classroom levels in all the provinces and territories. Additionally, although most of the 2,600 teachers and administrators across Canada that we surveyed identified the Internet as a valuable resource, only 15 per cent of those surveyed were using the Internet with their students for anything beyond information retrieval (Gibson and Oberg 2004). The Internet is an expensive tool to be used merely for finding information. Teachers across the country also repeatedly told us that they feel unprepared to use the technology and that, for the most part, they are unaware of its potential as a teaching and learning tool.

In Alberta, it has been seven years since Premier Ralph Klein promised to connect every school in the province to the Internet. That was also the time when Alberta Learning's information and communication technology (ICT) outcomes first surfaced. A great deal has happened in Alberta over the last seven years where technology in schools is concerned, but the flourish of activity has mainly involved a spending spree to provide the infrastructure and hardware to support technology use in schools. The problem now surfacing is that many of the computers bought during this initial burst of activity no longer function at an

appropriate level to keep up with ongoing changes in technology. How often do you hear people talk about computer labs sitting empty in their schools? Has the Internet turned out to be the Information Superhighway that was envisioned or, as I have heard it referred to lately, is it nothing more than a goat track?

What has been neglected is effective teacher professional development. A great deal of funding went into purchasing computers, but substantially less was put where it was really needed—in helping teachers understand how best to use the technology to support and enhance both their teaching and their students' learning. It is recommended that 30 per cent or more of technology funds be allocated for PD; however, most often the actual amount spent is around 15 per cent (United States. President's Committee of Advisors on Science and Technology 1997). Consequently, very little has been happening in terms of using the computer as a tool to change the face of teaching and learning (Kleiman 2000). According to Jamie McKenzie (2003), we need teacher PD that shifts from a focus on how to use the technology to a focus on pedagogy, curriculum integration and student learning. We also need to provide teacher release time to ensure the success of this PD.

Much of the research conducted in the area of technology use and student learning over the last decade claims that technology use has minimal if any effect on learning (Trotter 1998). A closer look at this research reveals a narrow view of what encompasses learning. Learning is being examined in terms of achievement, which in turn is being defined as improved test scores in basic skills. Perhaps we should be looking at different and more effective ways to evaluate the impact of technology on teaching and learning. Over the past few years, it has been proven that computers used in the right ways can have positive effects (Becker 2000). Cognitive research has shown that learning is most effective when four fundamental characteristics are present: active engagement, participation in groups, frequent interaction and feedback, and connections to real-world contexts (Roschelle et al 2000). Computer technologies such as the Internet can be used in ways that support and enhance these proven principles of learning.

What we need in social studies classrooms, then, are technology uses that help to develop students' higher-order thinking and problem-solving skills by providing opportunities for them to think critically and analytically about information and to represent their new understandings in multiple ways (Staley 2000). We need technology uses that engage students in inquiry centred around authentic real-world problems (Jonassen, Peck and Wilson 1999). Real-time input of experts can be used to help students solve these problems. We need to engage students actively in collaborative activities in which they interact with peers in classrooms around the world to promote understanding and appreciation of multiple perspectives (Githiora-Updike 2000). Ultimately, it comes down to the old adage—it's not what you have but how you use it that really makes the difference.

References

Becker, H J. 2000. "Pedagogical Motivations for Student Computer Use That Lead to Student Engagement." *Educational Technology* 40, no 5: 5–17. Also available at www.crito.uci .edu/tlc/findings/spec_rpt_pedagogical (accessed September 28, 2004).

Gibson, S, and D Oberg. 2004. "Visions and Realities of Internet Use in Schools: Canadian Perspectives." *British Journal of Educational Technology* 35, no 5: 569–85.

Githiora-Updike, W. 2000. "The Global Schoolhouse." In *The Digital Classroom: How Technology Is Changing the Way We Teach and Learn,* ed D T Gordon, 60–66. Cambridge, Mass: Harvard Education Letter.

Jonassen, D H, K L Peck and B G Wilson. 1999. *Learning with Technology: A Constructivist Perspective*. Upper Saddle River, NJ: Merrill.

Kleiman, G M. 2000. "Myths and Realities About Technology in K–12 Schools." In *The Digital Classroom: How Technology Is Changing the Way We Teach and Learn,* ed D T Gordon. Cambridge, Mass: Harvard Education Letter.

McKenzie, J. 2003. "Stories of Adult Learning." *From Now On—The Educational Technology Journal* 12, no 11. http:// fno.org/sum03/adult.html (accessed September 28, 2004).

Roschelle, J M, R D Pea, C M Hoadley, D N Gordin and B M Means. 2000. "Changing How and What Children Learn in School with Computer-Based Technologies." In "Children and Computer Technology," special issue, *The Future of Children* 10, no 2: 76–101. Also available at www .futureofchildren.org/usr_doc/vol10no2Art4.pdf (accessed September 28, 2004).

Staley, D J. 2000. "Technology, Authentic Performances, and History Education." *International Journal of Social Education* 15, no 1: 1–12.

Trotter, A. 1998. "A Question of Effectiveness." Introduction to "Technology Counts '98," special report, *Education Week on the Web* (October 1). www.edweek.org/sreports/tc98/intro/ in-n.htm (accessed September 28, 2004).

United States. President's Committee of Advisors on Science and Technology. 1997. *Report to the President on the Use of Technology to Strengthen K–12 Education in the United States*. Available at www.ostp.gov/pcast/k-12ed.html (accessed September 28, 2004).
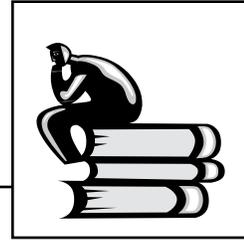
Thinking About Thinking in Social Studies

Roland Case

When this article was written, Dr Roland Case was professor of curriculum and social studies at Simon Fraser University. He is a cofounder of TC[2]—The Critical Thinking Consortium, an association of 30 school districts, postsecondary institutions and teacher organizations working to support critical thinking from kindergarten to graduate school. With this group, Case has worked with 15,000 classroom teachers to embed critical thinking into their practice.

In my social studies methodology classes I regularly showed a video clip from *Saturday Night Live* featuring comedian Jerry Seinfeld as a teacher trying to get his high school students to "think history."[1] The lesson consisted of a teacher-dominated discussion with students attempting to feed Seinfeld's narrative by guessing the answers to the factual questions he posed. Predictably, the lesson stalled as students recalled so few of the historical facts they had supposed already learned. After showing the clip I would ask my students how they would repair Seinfeld's lesson, given his students' paltry knowledge of the topic. This task proved difficult for my student teachers. This is not surprising, since the profession generally has struggled to effectively involve and support students in thinking about history and other social sciences.

Traditionally, three general approaches have been used to teach social studies students how to think. I will call these the *generic thinking skills*, *direct involvement*, and *unique forms of reasoning* approaches. Although any typology is somewhat artificial, this classification helps us see what has been tried and appreciate why none has been entirely satisfactory. After briefly explaining the approaches and exploring their shortcomings, I outline an alternative—called the *embedded tools* approach—that better meets the challenges of helping students to think in social studies.

Three Approaches to Teaching Thinking

The *generic thinking skills* approach popularized by writers such as Benjamin Bloom, Robert Marzano and Louis Raths divides educational objectives into three domains: knowledge, skills and attitudes. Proponents believe that there is a core set of thinking skills that can be taught, independent of specific content knowledge and attitudes. For example, in *Dimensions of Thinking* (1988), Marzano and others identify eight thinking processes (including concept formation, problem solving, decision making and research) involving 21 core thinking skills (including defining goals, setting goals, inferring and predicting). This approach espouses an information-processing model where each skill is introduced and practised independently before students apply or "transfer" the skill to a particular body of information. Many but

not all versions of critical thinking advocate a generic skills approach. The appeal of this approach is the promise of teaching a finite set of skills that forms the basis of thinking in all domains.

The *direct involvement* approach, popularized by John Dewey, is predicated on learning by doing. It seeks to involve students in the kinds of authentic tasks that practitioners and scholars would undertake. In history, this means using primary documents to construct historical accounts and participating in simulations of historical events; in geography and archaeology, students undertake field studies or digs; and in law and politics, students conduct mock trials and simulate legislative assemblies. The goal is to teach students to think by assuming the roles either of actors (eg, historical figures, lawyers and politicians) or of scholars (eg, historians, sociologists and political scientists) operating in various fields. The strength of the direct involvement approach is an engaging pedagogy and perceived student relevance.

