

5-2011

Reading the world in the word: The possibilities for literacy instruction framed within human rights education

Judith M. Dunkerly
University of Nevada, Las Vegas

Follow this and additional works at: <https://digitalscholarship.unlv.edu/thesesdissertations>



Part of the [Curriculum and Social Inquiry Commons](#), and the [Social and Philosophical Foundations of Education Commons](#)

Repository Citation

Dunkerly, Judith M., "Reading the world in the word: The possibilities for literacy instruction framed within human rights education" (2011). *UNLV Theses, Dissertations, Professional Papers, and Capstones*. 1030. <http://dx.doi.org/10.34917/2396918>

This Dissertation is protected by copyright and/or related rights. It has been brought to you by Digital Scholarship@UNLV with permission from the rights-holder(s). You are free to use this Dissertation in any way that is permitted by the copyright and related rights legislation that applies to your use. For other uses you need to obtain permission from the rights-holder(s) directly, unless additional rights are indicated by a Creative Commons license in the record and/or on the work itself.

This Dissertation has been accepted for inclusion in UNLV Theses, Dissertations, Professional Papers, and Capstones by an authorized administrator of Digital Scholarship@UNLV. For more information, please contact digitalscholarship@unlv.edu.

READING THE WORLD IN THE WORD: THE POSSIBILITIES FOR LITERACY
INSTRUCTION FRAMED WITHIN HUMAN RIGHTS EDUCATION

by

Judith M. Dunkerly

Bachelor of Science
University of Nevada, Las Vegas
2001

Master of Education
University of Nevada, Las Vegas
2005

A dissertation submitted in partial fulfillment
of the requirements for the

Doctor of Philosophy in Curriculum and Instruction
Department of Curriculum and Instruction
College of Education

Graduate College
University of Nevada, Las Vegas
May 2011

Copyright by Judith M. Dunkerly 2011
All Rights Reserved



THE GRADUATE COLLEGE

We recommend the dissertation prepared under our supervision by

Judith M. Dunkerly

entitled

Reading the World in the Word: The Possibilities for Literacy Instruction Framed within Human Rights Education

be accepted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy in Curriculum & Instruction

Thomas W. Bean, Committee Chair

Mary Elizabeth Spalding, Committee Member

Linda Quinn, Committee Member

Sonya Horsford, Committee Member

Lori Olafson, Graduate Faculty Representative

Ronald Smith, Ph. D., Vice President for Research and Graduate Studies
and Dean of the Graduate College

May 2011

ABSTRACT

Reading the World in the Word: The Possibilities for Literacy Instruction Framed within Human Rights Education

by

Judith M. Dunkerly

Dr. Thomas W. Bean, Examination Committee Chair
Professor of Curriculum and Instruction
University of Nevada, Las Vegas

The purpose of this critical ethnography was to investigate the experiences of teachers and students when literacy instruction was framed within human rights education. Informed by critical socio-cultural theory and Freirean concepts of critical literacy and praxis, this study highlights the experiences of two servant leader interns (teachers) and sixteen scholars (student) participating in human rights education sessions within the context of a CDF Freedom School. Data sources included semi-structured and informal interviews, scholar and intern artifacts including multimedia projects, and recorded classroom discussions. Data were analyzed utilizing Michel Foucault's concept of "regime of truth" in order to examine how the CDF Freedom School and Human Rights Education articulated notions of freedom, knowledge, rights and power as a counter-narrative to the dominant discourse in literacy education. Thematic analysis resulted in the identification of four essential themes in both discourses: literacy as power, construction of rights, construction of particular identities, and advocacy as an intervention in the world. The findings indicate that while both discourses sought to empower students through literacy and in learning of their rights, the particular naming of literacy, identity and rights within each were constraining as well as liberating for the participating scholars. A key implication of this study is the need for a cosmopolitan

critical literacy in both discourses that recognizes the need for global and local literacies, identities and rights for 21st century adolescents.

DEDICATION

For my daughter, Camille Jeanette

I am forever blessed.

ACKNOWLEDGEMENTS

There is no journey that one can complete alone. This is certainly true of the path that has led me here. I am grateful for the people and experiences that have shaped that path and me. Thank you to Rebekah Piper and the Scholars and Interns of the CDF Freedom School, the time I spent with you changed me forever. I am indebted to my committee for your tireless guidance, support and patience. I appreciate Dr. Horsford for introducing me to the “Freedom School Way” and for your willingness to let me participate in it. To Dr. Olafson and Dr. Quinn, you were my first professors at UNLV. In thinking back to that first class which ultimately led to this dissertation, I am very grateful that I have had the opportunity to learn so much from you both. Dr. Spalding, your depth of knowledge and suggestions regarding human rights curriculum were invaluable in designing this study. Words are not sufficient in expressing my gratitude to Dr. Bean. Your generosity of spirit, knowledge and time gave me the courage to complete this journey. I never left your office without feeling a renewed sense of purpose and confidence. Thank you as well for the opportunity to be a part of JAAL, the experience has been invaluable.

Additionally, I would like to thank the Department of Curriculum and Instruction’s faculty and staff. It has been an honor to work with each of you. I would especially like to thank Drs. Odell, Giorgis, Klecka, Kier, Bailey and Lois Paretti for always being ready with a smile and words of encouragement. My experiences as a doctoral student were greatly enriched by the “doc stars” I am lucky to call friends: Jennifer Wimmer, Sophie Ladd, Char Moffitt, Alex Rosborough, Bill Young and Robert Madden. Thank you for “Jamba walks” and for the time together that made this experience extraordinary. To

Lindee Witt, all I can say is WWLD? Thank you, my dearest friend, for everything you do and are.

To Robert Dunkerly, thank you for your support and for believing that this “thesis” might one day be done. I think I should have just written a letter to Woody Allen! To Christian and Allyson, I may not be your “real” Mom, but I really love you both. Thank you for the joy you have brought to my life. Camille, you are my greatest gift and my “why”. In your eyes, I see the promise of what can be. I am the luckiest mommy in the world! To Marc and Jeannie Stirdivant, thank you for being friends who are family and family who are friends. To Mom, Dad, Rob, Kelly, Scott and Shannon, thank you for being there and for the experiences that brought me to this day. I love you all. To my nephews, Dorian, Ryan, Garrison, Owen, and Shannon, Jr. and to my niece, Macy Adair, you have brought so much laughter and love into my life. I am very thankful that I am your auntie.

Finally, I thank Dr. Harper. In Gaelic, *amhran duit* translates to “my song/lament for you.” The inspiration to work in literacy advocacy is largely due to the time I spent with Dr. Harper as my chair. Even though she left this world too soon, I continue to be inspired by her brilliance and courage. In the words of poet Dawna Markova:

I will not die an unlived life. I will not live in fear of falling or catching fire. I choose to inhabit my days, to allow my living to open me, to make me less afraid, more accessible, to loosen my heart until it becomes a wing, a torch, a promise. I choose to risk my significance; to live so that which comes to me as seed goes to the next as blossom and that which comes to me as blossom, goes on as fruit.

This dissertation is my *amhran duit* for her.

TABLE OF CONTENTS

ABSTRACT	iii
DEDICATION	v
ACKNOWLEDGMENTS	vi
CHAPTER 1 INTRODUCTION	1
Vignette—Garrison’s Song	1
Origin of the Study	4
Purpose of the Study	8
Theoretical Framework	16
Research Questions	17
Significance of the Study	18
Summary	19
CHAPTER 2 LITERACY IN A CDF FREEDOM SCHOOL	21
Origins: The Mississippi Freedom Schools	21
Children’s Defense Fund Freedom Schools	30
National Training: The Ella Baker Child Policy Training Network	32
Key Components of the Freedom School	35
A Day in the Life of Freedom School	37
Summary	39
CHAPTER 3 REVIEW OF THE LITERATURE	40
Critical Literacy and Pedagogy	40
Literacy as a Human Right	47
Overview of Human Rights Education	51
Literacy Instruction in the United States	56
Summary	73
CHAPTER 4 METHODOLOGY	75
Rationale for Methodology: Investigating Literacy and Human Rights	75
Research Questions	77
Research Site	79
Curriculum	81
Participants	84
Role of the Researcher	93
Data Sources	96
Data Analysis	100
Trustworthiness	106
Summary	107