The *unique forms of reasoning* approach arose as a reaction against the generic skills approach. Writers such as Paul Hirst and Jerome Bruner and, in Canada, John McPeck and Robin Barrow argued that each discipline (or cluster of disciplines) has its own distinctive methods of inquiry, standards of reasoning and defining concepts. In their view, competent thinking can be mastered only by studying the discipline-specific rules and procedures unique to each form of reasoning. In the context of history, this means teaching core concepts (eg, primary and secondary sources, eyewitness testimony, provenance), and examining the nature of history and how it differs from other interpretive studies.

Proponents of the unique forms of reasoning approach would, of course, espouse what I have labelled the direct involvement approach. However, despite the natural affinity, I distinguish these approaches for two reasons. Many advocates of direct involvement do not teach much of the structure of the disciplines. This is especially true when the activities focus on re-enacting what the actors—not the scholars—in a particular field might do (eg, the actions of judges or politicians vs legal academics or political scientists). In addition, the tendency in the unique forms of reasoning approach is to teach *about* the core concepts, standards and methodological issues, but not to employ them regularly to engage students in thinking about the subject matter. At the risk of oversimplifying, the focus of the direct involvement approach is on the activities within a field, whereas the unique forms of reasoning approach emphasizes the theory of thinking within a discipline.

As suggested above, the three approaches are often used in combination. For instance, thinking in the new social studies curriculum in Alberta is defined in terms of "Skills and Processes" (Alberta Education 2005, 2). This suggests a predominant focus on teaching generic thinking skills. However, inclusion of historical and geographic thinking and media literacy signals some attention to unique forms of reasoning. The direct involvement approach is more implicit than explicit in this curriculum, as evidenced in references to participation in social action projects and interpretation of source documents.

Limitations of Common Approaches

These approaches, especially as traditionally implemented, have fallen short of the desired result. Generally speaking, students are not adequately prepared to think rigorously about social studies issues, and much of the curriculum content is learned through transmission of information and not acquired in the context of genuine (critically thoughtful) inquiry. These shortcomings are partly the result of *epistemological* and *pedagogical* limitations in the three traditional approaches.

- *Epistemological limitations.* Epistemology deals with the basis or warrants for claiming that we know something. In the present context, it means asking whether the curriculum does justice to the established principles, standards and methods for good reasoning recognized in the field of study. For example, does the approach actually teach students how knowledge is constructed, justified and used in the various social science disciplines?
- *Pedagogical limitations.* Pedagogy refers broadly to theories of teaching and learning, and specifically to the style of instruction. In the present context, it means asking if the method of teaching fosters student mastery of the curricular content. This refers both to the coverage of topics and to the depth of student understanding of the subject matter. In a national review of history teaching in Canada, Ken Osborne writes, "It is possible, for example, for a student to master a whole lot of outcomes describing the First World War, but still have no real understanding of the War as a historical phenomenon" (2004, 4). In other words, an effective pedagogical approach will support teachers in addressing the range of topics that are articulated by the curriculum in a manner that fosters meaningful student understanding of this material.

Epistemological Concerns

The generic thinking skills approach has been widely criticized for its inadequate attention to the particular dimensions that characterize thinking in various social science disciplines. The so-called generic skill of inferring, for example, is not a single intellectual operation applied to different bodies of information. The very nature and requirements of drawing inferences often depends on the disciplinary context. For example, reading a contour map to determine the most accessible route is not the same skill as reading a historical drawing to identify the artist's point of view. And both of these differ from reading data from demographic studies to surmise the daily quality of life of local inhabitants. Each of these tasks employs distinct strategies (using legends and interpreting mapping conventions; analyzing composition, shading and imagery; calculating ratios and averages and identifying correlations). As well, they presuppose different foundational concepts (elevation and slope, point of view, quality of life). In short, the one-size-fits-all orientation of the generic skills approach ignores the complexity and diversity of thinking in social studies.

Although there are clear differences in thinking among the various disciplines, ironically the unique forms of reasoning approach has been accused of exaggerating these distinctions. While some considerations are particular to specific disciplines (eg, historical significance and presentism are unique to history), other concepts are shared by many social science disciplines (eg, cause and effect, perspective, bias). Criteria such as accuracy, precision and reliability may be particularly relevant when interpreting maps and statistical data, whereas concerns for plausibility and relevance apply to any of the social sciences. Other features of good thinkers—often referred to as dispositions or habits of mind (eg, empathy, open mindedness, persistence, attention to detail)—are common to thinking in any domain. Thus, despite some differences, advocates of the unique forms of reasoning approach overlook many shared concepts and considerations.

The epistemological shortcoming of the direct involvement approach is that its treatment of disciplined-based thinking is incomplete. Certainly there is much to learn by undertaking tasks that practitioners and scholars in various disciplines would perform, but without adequate understanding of the standards of reasoning, students will likely misapply these tasks. For example, student interpretations of primary documents are typically distorted by the presentist perspective they bring to the text (Seixas 1998). Students are not up to the task, because of their lack of historical empathy and inadequate knowledge of the period. In short, students can learn by doing only if they know what they are doing—and this presupposes instruction in the relevant background knowledge and standards. In short, a direct involvement approach that does not attend to the forms of reasoning is ill-conceived.

The direct involvement approach is epistemologically incomplete in another respect. Learning to think historically is not identical with learning to do the tasks performed by historical figures and historians. A primary reason for studying history in school is not to groom mini-historians but to prepare students as competent consumers of historical knowledge to guide their decisions and actions as members of society. This difference in purpose can be illustrated by contrasting preparation as a thoughtful patient and as a mini-physician. Rather than learning to act like a doctor by conducting medical procedures and reading technical laboratory reports, laypersons who rely on the medical system are better served by learning to assess the reliability of their doctor's advice (eg, Is it based on an adequate examination? Does the prognosis seem plausible? Is this doctor's opinion consistent with other sources of expert advice?). To avoid misunderstanding, I am not implying that learning to be consumers of knowledge in a field is completely divorced from knowing how practitioners and scholars think and construct knowledge in that field. Rather, my point is that they are not mutually inclusive.

Analogously, the need to think historically is not exhausted by learning to create historical accounts. Students need to learn to use and assess other people's historical conclusions to make sense of their world—past, present and future. For example, learning to think historically should prepare students to reconcile the recent enthusiastic celebrations of the 90th anniversary of Vimy Ridge with newspaper commentaries that characterize the battle as "one of the country's most enduring pieces of mythology—a minor battle for a French hill, transformed by alchemy into Canada's defining moment of nationhood" (Valpy 2007). In reconciling these divergent options, students need to understand the notion of historical significance and assess the battle's legacy in light of the recognized criteria for determining significance. These tools typically are not taught in a direct involvement approach, which tends to associate historical thinking with the interpretation of source documents and the re-enactment of historical events.

Pedagogical Concerns

The direct involvement approach is the strongest, pedagogically speaking. Students can learn about and come to understand key curricular ideas as they work though the authentic tasks of mini-historians, geographers, political scientists and the like. Its pedagogical shortcoming arises because much of the subject matter we want students to learn cannot be addressed (or certainly not efficiently addressed) through document analysis, simulated digs and field studies. There is too much content to cover, and many concepts are not easily (or appropriately) acquired using direct involvement techniques. While the epistemological limitations of the direct involvement approach can be overcome by intermingling the unique forms of reasoning approach, this pedagogical shortcoming would still be problematic.

The main pedagogical difficulty with the other two approaches is their reliance on a content–process dichotomy that views teaching thinking as a separate part of the curriculum from teaching subject matter. This means that mapping skills or historiography are taught as stand-alone lessons that are reinforced only occasionally over the rest of the course. As a result, curriculum content typically is transmitted to students by text and lecture. In most textbooks, for example, after the content is presented, an end-of-chapter skill development activity invites students to apply the information they have (supposedly) just learned. Regrettably, teaching thinking skills or forms of reasoning is often seen to detract from the time available to teach subject matter. As a result, inadequate time is devoted to promoting historical and geographical thinking, and thinking in other social sciences is often overlooked entirely. If students are to learn to think, then thinking (rigorously and critically) about the content must be the means by which subject matter is learned and digested. As Ken Osborne notes, "history should be treated as an 'educational' not an informational subject, emphasizing thinking rather than memory alone" (2004, 22).

An Alternative Approach

An alternative—the *embedded tools* approach—is to some extent a hybrid of the other approaches, avoiding their limitations and building on their strengths. It is the approach that underlies the conception of critical thinking espoused by The Critical Thinking Consortium (Case 2005). The term *embedded* signifies that the purpose is not to teach thinking in the disciplines per se or as generic skill, but to teach students to think in the context of the kinds of disciplinary and cross-disciplinary issues and challenges that citizens need to address. In other words, it integrates instruction in thinking with the curriculum content that students are expected to master. Curriculum content is made problematic so that learning to think is not a stand-alone topic, but the means by which students work through the subject matter.

The potential to make any topic in the curriculum problematic—and therefore an opportunity for thinking—is illustrated by the following chart comparing sample comprehension questions with those requiring (critical) thinking.

Information Retrieval Tasks	Critical Inquiries
According to the textbook, what are the five factors leading to the decision of colonies to join in Confederation?	Rank in order of importance the five identified factors leading to the decision of colonies to join in Confederation.
Describe John A Macdonald's contributions as a leader.	Based on the evidence in the textbook, was John A Macdonald a great leader?
Compare life in New France with life in the American colonies.	What was the biggest difference between life in New France and in the American colonies?
What were the stated reasons for interning Japanese Canadians during World War II?	What were the real reasons behind the internment of Japanese Canadians during World War II?

In each of these paired examples, the critical inquiry goes beyond the content covered by the information-retrieval question by inviting students to use and make sense of—to think critically about—the topic. Not only do students learn to think in relevant contexts, their thinking through of the challenges enhances their understanding of the subject matter.

The term *tools* in the embedded tools approach identifies the diverse intellectual resources needed to competently think through a particular critical inquiry. As illustrated earlier, these tools include background

information, criteria, habits of mind, thinking strategies and concepts. Rather than front-end load these tools as discrete topics, an embedded approach introduces specific tools as they are required to successfully complete an identified task arising out of the curriculum. For example, if we want students to learn about the impact on Canadians of World War I, we might ask students to assess the historical significance of Vimy Ridge. In preparing to think through this question, students would need support in acquiring the following tools:

- The concept of historical significance
- Criteria for judging significance (eg, prominence at the time, subsequent consequences, historical profile)
- Information about the battle's impact at the time and its legacy in the decades following
- An open-minded stance
- The use of a strategy such as assembling evidence on opposing sides of the question

Over time, as they address a representative range of curriculum-based issues, students would acquire a broad spectrum of intellectual resources to support them in thinking competently within and about the social sciences.

Although many of these tools have applicability across disciplines, others are central, although perhaps not always unique, to a particular discipline. For example, in a recent TC^2 resource, *Teaching about Historical Thinking*, we introduce a core set of tools in historical thinking. (Some of the concepts described below—most notably *cause and consequence* and *continuity and change*—have wide currency in other social science disciplines.) Based on the work of Peter Seixas of the University of British Columbia, the resource explores the use of the six concepts described below as portals or entry points to involve and support students in thinking critically about Canadian history.

- *Historical significance.* Behind the selection of what and who should be remembered, researched, and taught and learned about is the issue of historical significance. Questions of significance are foundational to thinking about history, because historians cannot include all that has happened in the past and students must be concerned to learn about and appreciate the most important events. Sample historical thinking questions:
  - Is Vimy Ridge a truly significant event?
  - Identify and rank order the five most significant leaders in New France prior to 1763.

- *Evidence and interpretation.* The concepts of evidence and interpretation are concerned with the validation, interpretation and use of primary and secondary sources of historical information in the construction of history and historical argument. Issues of evidence and interpretation invite questions such as: How do we know what happened? Which version of events should we believe? Is this a reliable source of information? Is the author's conclusion plausible? Sample historical thinking questions:
  - Which of the two interpretations of the historical event is the more justified?
  - What can we conclude about life at the time based on the clues in the image?

- *Continuity and change.* The concepts of continuity and change confront two historical stereotypes—either nothing really changes over time, or events that occurred long ago must by definition be completely unlike modern times. Sample historical thinking questions:
  - What is the biggest difference between life in rural Canada in the late 19th century and mid-20th century?
  - In what ways were the experiences of British and Chinese immigrants in the 1870s most similar?

- *Cause and consequences.* The concepts of cause and consequence focus on the contributing influences in history. Understanding these influences makes it possible for students to see the structural and individual factors that shape their world and to begin to imagine their own role as citizens in shaping history. Sample historical thinking questions:
  - Rank in order of influence the following causes of World War II.
  - Assess the impact of the building of the CPR on First Nations, Métis and European immigrants.

- *Historical perspective.* Entering into the perspective of historical individuals and groups requires understanding the social, cultural, intellectual and emotional contexts that shaped people's lives and actions. Without an appreciation of how people in the past saw themselves in time and place, students will be trapped in a simplistic viewing of the past exclusively through present experiences and values. Sample historical thinking questions:
  - What was it really like to live on the prairies during the Depression?
  - How would John A Macdonald view Stephen Harper?

- *Moral judgment.* Moral judgments in history arise in the context of drawing ethical conclusions about historical actions and people, or in assigning moral responsibility to historical figures or to contemporary individuals and groups for past actions. Students must learn to consider the complexities and dangers associated with passing judgment on historical events and people. Sample historical thinking questions:
  - Should the federal government apologize to Aboriginal people for the treatment they received in residential schools?
  - Was John A Macdonald's handling of the Red River uprisings ethically responsible?

Clearly, a diverse repertoire of intellectual tools is needed to empower students to think competently in the social sciences. The traditional approaches do not adequately represent the nature or importance of the building blocks of thinking and do not systematically embed the use of these tools into the examination of subject matter. The results are reduced attention to the teaching of thinking and a continued penchant for transmitting facts without adequate student understanding of the content. The embedded tools approach offers a means to avoid both these pitfalls.

Endnotes

References

Alberta Education. 2006. *Social Studies Kindergarten to Grade 12*. Edmonton, Alta: Author. Available online at www.education.gov.ab.ca/k_12/curriculum/bysubject/social/k_9socpofs.pdf (accessed August 10, 2007).

Case, R. 2005. "Bringing Critical Thinking to the Main Stage," *Education Canada* 45, no 2: 45–49. Available online at http://tc2.ca/about/about-critical-thinking/ (accessed May 25, 2007).

Marzano, R J, R S Brandt, C S Hughes, B F Jones, B Z Pressisen, S C Rankin and C Suhor. 1988. *Dimensions of Thinking: A Framework for Curriculum and Instruction*. Alexandria, Va: Association for Supervision and Curriculum Development.

Osborne, K. 2004. "Canadian History in the Schools." A report prepared for Historica Foundation, Toronto. Available online at www.histori.ca.

Seixas, P. 1998. "Student Teachers Thinking Historically." *Theory and Research in Social Education* 26, no 3: 310–41.

Seixas, P, and P Clark, eds. 2006. *Teaching About Historical Thinking*. Vancouver, BC: The Critical Thinking Consortium.

Valpy, M. 2007. "The Making of a Myth." *Globe and Mail*, April 7, F4.
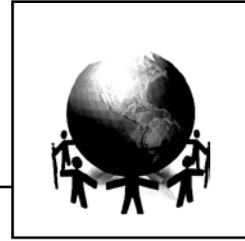
Historical Thinking Around What It Means to Live in a Globalized World

E Lisa Panayotidis

Dr E Lisa Panayotidis is a professor in the Faculty of Education at the University of Calgary.