CHAPTER 5 FINDINGS.....	108
Overview: Regimes of Truth-Literacy, Human Rights, and Freedom.....	108
Regimes of Truth	111
Literacy as Power in Human Rights Education	117
Troubling the Waters: Literacy and Power as Social Constructs	122
Literacy as Power in the CDF Freedom School.....	124
Rights as a Construct in Human Rights Education	134
Rights as a Construct in the Freedom School	139
Education as Intervention in the World	144
Human Rights Education: Reading the Word and the World.....	145
CDF Freedom Schools: A Voice for All Children?	155
Summary	164
CHAPTER 6 SUMMARY, DISCUSSION, AND IMPLICATIONS	167
Summary: Literacy, Human Rights, and Freedom in Cosmopolitan Times.....	168
Discussion	173
Implications.....	187
Final Thoughts	193
APPENDIX A IRB APPROVAL	196
APPENDIX B INFORMED CONSENT.....	197
REFERENCES	204
VITA	222

CHAPTER 1

INTRODUCTION

We who believe in freedom cannot rest
We who believe in freedom cannot rest until it comes

To me, young people come first, they have the courage where we fail
And if I can but shed some light, as they carry us through the gale
We who believe in freedom cannot rest
We who believe in freedom cannot rest until it comes

The older I get the better I know that the secret of my going on
Is when the reins are in the hand of the young, who dare to run against the storm
We who believe in freedom cannot rest
We who believe in freedom cannot rest until it comes
~ Ella's Song

I think it is necessary to realize that we have moved
from the era of civil rights to the era of human rights.
~ Dr. Martin Luther King, Jr.

Vignette ~ Garrison's Song

The hot Tennessee sun blazed down on the boy. His clothing tattered and his thin wrists encircled by rough chain links, he waited to be taken to the plantation. He had heard the stories of how slaves were treated there and he shivered despite the oppressive heat. Those around him either didn't notice, or paid no mind to his discomfort. He tried to remember his mother and aunt's words urging him to be brave; he took a deep breath as he was jostled and pushed up the steps to the wagon that would take him away. Would it have been better to accept the Confederate uniform? Would he be in this place now if he had? Garrison didn't know. One thing was certain - in making that decision he now stood alone.

Although the above passage may sound like a slave narrative from more than a century ago, it is in actuality the story told to me by my nephew Garrison this past summer. In preparation for a visit to a plantation near his school in Tennessee, the 4th grade teachers instructed the boys in the grade to rent or create Confederate soldier uniforms, while the girls were asked to wear dresses common to the Civil War era. As a child who self-identifies as African American, and as one of only four minority children in the entire grade level, Garrison, felt that it was “not OK at all ” to wear a Confederate uniform, especially since his father’s family descended from Southern slaves.

When he went home from school the day before the field trip, he told his mother (my sister) what was planned. Both Kelly and her visiting sister-in-law, Nakita were shocked. An African-American activist, Nakita told Garrison what would have happened to him if he had been born on a Tennessee plantation during that era. As the mixed-race baby of a white woman, he would likely have been murdered and his mother beaten or murdered herself. Now, Garrison was sure – he could not wear that uniform and act like it was “just” a costume. With Kelly and Nakita’s help, he put together an outfit that would have been similar to the clothing worn by slaves, complete with a chain about his waist and wrists.

As he waited for the school bus the next morning, Kelly and Nakita urged him to be brave, but warned him that he might face ridicule from his classmates or earn the displeasure of his teacher. Garrison momentarily wavered, but then grew more resolved. He walked up the steps of the school bus with only the slightest glance back. Garrison did face ridicule from his classmates who giggled and snickered and then left him in silence

the whole day. No one would sit by him on the bus, nor did anyone walk beside him while on the field trip at the plantation.

When the field trip was over, the students returned to their classrooms for a follow-up project: they made Confederate flags. When Kelly called the school to question the appropriateness of the field trip and follow-up activity, she was told, “This is Tennessee, we are proud of our history.” Although it might be tempting to regard this story as one school’s blatant insensitivity, I believe it represents an analogy to American education – the continued oppression of marginalized children through the slavery of inequitable literacy practices and curricula. Unfortunately, rather than being an emancipatory force for change, literacy education in the U.S. has held children in shackles just as sure as Garrison’s. Yet, where he could easily unlock his, many children cannot break free of an approach to literacy instruction that re-inscribes and reproduces an inequitable status quo that prepares only a few for full democratic participation (Janks, 2010). Although not the only factor in the perpetuation of social inequality, the current state of literacy education highlights the need for human rights education (HRE) as a vital, yet still absent part of education in America today.

Throughout this dissertation, I use the moving and poignant lyrics from “*Ella’s Song*,” a song dedicated to the struggles and triumphs of Civil Rights’ activist Ella Baker that has been adopted by the *Children’s Defense Fund Freedom Schools*. In referencing it here, I invoke the spirit of the struggle for freedom that has endured because of those brave enough to give it voice. It is my hope that this study adds one more voice to the refrain.

Origin of the Study

As a white, middle-class female with a post-graduate education, it might seem like a platitude to say that I found freedom in education, and in education found myself.

Although I had an unconventional upbringing that would seem to offer much in the way of freedom, paradoxically, that which appeared as freedom at the time led to an outcome that still holds a few of my siblings in an iron grasp. I am one of five children who grew up in a house surrounded by music. To my parents, it seemed a natural progression (at the time) to see in us a family musical group. Thus began a fifteen-year odyssey in which we were pulled from school and began to tour across North America ten months of the year as a country-western act. I was 12 and my youngest brother five.

Although our formal schooling was at first erratic and then progressed to non-existent; the often exciting, frequently arduous, and never conventional life of a traveling band became our teacher. Yet, while there were some glorious moments, some of our experiences were far from idyllic and spoke to the nomadic and uncertain aspects of life “on the road”. Given the mechanically dubious nature of our tour bus, we were frequently stranded, and given the financial shortfalls of mechanical disasters we were also frequently broke, with little to eat until the completing of our next “gig.” In one such memorable (for all the wrong reasons) event, our bus broke down outside of Memphis, TN. Our next performance was in three days at the New York State Fair in Rhinebeck, NY.

With not enough money for the costly repairs or the time to spend even if we had, my parents loaded the five of us, our instruments and sound equipment into the back of a moving truck and we set off for Rhinebeck. For the next two days we were jostled over

the highway. With cash in short supply, we snacked on peanut butter cookies and bananas. To this day, I can't stand the smell of either, and especially both together. In spite of ourselves, we reached the fairgrounds in New York in more or less one piece, and received only a slightly raised eyebrow from the stage manager regarding our unconventional (and quite possibly illegal) conveyance. Although adventures on the road such as this one certainly had educative value, in the end the positive experiences of travel and exposure to diverse cultures and locales were mitigated by the negative influences that a life such as ours could bring. After over a decade of performing together, the band as originally formed, disintegrated along with relationships that took years to rebuild.

Having only completed the equivalent of seventh grade, I hesitantly enrolled in a community college and then matriculated to university, but I felt as if I had been silenced. In witnessing the devastating effect of illiteracy in my own family, I was drawn to the field of education and the prospect of being a teacher. After receiving my bachelor's degree, I began my teaching career in 2002, just as the No Child Left Behind Act (NCLB) and Reading First were being implemented. Even as I was enveloped in the optimism of the new teacher, I soon came to realize that as the definition and purposes for literacy were shaped to fit the mold of accountability and test scores, many children were being left behind. With a growing unease, I also noticed that children of color and poverty were the ones singled out for literacy instruction that was becoming increasingly narrow in scope.

Aware of the injustice, but not entirely sure how to combat it, I began to research the political aspects of education through my Master's program of study and made a

fledgling attempt to resist the onslaught of scripted literacy programs that seemed to engulf the school district. Although I had the support of my school administrator, it was not long before I, along with a group of like-minded literacy specialists and teachers, began to draw the ire of the school district's literacy trainers by actively combating the use of one particularly narrow reading intervention. Unfortunately, despite our commitment, our efforts were largely futile. Many of us feared for our positions among rumors that our personnel files had been "flagged" because of our resistance to district literacy instruction mandates. As our administrators were pressured to rein us in, the best that we could do was to modify the scripted lessons in order to provide more equitable literacy instruction for those students having to use reified reading interventions that reduced reading to decoding nonsense words and comprehension to counting the number of words given in a re-telling.