This article is from One World *volume 41:1, published in 2008.*

Whereas scientists can note each other's results, historians must read each other's books.
    —Louis O Mink, *Historical Understanding*

I feel like I have been living a charmed life lately. I have been invited to rethink, reconceptualize and reanimate certain ontological and epistemological ideas and beliefs that I hold about history, the past and ultimately our place within it—that is, our agency or intentionality in the world. These are rich opportunities to recursively return to grapple with that which we think we know, as with each engagement we and the phenomenon under consideration are always remade. This inquiry has taken me to places I had not imagined: to my own historical research, to the past, and to our place alongside students in our present and future classrooms. So, thank you for this invitation and the opportunity to think through together how historical thinking might inform our understanding of what it means to live in a globalized world.

I want to raise some unsettling questions about the nature of history, focusing on contemporary debates around form and content, representation and narrative, and truth and accuracy. Revised understandings about historical thinking and writing, as you'll see, suggest vastly new ways to think about what we might mean by *globalization* and about its historical antecedents.

Globalization, I fear, is one of those laden terms that people seem all too ready to define swiftly, unambiguously and in stark dualities. Such simplistic explanations hint of modernist certainty—a kind of impervious and noncontingent truth—about the world we inhabit together. Such truths, though, are often found to be illusory and brittle upon deeper examination and more complex questioning.

Globalization in the Social Studies 10 Curriculum

Such is the case with *globalization* as it is solidly defined in Alberta's Grade 10 social studies curriculum (Alberta Education 2007a). The program rationale states,

Globalization, the process by which the world's citizens are becoming increasingly connected and interdependent, demands that students explore responsibilities associated with local and global citizenship and formulate individual responses to emergent issues related to globalization. Recognizing and appreciating the influence of globalization will lead students to develop individual and collective responses to emergent issues. (p 13)

A key question, according to the curriculum, is "To what extent should we embrace globalization?"

(p 13). The rhetorical nature of the question implies a kind of foregone conclusion, not an actual critical inquiry. Since globalization is presented as a non-negotiable given, *understanding* is offered only as a dualistic choice, where students "develop individual and collective responses" (p 13) so that there might be some illusion of agency and consensus. Perhaps more problematic are the valued notions of "recognizing and appreciating the influence of globalization" (p 13). What does it mean to recognize and appreciate, I wonder? For an interpretive historian, recognition and appreciation are niggling provisos, for they silence the way in which ideology and particular theoretical paradigms mask themselves as traditional, mainstream historical practice. For example, we might ask ourselves, What will we choose to *recognize* and what shall we render invisible in our and our students' consideration of globalization and its multiple pasts? How will we come to such decisions? And what are the implications of such partisan omissions? Also, What does it mean to *appreciate?* Does the fact that a contemporary phenomenon has a generally recognizable lineage in the past suggest that we must take it seriously and defer to its present outline? Does appreciating all that has gone before legitimize its present configuration? On this point, I am reminded of Jordan and Weedon's (1995, 3) noteworthy statement that "in any society the denial or marginalization of histories and cultures other than those of the dominant group has profound implications for subjectivity and identity."

Before turning our attention to the difficulties of history and historical thinking and writing, let me unpack the term *globalization* to see where it might take us. This unpacking is vital for historians of all persuasions, as they all, despite protestations to the contrary, write from their own positioned vantage points in the present.

Defining *Globalization*

Globalization is a complex and much-contested term. Globalization can be viewed simultaneously as contributing to the erosion of local community structures and national boundaries and as necessarily opening up isolationist and xenophobic boundaries. Note the emphasis here on the term *boundaries*. The latter view of globalization has both an economic and cultural context. For example, depending on where you situate yourself, North American free trade, an economic effect of globalization, has been either a resounding success that propelled the economy forward,

positioning us in the global marketplace, or a failure that has destroyed the livelihood and lives of many Canadian workers and their families.

Recently, I was speaking with my aunt, who lives in Athens, Greece, and our discussion turned to the European Union, the adoption of the euro and governmental discourses surrounding Greece's entry into the global marketplace. My aunt, a simple woman with a Grade 6 education at best, was insightful that morning, articulating powerfully how globalization has affected her life. She spoke of her local farmers' market, particularly what she can buy there today compared with what she could buy there 10 years ago. The variety has declined, the vegetables aren't as fresh, and she seems to get less and less for her drachma (and now euro) every year.

On the other hand, we often speak of globalization as a cultural necessity, a way to be inclusive, to celebrate diversity and to respect difference. This is an acknowledgement that much of our modern malaise, as Charles Taylor (1991) would say, is the result of our individualist and protectionist mindsets, defining ourselves as *that which we are not.* Seeing the Other transforms our being in the world, and like arguments proffered on behalf of media and contemporary technologies, recognition serves to bring us closer to each other. Every so often I hear someone say, "I am a global citizen" or "I am a citizen of the world," and I wonder what they mean by that and how they understand *globalization,* especially as it is coupled with *citizenship.*

Theorists have bemoaned the global marketplace and the trade in identities, practices and appropriated cultural forms. Our often naive cultural borrowings should give us pause to think deeply about the effects of our actions and how we link them to such empty phrases as *global citizenship.* These considerations are foregrounded in the work of scholars involved in intercultural studies and, I suggest, are critical to a more complex understanding of the intersection of culture, subjectivity and globalization.

The tenuous nature of the term *globalization* means that it can and does mean many things to many people. The term is monolithic, often obscuring the ragged edges of its own construction. Since we all come to our understandings from our own interpretive frameworks, situated contexts and positioned stances, how might we think about what it means for us and our students to live in a globalized world in this particular place and time?

Yet, despite the multiple ways in which globalization is debated, negotiated and reinscribed, there is one constant that links these various understandings:

people generally see globalization as a fairly recent contemporary phenomenon spurred on by economic and cultural theories, the rise of technologies, and bureaucratic practices and discourses, which for some have been a consequence of broader, more entrenched crises or innovations. On this point, I question why it is that we attach the term *culture* to *crisis,* and *technology* to *innovation.* What would happen if we flipped them so that we have *cultural innovation* (rather than *cultural crises*) and *technological crises* (rather than *technological innovation*)?

Arguing that globalization and its effects are only contemporary phenomena is misleading, especially as they apply to the cultural realm and have been played out before in Canada, most recently in the post–World War II social reconstruction period. I don't mean to imply that our present conditions derive directly (in a progressive, linear pattern), unproblematically and literally from such historical origins; clearly, we live in a different time. Additionally, meanings are not transhistorical or cross-cultural but, rather, are subject to always contingent situational contexts. That is, for Canada's postwar people, concepts such as globalization, citizenship and democracy, for example, held meanings different from those they hold for us. And, not surprisingly, there was much diversity in how people understood and acted upon such ideas, based on their interpretive understandings.

Writing the past in the present is fraught with difficulties, as history is not as seemingly straightforward as historians once might have imagined it to be. More about that later, but for now I want to suggest that there is significant value in thinking historically about present events and activities as a way to more fully examine and reflect on contemporary contexts. Studying the origins of modern capitalism, industrialization, imperialism and Eurocentrism, as is indicated in Alberta's Grade 10 social studies curriculum (Alberta Education 2007b, 35), is a start. But what is it that we will say about them? And what if there was a time when people did see the problems brought about by capitalism, industrialization, imperialism, Eurocentrism, and rationalist science and technology? Will we, as the curriculum (Alberta Education 2007a, 13) indicates, *recognize* the complexity of such arrangements and *appreciate* the contingent paths not taken? Will we only use the past to show how we got here as a way to rationalize the inevitable march of history, or will we highlight the voices of dissent and resistance? And what, after all, will we say about the loss of those long-ago visions of a peaceful world?

Global Antecedents: "As the Child Grows So Is the Nation Formed"[1]

While I am predisposed to historical thinking and interpretation, such contemplation is of even greater import to me right now, as I begin writing a book with the working title "Toward the Creation of an Ordered World: An Education in Visualization, 1925–1955." Focusing on Canada's social reconstruction period and the aftermath of World War II, my book looks back at a period when ideas of individual, collective and national identities were being challenged and recast.[2] A growing recognition of the Other in the world and a desire to create a peaceful postwar environment drove Canadians such as sculptor Elizabeth Wyn Wood and high school teacher Herman Voaden (1946, 1947) (and others in anglophone countries, particularly the United States and England) to seek out ways to connect with and forge meaningful relations with others. Seeing scientific and technological imperatives and ideals as having led the world to war, reconstructionists looked to the arts, education and culture as the primary vehicles for building a new world.

One of the institutional initiatives of social reconstruction was the formation of the United Nations Educational, Scientific and Cultural Organization (UNESCO). Founded in 1945 by 20 countries, among them Canada, UNESCO was meant to reconstruct the world by rebuilding education systems once peace was restored, to "embody a genuine culture of peace" and to establish the "intellectual and moral solidarity of mankind."[3] Through workshops, seminars, study groups and cultural exchanges, teachers became the new architects of UNESCO's reconstructionist vision as they were educating for a new world. Children, meanwhile, were the hope and inheritors of this social experiment.

During this time, the *UNESCO Courier,* published by the Public Information Section of UNESCO, was replete with articles that philosophically attempted to reconstruct notions of citizenship, globalization and new forms of democracy, in an age of "civilization in danger" (Bosch-Gimpera 1948, 7).

For example, in "A World Citizen," Leonard S Kenworthy (1948), former head of a social studies department in Philadelphia and then a UNESCO staff member, implored readers to bring about a peaceful society by seeing themselves as world citizens. He defined a *world citizen* as someone who

Believes in the necessity and possibility of attaining a peaceful world society in which the worth of

all persons is recognized and an attempt is made to develop every individual to the highest degree of which he is capable in order that each may contribute his best to humanity. (p 4)

Kenworthy added,

A world citizen realizes the importance of common ideals, common purposes, common goals, and is constantly seeking to increase the areas of agreement among individuals, groups, and nations. At the same time [a world citizen] recognizes the importance of diversity and consequently strives for unity rather than uniformity. (p 4)

Kenworthy's position, carefully considered, betrays the way in which any notion of collective understanding was founded on a strong, coherent individual identity (free from conflict, insecurity and frustration), which operated within local and national communities. Consequently, a world citizen was constantly engaged in acquiring the necessary knowledge and developing the essential skills for effective participation in the community, the country and the world. Finally, Kenworthy suggested, a world citizen "attempts to develop his opinions with a global perspective and to act accordingly" (p 4).

A return to humanist values was seen as essential to a new vision of the world. As philosopher Bosch-Gimpera (1948, 7) noted, in "Philosopher Calls for New Humanism,"

Modern civilization suffers from an obvious disequilibrium. The enormous scientific and technical progress which began in the 17th century and continued through the Industrial Revolution of the 19th century to the latest new advances seems to have caused an eclipse of the spirit. The Renaissance broke with the old ideals of balance of mediaeval society and with the religious axis on which that society had turned. The world expanded, human personality discovered a new awareness of itself and new and unsuspected fields of activity. Scientific progress gave it a new optimism. Technology gave it instruments for binding nature to its service and for satisfying its new-found needs. Rationalist philosophy led it to believe that by its intelligence it could penetrate all the mysteries of the world.

Working for a universal solidarity among people, reconstructionists sought to "bring the cultures of the east and the west into contact" (p 7), with the goal that "no single type of civilization must dominate, nor must there be privileged master races" (p 7).

On this sociocultural foundation, "The Education and Training of Teachers" (*UNESCO Courier* 1948, 5)

directed educators to study and "understand child growth and development and the influence of combined biological, psychological and social forces on children," with the belief that "social attitudes developed in the formative years derive from the social experience of the infant, the child and the adolescent."

Teachers were also counselled to seek their own social understanding (that is, understanding of the social situation presented by the classroom, the school, the community, the nation and the world). This was vital because education for social understanding was regarded as a foundation for building a new world order through "the development of co-operative and sympathetic intergroup relations" (*UNESCO Courier* 1948, 5). Teachers and schools were to "provide an object lesson of primary importance" (p 5); that is, it was up to them to foster tolerance and understanding between individuals, communities and cultural groups.

Attending to the Difficulties of History

At this point let me look at my own representation of the past within contemporary theoretical debates and controversies. History is and has been, at least since the 18th century, a highly contested practice. As a historian, I am cognizant of the way in which history is written from our current vantage point—through the lens of the here and now. History is mediated by our values and ideas and by our theoretical understandings about the past's traces (or evidence) and the relationship we envisage between past and present. This state of being reflexively attuned shapes the themes of the book I am writing, the traces of the past I have consulted in the archives, the "facts" I have marshalled in support of my interpretations and, finally, the conclusions I will draw regarding how debates about art and society in Canada's postwar reconstruction period might illuminate themselves in our present world and even the insight they might offer to an inquiry on globalization.

Historical writing is always a fragile and uncertain task for any interpretive historian, and I am reminded of Munslow's (1997, 2) caution that "the *reality* of the past is the written report, rather than the past *as it actually was.*" Accordingly, rather than "beginning with the past we should start with its representation, because it is only by doing this that we challenge the belief that there is a discoverable and accurately representable truthfulness in the reality of the past" (pp 2–3).

Historians and others have been very concerned about "how history as a discipline can accurately recover and represent the content of the past through the form of narrative" (Munslow 1997, 1). A crude empiricist or reconstructionist emphasis and methodology, which has derived in large part from positivist models from the natural sciences and to a lesser extent from the social sciences, has been installed as the mainstream form of historical practice. This paradigm proposes protocols of hypothesis testing, deductive reasoning, and experimental and objective processes that are touted as producing incontrovertible facts and truths. This scientific method assumes that data are connected by a universal explanation and that the historian selects her data (unproblematically, I might add) around this belief. Of course, nothing could be further from the truth. Historical practice, like science, is a social enterprise after all—and historians and scientists alike select data because of their own interests around unique events or individuals, rather than any and every event within a general category being explained.

Historical thinking and writing is a highly interpretive act and also a literary one. To acknowledge the literary aspect of history is to recognize the creation and eventual imposition by historians of a particular narrative form of the past. History, Hayden White (1973) would say, is a class of literature. Since the 1960s, history has taken a decidedly narrative turn. Narrative, the process of telling a story, involves historians ordering events in some sort of sequential manner. Michael Lemon (1995, 131) refers to "the rationale of the narrative structure," and he argues that the essence of historical explanation lies in how historians account "for occurrences in terms of the reasons individuals have for their conduct" (p 144)—our human agency and intention. Munslow (1997, 4) notes that narrative "saturates our lived experience." In other words, "the past existed and will exist as knowledge transmitted to us according to the basic principles of narrative form" (p 4). This is a tricky argument, because it suggests that historical thinking and writing is more similar to poetic fiction than to the hard and incontrovertible evidence so prized by reconstructionist historians, who are enamoured of the possibility of showing us the past as it really was.

However, there are compelling questions about what history as narrative might mean. For example, Munslow (1997, 5) asks the following questions:

- "Is it possible that the past unfolded as a particular kind of narrative the first time around and can we recover it more or less intact, or are we only selecting and imposing an emplotment or story line on it derived from our own present?"

- "Are stories lived in the past or just told in the present?"

He notes that "the most important question ... is not the dog-eared modernist one of whether history is an accurate science, but the postmodernist one of how and why when we write about the past, we cast it in a particular narrative form" (p 5).

At this point, let me synthesize the key themes I have discussed and shatter some commonly held positivistic and empirical understandings about history:

- There are no impartial observers of the past—or the present, for that matter. There never were!
- The documents and facts do not speak for themselves. It is the historian who makes them dance to a particular tune. On this point, let me say that what counts as historical evidence (or traces) is admittedly very broad. Maps, images, and the visual and performing arts, for example, have expanded the boundaries in terms of how we know about the past and what we can say about it.
- As much as we would like to, we cannot reconstruct the past to tell it like it was. Life is not orderly but, rather, contingent.
- Finally, the past and written history are not the same thing.

I think about these issues a lot as I write my manuscript, wondering which story I am telling and how. Why did I choose particular traces over others, and what do those choices ultimately mean? I can't see the past without the present, and the past lives forcefully in our present world.