However, this was one instance where my life on the road paid off. One of the passages that my students were required to read focused on the "Butter Cow" – a life size sculpture made entirely out of butter, created every year as a tribute to dairy farmers at the Ohio State Fair. Given that my students were second graders and primarily ELL students, they were having trouble conceptualizing such a thing, especially as there were no photographs accompanying the passage. Having played that particular fair, and having indeed seen the Butter Cow, I was telling my students about it, and even managed to find photographs via the Internet, when the intervention evaluator for the school district walked in for a "surprise" evaluation. I was immediately chastised for being "off-script" and for not delivering the lesson with the required "integrity and fidelity". When I replied that I was simply trying to provide background knowledge for a fairly random topic, she

told me that if I continued with such unscientific practices she would make sure that I was written up. She did report the incident to her superiors and my principal did receive another phone call about my non-research based teaching practices.

Although experiences such as this one left me a bit more wary of the political underpinnings, practical applications (and fall-out) of literacy initiatives such as *Reading First*, it also strengthened my desire to be an advocate for children, especially those marginalized by the very practices designed to “help” them achieve literacy and active citizenship. I began my doctoral program without a clear idea of what my dissertation might be, but I knew it would somehow need to be in service to the principles of critical literacy/ pedagogy, social justice and human rights education that through my course work and research I was now thoroughly immersed in. However, given the focus of the district on “integrity and fidelity” to scripted reading programs, finding a classroom that would allow me to in essence “take over” the mandated literacy block proved to be maddeningly elusive. The solution proved amazingly serendipitous.

One evening on my way home, I noticed a flyer recruiting potential servant leader interns for the *Freedom School* summer literacy enrichment program. Following the contact information, I found that the director of the Freedom School was an assistant professor at the College of Education. I quickly contacted her and expressed my interest in potentially working with the Freedom School for my dissertation. Dr. Horsford was very supportive of the idea, and when we met, offered me the opportunity of not only conducting research at the school, but to participate fully as a servant leader intern. In a matter of days I was able to meet with the Freedom School site coordinator, who saw a close alignment between my proposed study centering literacy instruction within a

framework of human rights education (HRE) and the tenets and focus of the *Freedom School* on making a difference in self, family, community, nation and world. While the details were still in the abstract stage, I now had a research site and supportive, welcoming people to work with. Given the relatively little amount of empirical research done in or around the Freedom School Model, I also had the opportunity to address a gap in the literature. My journey had begun.

Purpose of the Study

Literacy is a human right, a tool of personal empowerment and a means to social, cultural and human development (Education International, 2009; www.ei-ie.org). Yet the nature and use of literacy, for whom, under which circumstances and for what purposes is a contentious question that depends greatly on the social views, cultural capital, politics, and temporality of both its teachers, students and the communities of discourse in which they participate (Foucault, 1972; Gee, 1996). In short, who is considered literate and what literac(ies) are considered to be worth knowing are dependent on dominant societal constructs (Spencer, 1986). Carl Kaestle (1991) points to the inherently social and political aspects of literacy in stating,

Literacy is discriminatory with regard to both access and content. Problems of discrimination are not resolved just because access is achieved; there is a cultural pricetag to literacy. Thus, whether literacy is liberating or constraining depends in part whether it is used as an instrument of conformity or creativity. (p. 30)

Similarly, Giroux (1993) argues that, “The discourse of literacy cannot be abstracted from the language of difference and power...it cannot be viewed as merely an epistemological or procedural issue, but must be defined primarily in political and ethical terms” (p. 368).

In discussing the plurality of literacy and the nature of being literate, the United Nations Educational, Scientific and Cultural Organization (UNESCO) posits, “the way literacy is defined influences the goals and strategies adopted and the programs designed by policy makers as well as the teaching and learning methodologies curricula, and materials employed by practitioners. Its definition also determines how progress or achievements in overcoming illiteracy will be monitored or assessed” (UNESCO, 2004, p. 12).

In an age of globalization, where students’ identities are both global and local (Beck, 2010, 2002, p. 36; see also Apple, Kenway, Singh, 2005), the ways in which a child’s perceptions and relations are shaped have an even greater consequence in a world where both literal and figurative borders are becoming increasingly permeable. Yet, to be literate and have access to literacy is a necessary, but not a sufficient condition for individual, societal, and indeed, global betterment and advancement. For literacy to fulfill its promise also requires change in political and social structures that underlie and perpetuate inequality; it must be constructed as a right (Bhola, 2008). As Katerina Tomasveski, the late Special Rapporteur to the United Nation argues, “The right to an education is a bridge to all human rights: education is indispensable for effective political participation and for enabling individuals to sustain themselves; it is the key to preserving languages and religions; it is the foundation for eliminating discrimination. It is the key to

unlocking all other human rights” (Tomaseveski, 2003, p. 172). Yet to a large extent, a human rights approach to education, as well as the recognition of children as rights bearers has not been explored. Rather, children have historically been viewed as objects in need of legal protection, rather than as sentient beings entitled to rights (Mason & Cohen, 2001). However, with the adoption of the binding treaty, the *International Convention on the Rights of the Child* in 1989, one hundred seventy-six member states, with the exception of the United States and Somalia, moved children from the periphery of recognizable rights to center stage, at least in principle.

Although a landmark moment for children, education and their advocates, the Convention is the latest incarnation of an evolving body of rights established originally with the United Nation’s *Universal Declaration of Human Rights* (UDHR) (1948) established in the aftermath of the Second World War. Although the primary intent of the document was to prevent a recurrence of the horrific human rights travesties that occurred during WWII, the UDHR also provided for education as a human right stating in article 26:

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory.

Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or

religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children. (United Nations, resolution 217A [III], 1948)

Subsequent efforts such as the Declaration on the Rights of the Child (1959) expanded on the above article and went on to further refine and define to what rights children were inalienably entitled until in 1989, the *Convention in the Rights of the Child* was formally enacted. In addition to establishing rights, the United Nations and its agencies UNESCO and UNICEF defined qualities or characteristics that these rights possess:

Universality and inalienability: Human rights are universal and inalienable, the entitlement of all people everywhere in the world.

Indivisibility: Human rights are indivisible. Whether civil, cultural, economic, political or social, they are all inherent to the dignity of every person.

Interdependence and interrelatedness: The realization of one right often depends, wholly or in part, on the realization of others.

Equality and non-discrimination: All individuals are equal as human beings.

Participation and inclusion: Every person and all peoples are entitled to active, free and meaningful participation ,contribution, and enjoyment of civil, economic, social, cultural and political development.

Empowerment: Empowerment is the process by which people's capabilities to demand and use their human rights grow.

Accountability and respect for the rule of law: A rights-based approach seeks to raise levels of accountability in the development process by identifying ‘rights holders’ and corresponding ‘duty bearers.’ (UNICEF, 2007, p. 10-11)

Thus, each right defined in each article is interdependent and build upon the work of previous rights documents without replacing them. With that said, however, the document that this study will draw the most heavily from is the Convention on the Rights of the Child (1989) as it speaks most directly and is more encompassing of a wide range of issues related to children’s rights specifically.

The Convention document itself consists of fifty-four articles that begin with the definition of a child (article 1) and proceed through rights such as the protection of rights themselves (article 4), safety and well being (article 6) preservation of identity (article 8). Although all articles are mutually informing and indivisible, the following articles speak most specifically with school and literacy experiences, and thus have been selected as a focus for this study as detailed in table 1.

Article 12) Respect for children’s views

Article 13) Freedom of expression

Article 17) Access to information; mass media

Article 28) Right to education

Article 29) Goals of education

Article 30) Rights of children from minority/indigenous groups

Table 1

Focus of Selected Articles - Convention of the Rights of the Child

Article	Focus /Description
12	<p>Respect for children’s views</p> <p>When adults are making decisions that affect children, children have the right to say what they think should happen and have their opinions taken into account.</p>
13	<p>Freedom of expression</p> <p>Children have the right to get and share information, as long as the information is not damaging to them or others. The freedom of expression includes the right to share information in any way they choose, including by talking, drawing or writing.</p>
17	<p>Access to information; mass media</p> <p>Children have the right to get information that is important to their health and well-being. Governments should encourage mass to provide information that children can understand and to not promote materials that could harm children. Mass media should supply information in languages that minority and indigenous children can understand. Children should have access to children’s books.</p>
28	<p>Right to education</p> <p>All children have the right to a primary education, which should be free. Wealthy countries should help poorer countries achieve this right. Discipline in schools should respect children’s dignity</p>
29	<p>Goals of education</p> <p>Children’s education should develop each child’s personality, talents and abilities to the fullest. It should encourage children to respect others, human rights and their own and other cultures. It should help them learn to live peacefully, protect the environment and respect other people. Children have a particular responsibility to respect the rights their parents, and education should aim to develop respect for the values and culture of their parents.</p>
30	<p>Children of minority/indigenous groups</p> <p>Minority or indigenous children have the right to learn about and practice their own culture, language and religion.</p>

As mentioned earlier, while the West in general, and the United States in particular exceeds a majority of countries in realizing the goal of free and compulsory education (Lansdown, 2001;Tomasevski, 2003) they have not as yet realized the full potential and promise of a human rights based education that actively honors children as right-bearers and global citizens and treats them as such.