Concluding Statements

So where does all this leave us in relation to Alberta's Grade 10 social studies curriculum and to our overarching question about historical thinking and globalization? I agree with historian Keith Jenkins (1991, 1) when he states that we and our students must develop our "own self-consciously held (reflexive) position on history ... to be in control of [our] own discourse." That is, rather than an unmediated, content-driven curriculum, we might want to provide more entry points for students to understand how it is that we know the past and, specifically, what this knowing might mean for us today. What does it mean to know the past, and whose past (ideologies, values and beliefs) are we tacitly endorsing in the classroom? How do we negotiate between multiple and often conflicting histories? Who are we in this narrative of history as compared with that narrative of history? If we don't attend to these issues, we will be nothing more than passive witnesses to someone else's telling.

The implications of such an uncritical approach, for us and for our students, are all too obvious.

On the other hand, I want to caution against a naive flattening out of history—what some ascribe ahistorically to notions of tradition. I often hear students in the University of Calgary's master of teaching program talking starkly about the factory tradition of schooling in Canada (something that apparently occurred before our present age of enlightenment). We might broadly synthesize this attitude as "past, bad; present, good." I ask students, "Do you know anything about education in the social reconstruction period? How about progressivism in Alberta in the 1930s?"

Historical thinking and writing, as Arthur Danto (1965) long ago argued, is an incomplete exercise always subject to revised interpretations; as such, it must be held lightly. Lest we fall into a dangerous conceit, we need to be heedful about what we can definitively claim to know and how we can claim to know it. I'd like to suggest, perhaps provocatively, that the "truth of the past" in all its objectivist procedures should not be our task in the incorporation of historical thinking in the revised social studies curriculum. Rather, we need to foreground meaning and understanding, and see that in thinking and writing historically we are making sense of our place in the world, where we have come from and where we might be going.

Notes

1. The statement "As the child grows so is the nation formed" is drawn from a 1945 photo-mural exhibition titled "This Is Our Strength," which was cosponsored by the Wartime Information Board and the National Film Board of Canada.

2. For an expanded discussion on the origins of these ideas, see Panayotidis (2006).

3 From the "About UNESCO" section of the UNESCO website (http://portal.unesco.org).

References

Alberta Education. 2007a. *Social Studies 10-1.* Edmonton, Alta: Alberta Education. Also available at www.education.gov .ab.ca/k_12/curriculum/bySubject/social/soc10_1.pdf (accessed March 26, 2008).

Alberta Education. 2007b. *Social Studies 10-2.* Edmonton, Alta: Alberta Education. Also available at www.education.gov .ab.ca/k_12/curriculum/bySubject/social/soc10_2.pdf (accessed March 26, 2008).

Bosch-Gimpera, P. 1948. "Philosopher Calls for New Humanism." *UNESCO Courier* 1, no 4: 7. Also available at http://unesdoc .unesco.org/images/0007/000737/073741eo.pdf#73757 (accessed March 26, 2008).

Danto, A C. 1965. *Analytical Philosophy of History.* Cambridge: Cambridge University Press.

Jenkins, K. 1991. *Re-Thinking History.* London: Routledge.

Jordan, G, and C Weedon. 1995. *Cultural Politics: Class, Gender, Race, and the Postmodern World.* Oxford: Blackwell.

Kenworthy, L S. 1948. "A World Citizen." *UNESCO Courier* 1, no 4: 4. Also available at http://unesdoc.unesco.org/ images/0007/000737/073741eo.pdf#73757 (accessed March 26, 2008).

Lemon, M C. 1995. *The Discipline of History and the History of Thought.* London: Routledge.

Mink, L O. 1987. *Historical Understanding.* Ed B Fay, E O Golob and R T Vann. Ithaca, NY: Cornell University Press.

Munslow, A. 1997. *Deconstructing History.* New York: Routledge.

Panayotidis, E L. 2006. "Social Reconstruction, Visuality, and the Exhibition of Democratic Ideals in Canadian Schools, 1930–1950." In *From Drawing to Visual Culture: A History of Art Education in Canada,* ed H Pearse, 147–61. Montreal: McGill-Queen's University Press.

Taylor, C. 1991. *The Malaise of Modernity.* Concord, Ont: Anansi.

UNESCO Courier. 1948. "The Education and Training of Teachers." *UNESCO Courier* 1, no 4: 5. Also available at http://unesdoc.unesco.org/images/0007/000737/073741eo .pdf#73757 (accessed March 26, 2008).

Voaden, H. 1946. "Canadian Arts Council." *Journal of the Royal Architectural Institute of Canada* 23 (March): 69–70, 73.

———. 1947. "The Canadian Arts Council and UNESCO." *Journal of the Royal Architectural Institute of Canada* 24, no 4: 132–35, 143.

White, H V. 1973. *Metahistory: The Historical Imagination in Nineteenth-Century Europe.* Baltimore: Johns Hopkins University Press.
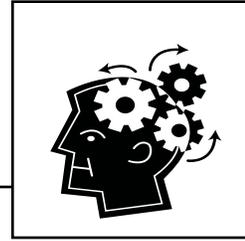
WebQuests and Knowledge of Others: Motivating Students to Undertake Extended Research

Gail Jardine

Gail Jardine is an associate professor in the Faculty of Education at the University of Calgary. She began her professional life as an early childhood educator. Gail's passion is environmental education; for the past 20 years, she has often taught teacher preparation program seminars on social studies and/or environmental education and ecological teaching. She is the chair of the new Curriculum and Learning Educational Studies Area in the faculty.

Walking home from public school in the 1950s, I remember being fascinated by a small house. It was set further back from the road than others on the street, and its dark yard was full of large trees, shrubs and vines. There were no flowers. I did not usually go home this way and when I asked my friends about the house, I was told in hushed tones to never go close because the old lady who lived in there changed any child who trespassed into a silver spoon. In Grade 1, I believed it. However, I've since learned that adults, too, can suffer from childish fantasies and fears. They can be misled by misinformation, prejudices and skewed perspectives at times. It is all too easy to make hasty judgments and decide that *other people*— people with other priorities, values and unfamiliar practices—are simply wrong, if not crazy or even evil.

Teachers see this on school playgrounds and in class discussions. Also, at times, adults utter prejudiced opinions and urban myths about people from other cultures (descriptions that will not get any ink here). Even scholarly accounts of world events and issues can be one-sided and permeated with self-serving opinions rather than careful research into the facts of the matter. Consider the following examples:

- The effects of colonialism on the colonized and the colonizers (Hardt and Negri 2000) and conflicts over First Nations land claims in Canada (Edwards 2003; Miller 2004)
- The effects of economic globalization and the policies of the World Trade Organization on nations' sovereignty and well-being (Barlow and Clark 2002; Stiglitz 2003)
- The understandings and misunderstandings that permeate the United States–Iraq war and the war on terror generally (Barber 2001; Benjamin and Simon 2003; Aslan 2006)
- And the refusal, until recently, on the part of some to consider that global warming is caused by humans' carbon dioxide emissions, and that the tactics used to argue this followed those of the

tobacco industry in their attempts to reject the connection between smoking and lung cancer (Flannery 2005; Monbiot 2007)

Much of my work as an educator is driven by the critical need I see for all people on Earth to understand far more about one another than we currently do. We need to become much more informed about one another's life circumstances, values, hopes and dreams. We also need to learn much more about communicating with one another with respect, understanding and empathy. We need to become aware and to teach our children how to assess the validity of the information we get about people living in other cultures and/or in other countries. We need to be proactive rather than reactive about these needs.

There are levels of selectivity that restrict the ability of our mass media to give us the whole picture. Michael Enright, on a CBC Radio *Sunday Morning* program, on Foreign Correspondents Day in 2001, pointed out that many events in the world occur that get little or no coverage from Western journalists. In addition, stories may be written about events and issues in those countries where there are resident foreign correspondents, but editors in Canada and the United States may choose not to publish them—so we, the public, do not become aware of what is occurring. Even when journalists try to research and represent the perspectives of all stakeholders, they can find their access and/or their ability to understand limited, for a variety of reasons. In our roles as readers and viewers, our access and ability to understand can also have many limitations—we may not have enough background knowledge to understand what we are reading, or why people say or believe or do what is portrayed. Our lack of background knowledge can cause us to fail to understand why it is important to others, or to ourselves, or why we are connected to the event. Our ignorance of global connections means that we may not understand that our actions can affect the situation or that we might be affected by it.