Justification for HRE/GE

Human rights education (HRE) and the often interrelated concept of global education (GE) does not seek to create a sense of benevolent advocacy and the need for charity, nor does it attempt to present students with a value-neutral view of global issues. Rather it seeks global social justice achieved through post-national citizenship (or cosmopolitanism), solidarity, and the transformative potential of the individual through collective action brought about by a strong sense of moral purpose (Hull & Stornaiuolo,2010; Mundy, et al, 2007). The overarching goals of human rights education (HRE) and the interrelated concept of global education (GE) are to teach people to respect others, engage in active citizenship, while concomitantly serving as stewards for our planet's resources in responsible and mindful ways (Anderson, 1977; Case, 1996; Evans & Reynolds, 2005; Hanvey, 1976; Hicks, 2003, 2004; Pike & Selby, 1988, 1999, 2000; Richardson, 1976) Yet, both extend much further and for greater purposes than just the raising of awareness and the creation of tolerance- they are seen as the most promising ways to establish secure and long-lasting sustainable societies that recognize the interdependence of all systems both social and organic (Mihr, 2004).

These interrelated frameworks seek to combat racism, sexism and other stereotypes while also addressing poverty, conflict resolution and issues of social justice and global sustainability (Fountain, 1999). As Betty Reardon (1997) asserts:

Human rights education is not only a corrective complement to education for peace, it is essential to the peace-making capacities and should be integrated into all forms of education. It is through human rights education that learners are provided with the knowledge and opportunities for specific corrective action that can fulfill the prescriptive requirements for education for peace. (p. 22)

Providing the tools and resources for children to become active and mindful global citizens is underscored by research on the earliest formations of biases, stereotypes and gender roles. Sapiro (2004) provided evidence regarding the political socialization of young children including the construction of abstract categories and schemas about social constructs, while Derman and Sparks (1989) found that children notice race as early as age two. They further contended that by age three, children show signs of being influenced by societal norms and biases, and may even begin to experience and express prejudice towards others based upon gender, appearance and disability.

In addition, Narahara (1998) examined the manner in which gender stereotypes affect how children perceive themselves and the influence that negative portrayals have on identity and self-esteem. As young children are developing their gender identities, societal images and gender constructs may teach or add to preconceived notions about gender roles. Similarly, Kortenhaus and Demarest (1993) offer additional support to this argument by affirming that exposure to oversimplified stereotypes affect a child's self-concept, expectations for behavior and interaction with peers and adults.

Theoretical Framework

Against an overarching framework of critical socio-cultural theory (Moje & Lewis, 2007), I draw from Freirean concepts of praxis and the vital nature of reading both the world and the word in realizing the promise of freedom in education (Freire, 1970/2000). Freire's view of education as the practice of freedom is essential in recognizing the tenets of human rights education. The very heart of HRE lies in the mutually informing notions of recognition of fundamental rights, liberation and transformation. As Bennett and Hart (2001) state: "the human rights movement exemplifies both the yearning for and progress toward establishing the fundamental rights of all persons" (p. 193). Thus, in order to both teach and honor children's rights in education, I utilized the tenets of HRE, namely:

1. Respect and realization of inherent human dignity and human rights
2. Curiosity about cultural/social issues
3. Appreciation of different cultures
4. Justice and fairness
5. Conflict resolution
6. Empathy for others

The students and the servant leader interns (i.e., CDF Freedom school teachers) were participatory members who co-created the experience (and consciousness of the experience) with me. Specifically, the students and servant leader interns:

- A.) Worked with me to create and implement an HRE curriculum that drew from a variety of published curricula and addressed the tenets of human rights

education while incorporating the weekly foci of the CDF Freedom School curriculum.

B.) Utilized critical ethnographic inquiry to investigate our experiences with literacy framed within HRE.

In so doing though, I heeded Moje and Lewis's (2007) admonishment for the researcher to be ever cognizant of her own history, power and position to the extent of re-thinking the established role of "researcher" and "participant" to acknowledge the experiences, knowledge and expertise of the participant in ways that challenge and problematize the traditional research roles. It is in this notion of the HRE informing and being informed by the lived through experience of all participants that I see as the greatest theoretical justification for literacy education to be situated within the context of social justice and human rights. Thus, my research questions seek to explore the connection between literacy education and human rights.

Research Questions

The overarching question for this study is "What is the nature of the experience of literacy instruction for participants articulated within a human rights education (HRE) framework?" From this question that serves as a recursive theme, I also address the following questions:

1. How does the HRE framework change the nature and role of literacy instruction and how is this experienced and articulated in the literacy experiences of students and teachers?

2. What beliefs, philosophies and experiences surrounding literacy support (or impede) the implementation of a human rights/global education approach to literacy instruction?
3. What are the shifts (if any) in student and teacher perception of literacy(ies) and perspectives regarding global /local human rights issues and their role as potentially transformative actors on those issues as a result of HRE?

Significance of the Study

In seeking the change promised by a human rights/global education approach to literacy education we must, as Deborah Hicks (2002) argues, begin our work in empathy to the Other, but then acknowledge our own complicity in social disparity and work towards justice and transformation. Drawing from Hicks (2002) view that “research writing is a form of social action...that seeks to confront the hegemony of educational systems” (Cherland & Harper, 2007, p. 215) the purpose of this research is to ground literacy instruction within HRE in such a way that students both learn of their human rights, but also heed the call to social action that in turn positions them as both local and global citizens with rights and responsibilities to themselves and Others.

I also sought to disrupt the predominantly Western notion inadvertently enforced by the media, that suffering and human rights violations mostly take place in a far removed “Somewhere Else” and should be the object of pity and financial charity rather than local action. In engaging students in literacy instruction framed in HRE/GE and social action, I utilized Rebecca Powell’s (1999) criteria for radical literacy education, which speaks to

the critical socio-cultural framework employed here. Powell (1999) sets forth five criteria that provided both rationale and guidance for this study:

1. Literacy instruction ought to promote freedom of thought through encouraging diverse perspectives and welcoming productive critique.
2. Literacy instruction ought to encourage students' communicative competence by considering the social, cultural and hegemonic dimensions of language use.
3. Literacy instruction must be consciously political.
4. Literacy ought to be taught in ways that make students aware of the power of language for transformation.
5. Literacy ought to be taught in ways that nurture a community of compassion and care (pp. 64-65)

In attending to Powell's criteria in this study, I challenge the often reified definition and use of literacy frequently utilized in U.S. elementary classrooms. If literacy is the key to realizing other human rights, including the rights of the child, then literacy instruction is paramount in realizing those rights and preparing students for their active roles as democratic citizens.

Summary

The purpose of this critical ethnography was to develop an in-depth understanding of the experiences of teachers and students when literacy instruction is framed within human rights education. The details of this study are presented in six chapters. Chapter 1 provides an overview of the study including the statement of the problem, significance, and theoretical framework. Chapter 2 explores the influences of the historical Freedom

Schools of 1964 on their contemporary counterpart, the Children's Defense Fund Freedom School. Chapter 3 presents a summary of relevant research related to critical literacy/pedagogy, human rights education and a historical overview of literacy instruction in the U.S. Chapter 4 outlines the methodology used to conduct the study. Chapter 5 examines the essential themes that were identified in both literacy instruction framed within human rights education and the CDF Freedom Schools. Chapter 6 offers a summary of the study, discussion of the findings, and implications for human rights education and literacy instruction informed by cosmopolitanism.

CHAPTER 2

LITERACY IN A CDF FREEDOM SCHOOL

Not needing to clutch for power, not needing the light just to shine on me, I need to be
one in a number as we stand against tyranny
~Ella's Song

Illiteracy is the new slavery
~Marian Wright Edelman

Origins: The Mississippi Freedom Schools

In the summer of 1964, politics and pedagogy fused in the efforts to create the Mississippi Freedom Schools. The politics of the lunch counter sit-ins and legendary freedom rides, led by the Student Nonviolent Coordinating Committee (SNCC) coupled with a growing sense of dissatisfaction with the education available to African Americans in the South led SNCC and the Council of Federated Organizations (COFO) to create parallel schools for young Mississippians (Perlstein, 1990; 2002). Inspired by the earlier participation by SNCC members in Miles Horton's Highlander School in Tennessee and in the Citizenship Schools created by Septima Clark when she served as director of education for Highlander, SNCC viewed education as paramount to democratic participation and the realization of rights. Although the direct purpose of the Citizenship Schools was to teach people how to register to vote, Clark also saw it as a way to develop leadership and community activism among the poor and oppressed, the dual purpose was not lost on the members of SNCC and COFO and for good reason (Payne, 1997).

Even compared to other southern states, Mississippi demonstrated a fierce and brutal resistance to recognizing the human and civil rights of Blacks. In the decade following the Brown Decision, not a single Mississippi school had been integrated, the judicial

system protected Whites committing atrocities against Blacks, while organizations such as the Ku Klux Klan utilized terrorist tactics to thwart those seeking civil rights (Rothschild, 1982). Moreover, Mississippi was one of only a few states that formed a government agency to protect and further White supremacy, The Mississippi State Sovereignty Commission formed in 1954 following the *Brown* decision, whose sole job was to prevent the integration of Mississippi. According to Howard Zinn (1990) “imprisonment became commonplace and beatings became frequent” (p. 447) for those attempting to integrate Mississippi. Such then was the danger facing SNCC as they planned for Freedom Summer.

Despite the danger and due to the success of the Freedom Vote which enlisted White volunteers in creating a mock polling place for Blacks precluded from the vote in the fall of 1963, SNCC Executive Chairman Jim Forman and other activists called for bringing in thousands of college students to Mississippi during the summer of 1964. They argued that bringing in White students would “attract national attention to the southern struggle, force the federal government to act as a buffer between Black activists and repressive southern governments and compel Lyndon Johnson, running for president, to commit himself on civil rights prior to the 1964 election” (Perlstein, 1990, p. 301). In any case, as Perlstein points out, if SNCC did not have a strong presence in Mississippi that summer it would have potentially meant ceding leadership of the movement in Mississippi to groups more moderate than SNCC.

While many of SNCC and COFO’s members approved, and were supportive of the Freedom Summer plans, others met the idea of bringing in White students with reservations. Some feared that White university students might intimidate or dominate the

less educated Blacks they would be working with. For others, their reservations and mistrust were more visceral. When it was heard that there were plans to kill Black activists in Mississippi, many advocated for armed self-defense. Activist Hollis Watkins stated, “We don’t know what will happen with Whites coming into the state. Neither do we know our own feelings and hatred of Whites” (Perlstein, 1990, p. 302).

Despite the ambivalence and internal shifts in SNCC philosophy and organizational action, the feelings towards the inequitable education provided for Blacks in the South was unanimous, as was the belief in education to forward the civil rights movement. SNCC like almost every other civil rights organization decried and condemned Southern schools. Thus, SNCC activists, most notably, Charles Cobb, devised the notion of creating parallel institutions for young Blacks in Mississippi. Although the original idea to establish the 1964 Freedom Schools was the brainchild of Robert Moses, the program itself was largely designed by Cobb (Carson, 1995). Citing quantitative data, Cobb argued that “Mississippi schools were the worst in the United States and Negro schools were the worst in Mississippi.” Moreover he noted a “complete absence of academic freedom geared to squash intellectual curiosity and maintain social paralysis in both Whites and Blacks” (Perlstein, 1990 p. 303). Cobb and others saw the need for another system of schooling that would empower young people to counteract the racism, violence and perpetuation of oppression in Mississippi (Rothschild, 1982).

In preparing for the 1964 Freedom Schools Charles Cobb and other SNCC activists drew on previous incarnations of Freedom Schools held earlier in the 1960’s as well as on materials used to organize boycotts and segregation protests in northern cities such as New York, Chicago and Boston. Additionally, SNCC looked to Freedom Schools held in

Virginia in 1963 and run by New York City teachers in response the local board of education closing schools rather than integrating them (Perlstein, 1990). Despite the model provided by these previous incarnations, SNCC's version of Freedom Schools were unique in two main aspects and presented unique challenges: they sought to educate school-age students rather than adults and they would be staffed largely by inexperienced White volunteers rather than by Black activists (Payne, 1997)

In order to address these unfamiliar dilemmas, SNCC and COFO, along with the National Council of Churches held a conference in New York City in March of 1964 to plan the Freedom School curriculum. In addition to Ella Baker, Myles Horton and Septima Clark, SNCC invited participants from the Virginia Freedom Schools, Northern activists such as Noel Day and university professors to participate and contribute to the curriculum design and content (Perlstein, 1990).

Although subjects such as science and math were included, the main focus of the developed curriculum was a Citizenship Curriculum developed by Harlem activist Noel Day. In addition, case studies designed to facilitate discussion around issues of oppression, dominance and social action were written. The third main component of the Freedom School curriculum was a "Guide to Negro History" that began with an account of the Amistad revolt written with the intent of creating a sense of pride in African-American history. Unlike the autocratic education focused on rote memorization received by most Black students in the South, the Freedom School curriculum was designed to facilitate Socratic discussion and sharpen intellectual curiosity and critical thinking skills (Dittmer, 1995; Cobb, 1990). As Cobb wrote:

Repression is the law; oppression a way of life. Here, an idea of your own is a subversion that must be squelched; for each bit of intellectual initiative represents the threat of a probe into the why of denial. Learning here means only learning to stay in your place. There is hope and there is dissatisfaction. This is the generation that has silently made the vow of no more raped mothers, no more castrated fathers; that looks for an alternative to a lifetime of bent, burnt, and broken backs, minds and souls. Their creativity must be molded from the rhythm of a muttered white son-of-a-bitch; from the roar of a hunger-bloated belly and from the stench of rain and mud washed shacks. What they must see is the link between a rotting shack and a rotting America. (Quoted in Howe, 1984, p. 9).

In seeking to make that link visible through the Freedom Schools, SNCC moved towards a more radicalized position in continuing the larger discussion around the creation of parallel institutions for Blacks, in focusing on institutions, “SNCC was moving away from understanding American racism as just a matter of some White Americans having backwards attitudes” (Payne, 2000, p.5) and towards the premise of racism as an institutionalized phenomenon.

Prior to the start of Freedom Schools, SNCC provided the 1,000 mostly White liberal volunteers a weeklong orientation at Western College for Women in Ohio before departing for Mississippi. Activists stressed the political nature of teaching at a Freedom School and also warned the volunteers of the dangers they would face. The spectre of mortal danger became a grim reality with the disappearance of three White civil rights workers: James Cheney, Andrew Goodman and Michael Schwerner who disappeared from Mississippi while checking on the bombed-out site of a potential Freedom School (Payne, 1995; Rothschild, 1982). When their deaths were publicly announced on the last

day of orientation, many volunteers questioned their commitment. According to Freedom School Coordinator Staughton Lynd, "individual Freedom School teachers ...were trying to decide whether to go to Mississippi after all. Everybody was on the very edge of what they could handle" (Perlstein, 1990, p. 315).

Despite the fear and threats of violence, the Freedom Schools were more successful than had been imagined. Cobb had estimated that the approximately forty-one Freedom School sites would serve around 1,000 high-school age students. In reality, over 2,500 students ranging in age from seven to seventy showed up. Sally Belfrage describes a Freedom School scene in Greenwood:

More than a dozen were learning to speak French with a drawl; nearby, half as many were studying Spanish; and a group of three, German. A few yards away another half dozen were conducting a creative writing class. Their teacher was asking them to describe the difference between two stones, a rough light one and a smooth dark one. By the end of the summer they had their own mimeographed newspaper, Freedom Carrier, and had written and performed a play. (Belfrage, 1965, p. 90)

However, attendance at the individual schools differed in comparison. Payne (2000) noted that the schools tended to be more successful in rural areas with little to offer students and in urban areas where involvement in the Civil Rights movement was already strong. Urban areas that offered more choices for recreation did not fare as well.