The rationale and philosophy for Alberta's K–12 program of studies for social studies articulates this guiding vision: "Social Studies provides opportunities for students to develop the attitudes, skills and knowledge that will enable them to become engaged, active, informed and responsible citizens" (p 1). Social studies teachers have an immense responsibility to teach students that, as active citizens, they will always face a need to research a situation from multiple perspectives that necessarily go beyond their own immediate presumptions and opinions. No single perspective, no single piece of mass media coverage, can be expected to give adequate insight into a major social issue or a contemporary or historical event. We must instill this expectation. We must also teach students proficient research skills. Developing the key understanding of "historic and contemporary issues, including controversial issues, from multiple perspectives" (Alberta Education 2005, pp 2, 6, 7, 8) is a learning outcome for all grades of social studies in Alberta.

Three Grade 6 teachers and I undertook the challenge of showing 90 Grade 6 students in an urban Alberta elementary school that it is always worthwhile to carry out research before you make a judgment, and that you cannot expect your day-to-day surroundings to provide all the information you need to make informed and fair judgments about how to act as an active, responsible citizen. The information, knowledge, values and practices that surround you are each permeated with a perspective—and you need multiple perspectives on a situation, event or problem to become really informed and act responsibly. We wanted to take the students through a series of active experiences that would help them live this, not merely to state its importance. We asked, "Can the Internet help our students build a greater understanding of others' perspectives? And of their own perspectives, as unique and affected by their own culture, rather than being universal? If so, how?" We wanted the students to undertake extended research, and we were curious about the potential of the Internet for providing motivating research experiences that would expose the students to multiple perspectives. We wanted to give the students a chance to change their minds and to come to understand that there can be reasonableness, and even truth, in a position that at first strikes them as completely bizarre or wrong. We designed a WebQuest to fit our requirements—to keep the students motivated to research over many weeks and to give us some control over the sites they viewed.

Teachers can design online WebQuests to help students gather detailed information from multiple sources to formulate a reasoned, evidence-based position on a controversial issue and, finally, to take action on the issue (Gibson 2001, p 1; http://webquest.org; Schrock 2005). WebQuests are often designed as simulations of a real-world problem or controversial issue. They engage students in active, inquiry-centred gathering and evaluation of information, values and arguments from multiple sources and perspectives. The students formulate an argument to support their own evidence-based position on a controversial issue. Finally, they communicate their position to others, and very often complete their study by stepping out of the simulation and taking action in the world.

We decided to undertake an extended investigation into researching multiple perspectives on China. Although the study of the People's Republic of China has not been carried forward into Alberta's newest program of studies, we believe that the type of inquiry we pursued and our choice to use a WebQuest to pursue it are of value in the study of any intercultural or controversial issue from multiple perspectives—and there are certainly many such issues to explore in contemporary social studies.

A controversial issue is the one-child policy of the government of the People's Republic of China. We decided to undertake a multidimensional investigation of this issue over an extended period of time. In September, as part of language arts, the students studied the science fiction novella *Among the Hidden*, by Margaret Haddix. This story is written from the perspective of the third child in a family living in a society where it is illegal to have more than two children. For his entire life, the hero of this story has been hidden from everyone outside his family. Events and dialogue in the story help us empathize with his loneliness and fear. *Among the Hidden* portrays an unhappy, isolated child who is suffering to an extreme degree from his society's two-child policy. At this point our students, by and large, were totally against any policy that would attempt to legally limit the size of anyone's family. Meanwhile, in science, the teachers framed the study of the unit "Trees and Forests" within the important overarching idea of "Our Fragile Earth" and the harm our technologies and lifestyles are doing to our air, water, soil, climate and biodiversity. As they investigated the ecology of forests, the children culled news stories about environmental issues from newspapers and television to discuss in class.

Table 1. Description of China's One-Child Policy and Our Fragile Earth WebQuest

Component	Description
Introduction	How can we learn about another culture? What do you think Canadians need to learn about China so that we can understand how our two countries are independent and different, but also connected—that is, interdependent and similar? What knowledge might help people in China and Canada to interact with one another with mutual respect and interest? Why would we want positive interactions between our two countries?
	How can we understand China's one-child policy? To be fair, it needs to be understood from a variety of perspectives.
	Although people sometimes disagree with it, many people are sacrificing to adopt it because of the serious problems that overpopulation and overconsumption create on Earth.
	In this project, you will be able to use the websites listed below to research the one-child policy and explain why some people agree with it and others disagree.
The Task	You are a team of researchers that has been hired to prepare briefings for Canada's next ambassador to China. Your first task is to research China's one-child policy. The future ambassador needs you to create a PowerPoint presentation that will answer these questions:
	1. What is the policy?
	2. When did the Chinese government adopt it?
	3. Why was it adopted at the time?
	4. What effects has it had?
	5. Is overpopulation a problem in China? On Earth? Why?
	6. Would overpopulation be a problem in China if people in the rich developed countries consumed less? How are overconsumption and overpopulation both problems?
	7. What are the advantages and disadvantages of this policy? Is it doing some good? How? Who benefits? Who does not?
	8. What can you, along with others, do to help our fragile Earth?
	When you have completed your research, design a PowerPoint presentation in order to brief Canada's next ambassador to China. In your presentation, you can include both text and images to show what you have learned about various perspectives on China's one-child policy.
	After you have understood the one-child policy from multiple perspectives, you will have an opportunity to discuss these issues with others in a roundtable discussion.

The Step-by-Step Process	1. Choose a partner to work with on this project.
	2. Decide with your partner how you will record your notes on each research question. An effective way may be to
	  • write each question down on a separate page; and
	  • for each website, write its URL, the date you visited the page, and a summary of the information you found there.
	  If a page contains a particularly effective image, you may want to describe it and write down its URL so that you can return to it later.
	3. Research and take notes on the first four questions:
	  • What is the one-child policy?
	  • When did the Chinese government adopt it?
	  • Why was it adopted at the time?
	  • What effects has it had?
	4. Review the information you have found so far and write your answer to each question in your journal.
	5. Discuss your answers within your table groups.
	6. Research Question 5: Participate in the population growth simulation in the gym. What factors increase population? Decrease it? Is overpopulation a problem in China? On Earth? Why or why not?
	7. When you have finished your research, have a discussion with your whole class about overpopulation and analyze how it affects human beings and all other life on Earth.
	8. Research Question 6: Would overpopulation still be a problem in China if people in the rich, developed countries consumed less? Do you think the problem is overpopulation, overconsumption, or a combination of both?
	9. When you have finished your research, have a discussion with your whole class about the roles that overconsumption and overpopulation play on our fragile Earth.
	10. Research Question 7: What else can you, I and others do to help our fragile Earth?
	11. In your table groups, discuss the following questions:
	  • What are the advantages and disadvantages of the one-child policy?
	  • Is it doing some good? How?
	  • Who benefits?
	  • Who does not?
	  • If you are not going to adopt a one-child policy, what else can you do to help our fragile Earth?
	12. We will teach you how to use PowerPoint.
	13. In your journal, plan how your group will work together to create a PowerPoint presentation briefing Canada's new ambassador to China on the one-child policy.
	  a) Design one slide, or at most two, to answer each question. Include at least one image, but please do not use more than three, or your presentation will be too slow to load. When you are deciding whether or not to select an image for your presentation, remember to ask questions like these:
	    i. Does the image show something important?
	    ii. Does it help support, explain or extend what you are writing about in the slide?
	    iii. Can the image be viewed clearly by your audience, or is it too small to see unless you are sitting very close to the computer?
	  b) Decide who will create each page.
	  c) Create a timeline to guide the creation of your presentation.
	  d) Show your plan to your teacher.
	14. When you teacher has approved your plan, begin to create your presentation on the computer.
	15. At the end of the project, you will be placed into a roundtable discussion group with students from all classes. You will be videotaped while you discuss what you have learned from this WebQuest.

Conclusion/ Extension	Write a letter to a person of your choice in which you explain whether or not you believe that having small families, or perhaps having only one child, is a worthwhile practice. Is it necessary if we are to help our fragile Earth? If we do not do this, what else can we do?

By October, it was time to introduce the Social Studies unit "China: A Pacific Rim Nation." In 1979, the People's Republic of China instituted a law that prohibited a family from having more than one child. The policy is still in place. We wanted the students to research this law, and pursue the arguments and evidence that would lead reasonable people to adopt it. Our WebQuest was ready for them to work their way through.