Although there is some evidence that the Mississippi Freedom Schools had a significant political impact, there are several reasons why that impact was not as influential as other efforts of the time. One of the foremost reasons was that teaching was

largely seen as passive “women’s work”, (although there was only a slight majority of female teachers) and less dangerous than the higher status work of voter registration (Payne, 1997). In addition, while many volunteers understood the inherent value in developing a politically committed and active identity for young Blacks, others were frustrated by what they perceived as the “slower pace” of revolution via education. Early into the summer, a volunteer wrote in frustration:

[the kids] don't see how we can help them to be free. At this point, neither do we. Slow change is unthinkable when so much change is needed, when there is so much hurt. Things are so terrible here that I want to change it all NOW. I mean this as sincerely as I can: Running a freedom school is an absurd waste of time. I don't want to sit around in a classroom; I want to go out and throw a few office buildings, not to injure people but to shake them up, destroy their stolen property, convince them we mean business. I really can't stand it here. (Sutherland, 1965, pp. 100-101)

Despite efforts to sustain Freedom Schools after the summer of 1964, few survived for more than another year at most. Due in part to the growing sense of the immutability of American racism and a distrust in the possibility for change following the failure of the 1964 Democratic Convention to seat an integrated delegation, many activists came to the conclusion that the “the only difference [between the U.S. as a whole and Mississippi] is that the political oppression and control in Mississippi is much more conspicuous, much more overt” (Perlstein, 1990, p.322). Accompanying this belief in the institutionalized nature of American racism and prejudice came a shift in the pedagogical practices both in

the surviving Mississippi Freedom Schools as well as in those that SNCC was attempting to develop around the country.

Where the 1964 Freedom Schools sought to engage students in “a pedagogy of open-ended questioning and self-discovery among the oppressed, it was replaced by the articulation of a critique of society to the oppressed. Although students’ lives retained pedagogical value as yardsticks of oppression, efforts to awaken an awareness of universal truths and values through self-discovery declined” (Perlstein, 1990, p. 323). In addition, where the 1964 Freedom Schools were inclusive of Whites and welcomed volunteers who were not members of SNCC, the disillusionment experienced by the organization caused it to become more insular. However, while SNCC’s movement towards the exclusion of those that contributed to Freedom Summer had as much to do with external forces as with internal. As Perlstein (1990) points out,

The decline of the Mississippi Freedom Schools reflects the limits that circumscribed SNCC's vision of politics and the pedagogy it fostered. The promotion of self-discovery only made sense when the movement gave students shaped by oppression the capacity and courage to see the oppressive aspects of their lives and an outlet through which to enact their political insights. With SNCC's growing sense that inequality and oppression were integral elements of American society, activists could no longer conceive of a liberatory pedagogy growing out of students' American experiences. (p. 324)

In reflecting on Freedom Summer, Payne (1997) saw it as “a highpoint for activist education” (p. 10) and wonders how a Freedom School might be modeled for our times. While not mentioning the CDF Freedom Schools, he speaks to the continuing need for

teaching Black history, along with the examination of oppressive social structures and prejudices (including those around gender) as well as a critical look at mass media. In comparing the past with the potential present, one of the main differences Payne discusses is the lack of a coherent “movement”:

Young people going to Freedom Schools were surrounded by activists who genuinely believed that they could change the flow of history; and that confidence must have been magnetic. They grew up wanting to be SNCC field secretaries. We would need to think very carefully about how to give young people some comparable sense of their own potency and comparably clear models for actualizing it. (p. 11)

However, while seeing a need for educational practices modeled on the Freedom Schools, he also calls for Freedom Schools to be viewed as something of a “cautionary tale” (p.12) when seeking social justice and action through education. Noting that our collective memories of the reform sought in the 1960’s tends towards the drama of the demonstrations, rather than in the role individual development and actualization plays in the development of a more just society. Despite the caution advocated by Payne, the 1964 Freedom Schools remain an important site of study of critical educational practice in America. As Morrell (2008) notes, “they are further evidence of the argument made by Perry (2003) that literacy has always been tied to freedom in the African-American tradition, which debunks many deficit theories which proclaim that African-Americans are not concerned about education or are unaware of the benefits of a literacy education (p. 186).

Children's Defense Fund Freedom School

Modeled after the 1964 Freedom Schools, the current incarnation draws from similar tenets of providing a quality educational experience for marginalized children, especially students of color. Given that the Freedom Schools operate within a larger movement, it shares the Children's Defense Fund goals of giving every child a Healthy Start, A Head Start, A Fair Start, A Safe Start and a Moral Start on the path to successful adulthood supported by a caring and strong community. Established in 1995 by the Children's Defense Fund, as part of its Leave No Child Behind Movement (not to be confused with President G.W. Bush's No Child Left Behind Act) the contemporary Freedom Schools originated in a division of the CDF called the Black Community Crusade for Children (BCCC). The goals of the BCCC were to strengthen the Black community tradition of self-reliance, to re-build intergenerational relationships, bridge the relationships of poor and middle class Blacks, and to support the development of young leaders in order to create a nurturing framework and community for Black children (Jackson, 2006). At this writing, the BCCC is not the governing body for the Freedom Schools; however, that may be changing. As a service program, it reports directly to Miriam Edelman, the president and founder of the Children's Defense Fund.

According to the figures given in the 2010 Ella Baker Institute Training Agenda, CDF Freedom Schools served over 9,500 children in 145 sites in 84 cities and 30 states (Children's Defense Fund, 2010). Since its inception in 1995, over 80,000 children have attended *CDF Freedom School* nation-wide, and over 7,000 college students and 1,500 other adults have participated in this program through partnerships with local schools,

universities, churches and community groups to offer the summer program. The purpose of the Freedom School is five-fold:

It provides summer and after-school enrichment that helps children fall in love with reading, increases their self-esteem, and generates more positive attitudes toward learning. Children are taught using a model curriculum that supports children and families around five essential components: high quality academic enrichment; parent and family involvement; civic engagement and social action; intergenerational leadership development; and nutrition, health and mental health.

(Retrieved January 17, 2010 from <http://www.childrensdefense.org/helping-america-children/cdf-freedom-schools-program>)

The Freedom School staff is largely comprised of “servant leader interns”, 19-30 year olds who must have at least one year of college and have plans to complete their degree. The development of the servant –leader and the origin of the term will be discussed later in this chapter. Within the context of the Freedom School, the interns deliver the curriculum and are the primary instructors, however they may or may not have a background in education *per se*. In addition, each site has an Executive Director who oversees operations as well as Site Coordinator who manage the day-to-day activities and act as liaison and support for the servant leader interns. While it is not fully possible to describe every nuance of the Freedom School Model, in the next sections, I describe the training that the Servant Leader Interns attended, key components of the Freedom School Model, as well as a “day in the life” of a Freedom School.

National Training: The Ella Baker Child Policy Training Institute

The Ella Baker Child Policy Training Institute is the official name given to the national training for the CDF Freedom Schools. The Institute is named in honor of civil rights activist Ella Josephine Baker. Baker, who had served as first a field secretary and then as director of branches of the NAACP, also worked with Dr. Martin Luther King in organizing the Southern Christian Leadership Conference (SCLC). Despite her contributions to SCLC, she began to disagree with its system of strong central leadership over grass roots organization. After the Greensborough Sit-ins, Baker left SCLC, and was instrumental in the formation of the SNCC and served as a “quiet leader” (Children’s Defense Fund, 2010, p. 37) advising the student activists. In naming the Institute after her, the CDF Freedom Schools carry on her belief that leaders don’t make movements, movements make leaders.

Held every summer in June at the Alex Haley Farm in Clinton, Tennessee with sessions at the University of Tennessee, Knoxville and the Knoxville Convention Center as well, the national training is a prerequisite for participation as a staff member in the Freedom Schools. In the summer of 2010, over 1, 200 servant leader interns, site facilitators and directors participated in the Ella Baker Child Policy Institute. From the Opening Ceremony of the Institute to its Graduation Ceremony, the urgency and importance of the work being undertaken at Freedom Schools is stressed. In a letter from Miriam Wright Edelman welcoming the interns into the Freedom School, Ms. Edelman writes,

Investing in children is not a luxury or choice – it is a national necessity and a top priority. We must demand that all children are provided a quality education and

safe and loving places to go after school and during the summer...CDF

FreedomSchools program sites provide safe, nurturing, restorative, and literature-rich environments that boost children's motivation to read and generate a positive attitude towards learning. We are building new expectations of possibility.

(Children's Defense Fund, 2010)

During the week long training, site coordinators and servant leader interns are given a "crash course" in advocacy, community service, the policies (and politics) of the Children's Defense Fund, and instruction in implementing the Integrated Reading Curriculum (IRC), the backbone of the Freedom School program. In addition, the servant leader interns participate in intensive outdoor team-building activities with other sites' interns which include, among other things, the opportunity to climb a sixty foot tall rock wall and for second year interns, a re-enactment of African slaves being kidnapped and forced into slavery. Given that a week is not a very long time to engage in all of the training and activities planned, the days are long and rigorous, typically beginning at 6:30 a.m. with a bus ride to the day's activities at the Haley Farm or the Convention Center for training sessions and lasting until the site debriefing sessions at 10:00 p.m. Though often physically, mentally and emotionally exhausting, the days spent at the Institute are designed to induct the servant leader interns into a lifetime of commitment and service to children and the communities in which they live.

Developing Servant Leaders

The origin of the term "servant leader" is most frequently attributed to Robert Greenleaf in his 1970 essay, *The Servant as Leader*. After reading Herman Hesse's (1956) *Journey to the East*, a tale of a band of men on a mythical journey, Greenleaf

ruminated on the role played by the central character Leo. Although he was the ship's servant, assigned the most menial of chores, Leo also was a character of great presence who sustained the men of the crew through his spirit and song (Greenleaf, 1977). In the story, all goes well until Leo disappears, then the crew falls apart and the journey is abandoned. After years of wandering, the narrator, who is a member of the crew, finds that the Leo he knew only as a servant, was in fact, the head of the Order who had originally sponsored the journey.

In contemplating the role of leader as servant first, Greenleaf writes, Becoming a servant-leader begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such people, it will be a later choice to serve—after leadership is established. (Greenleaf, 1977; p. 13)

The notion that one serves in order to lead is a recursive theme at the Ella Baker Child Policy Institute, reiterated by the leaders of the trainings, known as the Ella Baker Trainers (EBT's) to those speaking at the evening plenary session. From the first moments of the Opening Ceremony, the National Director for Freedom Schools reminded those in attendance of the service of Ella Baker and how Freedom Schools carry on her tradition of service: "We lift up the idea of being a servant first, in order to lead you must be a servant first. Your ego cannot get in the way" (Opening Session, 6/6/10).

Likewise, during another evening plenary session, political activist Travis Smiley extolled the more than 1,200 attendees to embrace the virtues of being a “truth teller over a power grabber” and the importance of serving in order to lead:

You can’t lead our people if you don’t love them. You can’t lead these babies [Freedom School scholars] if you don’t love them. You can’t save them if you are not willing to serve them. (Evening Plenary Session, 6/10/10)

In the Freedom School model, servant-leadership serves as a key component of both the national training but also as a philosophical underpinning of the work of the individual sites. The overarching goal of teaching from this framework is to develop active leaders in the communities that the Freedom Schools serve, not just for the summer, but hopefully, for a lifetime.

Key Components of the Freedom School

The Freedom School program is organized around three key features: intergenerational leadership, the Integrated Reading Curriculum (IRC) and parental/community involvement. These features serve as mutually supportive and informing components in furthering the Children’s Defense Fund’s mission of leaving no child behind.

Intergenerational Leadership

The principles of servant-leadership are supported by the focus on intergenerational leadership. Given that the servant leader interns are (for the most part) also college students, they serve as a role model for the children attending the Freedom School. As the children (scholars) participating range from Kindergarten through eighth grade, there is

somewhat of a smaller age gap between teacher and student that facilitates a co-learner model. In addition, since a collaboration between school, parents and community is stressed, there is an opportunity for all stakeholders in the Freedom School to learn from each other regardless of age.

Integrated Reading Curriculum (IRC)

The IRC serves as the organizing component of the Freedom School program. It provides both the curriculum, and the pedagogy of the Freedom School. Organized around the theme of *I Can Make a Difference*, the literature selected for the IRC focuses on the weekly themes of making a difference in self, family, community, country and world with hope, education and action. Divided into three “levels” based on the school level of the scholars, the curriculum consists of approximately 100 titles of books ranging from picture books to novels. It also provides classroom set-up requirements, lesson plans, activities and discussion questions for the servant leader interns and scholars.

One aspect of the IRC that sets it apart from other summer literacy enrichment programs is its focus on aesthetics rather than mechanics of reading. The IRC is designed not to teach reading, but rather to foster an enjoyment of reading. As stated in the Summer Integrated Reading Curriculum Guide, Volume 12: “The curriculum is meant to be activity-oriented. It is designed to excite, motivate, stimulate, arouse, expose, inspire, delight, enchant and rejuvenate! *It is not designed to teach the mechanics of reading*” (ital. in the original, p. vi.) Although the IRC is not designed to teach reading, there was some disconnect between the books selected and the abilities of the Level III scholars (grades 6-8) to access the books independently. A discussion on the challenges faced by

some of these marginalized readers in accessing some of the books included in the IRC is found in chapter five. Overall though, the IRC provides a counter-narrative to reading programs utilized in U.S. public schools.

Parental and Community Involvement

One of the goals of the Freedom School is to actively engage families and the larger community in their children's experiences at Freedom School. To that end, parents are required to demonstrate their commitment by attending meetings/workshops held before and throughout the Freedom School program. The Parent Meetings are designed to provide parents with support in nurturing their children in alignment with the CDF goals of ensuring a Healthy Start, A Head Start, A Fair Start, A Safe Start and a Moral Start for all children. The weekly meetings also teach parents how to support their children's education, how to be an advocate for their child and how to engage the larger community in support of these efforts.

A Day in the Life of Freedom School

For the duration of the program, Freedom Schools operate for a full day from the scholars' arrival at 8:00 a.m. to their dismissal at 3:00 p.m. After the scholars leave, a daily debriefing session is held with the site coordinator and the servant leader interns. Breakfast is served free of charge to the scholars from 8:00 a.m. – 8:30 a.m. with the servant leader interns rotating in duties ranging from greeting students, to serving them to cleaning-up afterwards. The time during breakfast is cheerful and energetic with the servant leader interns engaged in good morning chants while music from the civil rights era plays in the background. After breakfast it is time for Harambee.

Derived from the Swahili word for “Let’s come together”, Harambee is designed to bring the staff, children and parents and community members together for a daily celebration that begins (as all Freedom School events do) with the playing of a version of the *Hallelujah Chorus* orchestrated especially for Mrs. Edelman by famed producer, Quincy Jones. Harambee follows a predictable schedule of a read-aloud, the singing of the Freedom School theme song “*Something Inside So Strong*”, cheers and chants, recognitions, announcements and a moment of silence that concludes Harambee. All components of Harambee are set to rhythm and serve to both energize the staff and scholars as well as to give them a focus for the day.

After Harambee is completed, the scholars and their servant leader interns are dismissed to their respective classrooms to begin the daily engagement with the IRC that last for approximately three hours. Once the IRC is complete, it is time for DEAR (Drop Everything and Read), which provides independent reading time for the scholars. Scholars and interns are expected to join each other for lunch and recess, and then it is time for the afternoon rotations. The afternoon rotation (one of which provided the basis for this study) are devised and designed by the servant leader interns to match the needs and interests of the scholars while reinforcing the theme of making a difference. Scholars engage in the rotations for approximately the last two hours of the day. Towards the end of the Freedom School, rotations give way to both individual class and whole school rehearsals for the much-anticipated “Finale” held at the end of the program. Once the scholars are dismissed at 3:00 p.m., the staff meets for a daily debriefing session where site director and/or coordinator share Freedom School information or news. The debriefing sessions also provide an opportunity to share “celebrations and challenges”

encountered by the servant leader interns throughout the day. The group then works together as a team to problem-solve any challenges and celebrate any successes. In this way, much like in the original Freedom Schools of 1964, the focus is on collaboration and solidarity of purpose in order to ultimately provide a counter-narrative to the schooling too often received by minority children.

Summary

In this chapter, I provided an overview of the historical foundations of the Freedom School, as well as a description of the contemporary incarnation developed by the Children's Defense Fund. While it was my intent to utilize this chapter to contextualize the study and my later assertions, in providing the reader with a background sketch on the Freedom School model, it is important to underscore the social, cultural and historical complexity inherent in an on-going movement such as the Freedom School. In the next chapter I review the relevant literature related to critical pedagogy, human rights education and the history of literacy education in the United States.

CHAPTER 3

REVIEW OF THE LITERATURE

To me, young people come first, they have the courage where we fail, and if I can but
shine some light as they carry us through the gale
~ Lyrics from Ella's Song

Critical Literacy/Pedagogy

The primary preoccupation of critical pedagogy is social injustice and how to transform inequitable, undemocratic, or oppressive institutions and social relations. In contrast to pedagogical practices of a positivistic or phenomenological nature, critical pedagogies (including feminist pedagogies, socialist pedagogies and radical pedagogies among others) “have roots in particular political and theoretical movements and are variously constructed as oppositional to “mainstream” or “traditional” schooling practices...they address “macro” issues in schooling such as the institutions and ideologies within which pedagogies are situated (Gore, 1993; pp.. 3-4).