What the Students Learned

To assess the students' learning, we asked them to discuss their opinions in a videotaped roundtable format in groups of four to six. We found that all of the students had come to understand some of the reasons for China's adoption of a one-child policy and why it is important to do research before judging a perspective from another culture or a person. To illustrate, one student said this:

Well, when I actually learned about the one-child policy, before this entire study, I had a very childish understanding—basically, if you moved to China, you had to kill all your children until you only had one, but now I realize that it wasn't *that* strict, and they allowed foreign families to have more than one child and farmers too.

The students differed on whether or not they thought limiting family size to one child is good or not, but they all understood why some people might decide that it was.

Student 1: Before we studied the one-child policy, I thought it was a horrible law. But after we did our research on the one-child policy, and looked at population density, I understood why the Chinese government made that law. Doing the research gave me another perspective to look at the policy. Doing the research let me look at the policy from the government's perspective, elder's perspective, child's perspective, a scientist's perspective and an outsider's, which is our perspective. The research on the one-child policy really gave me a clearer picture. To the government, this would be a good way to control the population. To an elder, this wouldn't be a very good law because they would only have one son/daughter and only one grand-child. Then it would be a very lonely family. The child would have a lot of pressure and not be able to spend its time with its own friends. The child would have some social problems, too, because it wouldn't have anyone to socialize with other than its parents. Scientists would probably think that it

was a good policy. The less [sic] people you have, there will be less pollution you have because you have less [sic] people to pollute the atmosphere, which can help stop global warming. If there weren't any global warming, then the polar bears wouldn't be disappearing. Without the one-child policy, China would be more overpopulated and have a larger population density.

Student 2: After I researched the one-child policy and brainstormed about all the effects that would happen without the one-child policy and what is happening with the one-child policy in China, it has made me think that the policy does have a good side. So I think the one-child policy isn't that bad after all.

We found that the WebQuest did give students the opportunity to be active in their learning and kept their motivation high as they systematically researched over several weeks. They seemed to enjoy knowing where they were headed and entered eagerly into discussions throughout the unit.

We recommend the use of teacher-designed Web-Quests. It is no harder to design one with Netscape Composer or Microsoft Word, or any other authoring program, than it is to use a word processor. In social studies, there are many questions and topics that lend themselves to using WebQuests to help students research and understand multiple perspectives, keep motivation high while they do extensive research, and practise developing "the attitudes, skills and knowledge that will enable them to become engaged, active, informed and responsible citizens" (Alberta Education 2005, p 1).

Whenever I remember gazing at that shrouded and overgrown little house, I feel sorry that we all reacted with fear to a little old lady who might actually have enjoyed being around children. I wish we had learned that we should investigate, rather than believe the first thing we were told about a person. Hopefully, as social studies teachers, we can instill the ethic in our students that they need to research events, rather than react to rumours and fear-mongering, even from the media. Hopefully this will create openness to learning about others' realities, help dissolve unnecessary barriers between people from different nations—and even reduce the number of elderly people living in loneliness in our communities.

References

Alberta Education. 2005. *Social Studies Program of Studies*. Edmonton, Alta: Alberta Education.

Aslan, R. 2005. *No God but God: The Origins, Evolution and Future of Islam*. New York: Random House.

Barber, B. 1996. *Jihad vs. McWorld: Terrorism's Challenge to Democracy*. New York: Ballantine.

Barlow, M, and T Clarke. 2002. *Global Showdown: How the New Activists Are Fighting the Global Corporate Rule*. Toronto, Ont: Stoddart.

Benjamin, D, and S Simon. 2003. *The Age of Sacred Terror: Radical Islam's War Against America*. New York: Random House.

Edwards, P. 2003. *One Dead Indian: The Premier, the Police, and the Ipperwash Crisis*. Toronto, Ont: McClelland & Stewart.

Flannery, T. 2006. *The Weather Makers: How We Are Changing the Climate and What it Means for Life on Earth*. Toronto: HarperCollins. (Orig pub Text Publishing, Melbourne, Australia, 2005.)

Haddix, Margaret. 2000. *Among the Hidden*. New York: Aladdin.

Hardt, M, and A Negri. 2000. *Empire*. Cambridge, Mass: Harvard University Press.

Miller, J R. 2004. *Lethal Legacy: Current Native Controversies in Canada*. Toronto: McClelland & Stewart.

Monbiot, G. 2007. *Heat: How to Stop the Planet from Burning*. Mississauga, Ont: Anchor Canada.

Stiglitz, J E. 2003. *Globalization and Its Discontents*. New York: Norton.

Guidelines for Manuscripts
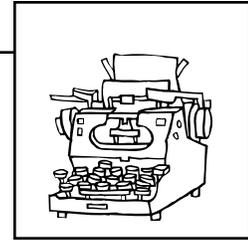
One World is a professional journal for social studies teachers in Alberta. It is published to
• promote the professional development of social studies educators and
• stimulate thinking, explore new ideas and offer various viewpoints.

Submissions are requested that have a classroom as well as a scholarly focus. They may include
• descriptions of innovative classroom and school practices;
• discussions of trends, issues or policies;
• personal explorations of significant classroom experiences; and
• reviews or evaluations of instructional and curricular methods, programs or materials. (Due to lengthier publishing timelines and fewer issues of the journal, however, reviews of new materials have typically been published in the ATA Social Studies Council's newsletter, *Focus*.)

Manuscript Guidelines

1. Manuscripts should be typewritten, double-spaced and properly referenced.
2. Manuscripts should be submitted to the editor as e-mail attachments. If the article's layout is complex, a hard copy should also be mailed to the editor.
3. Pictures or illustrations should be clearly labelled and a note to indicate where each should be placed should appear in the article. A caption and photo credit should accompany each photograph.
4. Contributors should include brief biographical notes (two sentences). These typically consist of teaching position and experience and current research or professional development interests.
5. Contributors should also include a mailing address. Each contributor will receive two copies of the journal issue when it is published.
6. If any student sample work is included, a release letter from the student's parent or guardian allowing publication in the journal should be provided.
7. Letters to the editor are welcome.
8. *One World* is not refereed. Contributions are reviewed by the editor(s), who reserve the right to edit for clarity and space.

Send manuscripts to Ron Jeffery, c/o Innovative Group Travel, 180 MacEwen Student Centre, University of Calgary, Calgary AB T2N 1N4; phone 403-708-3605 (bus); e-mail rajeffery@gmail.com or rjeffery@travelcuts.com.

Copyright Information

1. The Alberta Teachers' Association holds the copyright to all articles appearing in *One World*. This gives the Alberta Teachers' Association the right to authorize republication, representation and distribution of the original and derivative material. An exception is individual articles for which an agreement granting further rights has been struck with the author at the time of writing.
2. If an article has been previously published, the editor of *One World* will require the permission of the previous publisher as copyright holder to publish it in *One World*.
3. If a translated article has been previously published in its original language, the editor of *One World* will require the permission of the translator as copyright holder to publish it in *One World*. Information acknowledging the original publication and date should also be included in the manuscript.
4. Requests from outside parties to reprint articles from *One World* will be handled by the Alberta Teachers' Association's publications supervisor.

Please include the following Copyright Transfer Agreement with your submission.

Copyright Transfer Agreement

I/We, _____, the author(s), transfer copyright of the manuscript entitled _____
to the Social Studies Council of The Alberta Teachers' Association, in consideration of publication. This transfer shall become effective if and when the manuscript is accepted for publication, thereby granting the Social Studies Council the right to authorize republication, representation and distribution of the original and derivative material. I/We further certify that the manuscript under consideration has not been previously published and is my/our own original piece. I/We understand that the work may be edited for publication.

_____   _____
Signature(s)   Date

Address _____

Phone _____ Fax _____ E-mail _____

Two-sentence biographical note about the author(s):

_____

_____

_____

Social Studies Council Website

www.atasocialstudies.ca

- A growing community with resources for social studies teachers across Alberta.

- Dozens of links to curriculum-related and professional development sites. Your source for the latest information on the annual Alberta social studies conference.