Although there are possibly as many definitions as incarnations of “pedagogy”, it is useful at this point to briefly discuss how I use it here in relationship to critical practices. Echoing Gore’s (1993) work to both use and problematize critical pedagogical practices, I am viewing pedagogy as both “instruction and social vision...so that I can “pose a particular critique of discourses of critical pedagogies, while retaining my commitment to, and struggles with, classroom practice” (p.4). According to Lusted (1986):

Pedagogy draws attention to the process through which knowledge is produced.

Pedagogy addresses the “how” questions involved not only in the transmission or reproduction of knowledge but also its production. Indeed, it enables us to

question the validity of separating these activities so easily by asking under what conditions and through what means we “come to know”. How one teaches...becomes inseparable from what is being taught, and crucially, how one learns. (pp. 2-3)

However, even a pedagogy that seeks to disrupt inequitable power structures, that influence “how we come to know” can become hegemonic if not engaged with reflexivity. Thus, in subscribing to the tenets of critical pedagogy while simultaneously engaging in critique; I attempt to avoid the pitfalls of the “ potentially dominating effects of critical pedagogy discourse” (Gore, 1993; p. 93). These include the tendency to see power as the hegemonic property of the dominant discourse while not acknowledging the power implicit in instructing educators in what they “must” do in order to claim a critical perspective. Therefore, even as I describe the foundations, influence and success of critical pedagogy to transform education, I remain aware that there is not an inherently liberating discourse and even counter-hegemonic discourses may well end up with their own disciplining structure in life (Cocks, 1989).

The first textbook use of the term “critical pedagogy” appeared in Henry Giroux’s *Theory and Resistance in Education* (1983/2001) however, it emerged from a legacy of social action and progressive educational movements that while informed by a variety of theorists and progressive educators, shared a common vision that linked schooling with democratic principles and transformative social action in the interest of oppressed and marginalized individuals and communities (Darder, Baltodono & Torres, 2003).

Although it is not within the scope of this review to detail the entire foundation, influences and principles of critical pedagogy (see Darder, Baltodano, Torres, 2003;

Lankshear & McLaren, 1993 among others) an overview of contributing theorists and practitioners that informed critical pedagogy serves to ground it within a historical context while illustrating the similar contours and purposes of critical pedagogy and a rights based approach to education and the ways in which they can be mutually informing (Meintjes, 1997).

Foundation and Influences

John Dewey's work predated a formalized definition of critical pedagogy as it did the adoption of universal human rights, yet he contributed significantly to the ideation of democratic education central to both:

I believe that education is the fundamental method of social progress and reform...By law and punishment, by social agitation and discussion, society can regulate and form itself in a more or less haphazard and chance way. But through education society can formulate its own purpose, can organize its own means and resources, and thus shape itself with definiteness and economy in the direction in which it wishes to move...Education, thus conceived marks the most perfect and intimate union of science and art conceivable in human experience. (Dewey, 1964; p. 68)

Building upon the foundation of democratic education espoused by Dewey, activists in the U.S. such as Myles Horton, founder of the Highlander Folk School put into practice the ideals that would also contribute to the foundations of critical pedagogy. In creating the Highlander School, Horton, in defiance of segregation laws, taught both blacks and whites leadership skills to challenge the social inequality of a segregated society. Working side by side with labor unions and other civil rights activists such as Dr.

Martin Luther King and Rosa Parks, he is credited with being a catalytic force in sparking what would become the civil rights movement in the U.S. (Horton & Kohl, 1990).

In addition to the contributions of Dewey and Horton, Maxine Greene has also heavily influenced the ways in which critical pedagogy has been conceived and interpreted by progressive educators and activists. Influenced by Deweyan thought on democracy, Greene utilized a focus on individual imagination and the arts to further the “hunger for community”. As Thayer-Bacon (2008) describes, for Greene, a democratic community is “always a community in the making,” attentive to difference, to plurality. It does not seek to resolve differences, but rather to awaken to them. A democratic community “is kept alive; it is energized and radiated by an awareness of future possibilities” (Greene, 1995, p. 166).

While activists and educators such as Dewey, Horton and Greene, their contemporaries and those influenced by them sought to alleviate the oppression of the marginalized in the United States, perhaps no other name is more synonymous with critical literacy/pedagogy than that of Brazilian educator, activist and scholar Paulo Freire. Although Freire was certainly not the first to delineate the relationship between literacy and social transformation, he “articulated more fully the relationship between education, literacy, politics and liberation” (Cherland & Harper, 2007, p.27). In 1970, with the publication of his seminal work *Pedagogy of the Oppressed*, Freire challenged traditional methods of education, seeing them as an institutionalized mechanism of systematic oppression. In what he termed the “banking method” of education students were seen as receptacles for knowledge that instead of acting as a transformative power, instead served the interests of the oppressor:

The capability of banking education to minimize or annul the students creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed...indeed the interests of the oppressors lies in changing the consciousness of the oppressed, not the situation that oppresses them; for the more the oppressed can be led to adapt, to the situation, the more easily they can be dominated. (Freire, 1970/2000, pp. 73-74)

By contrast, Freire saw a dialogic problem posing method of education as a means of being both in and with the world; that is to be always engaged in the act of becoming:

Education as the practice of freedom – as opposed to education as the practice of domination- denies that man is abstract, isolated, independent and unattached to the world; it also denies that the world exists as a reality apart from the people. Authentic reflection considers neither abstract man nor the world without people, but people in their relation with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it. (Freire, 1970/2000, p. 81)

Thus, neither the individual nor the world can be understood, much less transformed in the absence of the other. It is, in fact this reflecting and acting on the world in order to change it that becomes the central tenet of the Freirean notion of praxis, that in turn becomes a central tenet of critical literacy/ pedagogy itself.

Principles of Critical Pedagogy

Although critical pedagogy does not exist as a set of homogenous practices or beliefs, some common principles can be identified across its various heterogeneous expressions

that speak to the common theme of liberation for the oppressed. McLaren (2003) points to the importance of recognizing that the majority of critical theorists begin with the assumption that “most men and women are essentially unfree and inhabit a world rife with contradictions and asymmetries of power and privilege” (p. 69). In addressing these contradictions and asymmetries, Antonia Darder, Marta Baltodono and Rodolpho Torres (2003) present the following concepts as guiding both the principles and practice of critical pedagogy:

Cultural politics – critical theorists seek to illuminate the inherently political nature of schooling and the ways in which it privileges what counts as literacy in favor of the dominant discourse while marginalizing those outside of it

Political economy – this concept speaks to the notion of class reproduction and the ways in which culture and class are “intricately linked and cannot be separated within the context of schools” (p.11).

Historicity of knowledge – addresses the notion that knowledge is socially constructed reconstituted on a daily basis (Apple & Christian-Smith, 1991). The concept of the historicity of knowledge holds that everything that students bring and take from the classroom can only be understood within their own social boundaries that are in turn historically bounded. It challenges teachers and students alike to see that while humans create injustice and inequality in historical contexts, they can be transformed as well.

Critique of ideology – Any ideology essentially operates as a framework through which thought and action are manifested both in the individual and in the larger society. In terms of critical pedagogy, ideology can be used to critique the status

quo and to “unmask the contradictions that exist between the mainstream culture of the school and the lived experiences and knowledge that students use to mediate the reality of school life” (p. 13).

Hegemony and counter-hegemony - Originating with Antonio Gramsci (1971) the concept of hegemony addresses a process of social and political control utilized by a dominant group that serves to marginalize another subordinate group.

Counter-hegemony describes the effort to create spaces that subvert and reconstruct power relationships in a more equitable manner.

Critical consciousness – Taken from Freire’s (1970) concept of *conscientizacao*, the process of moving into a state of critical consciousness enables the individual to develop an awareness of the social realities and constructs that shape their lives and their ability to act upon that awareness to change it.

Praxis – The Freirean notion of praxis holds that “no reality can transform itself”(Freire, 1970/2000 p., 53). And requires both “reflection and action upon the world in order to transform it” (p. 51)

As mentioned previously, I see the possibilities and connections between critical literacy and a human rights based approach as mutually informing. Both of these practices privilege liberation over constraint. However, where critical literacy was originally bound to the realization of freedom from oppressive conditions of the nation-state, human rights education is not situated as contextually, rather it speaks to the realization of universal rights for all individuals regardless of their affiliation (or not) within a particular nation-state.

Literacy as a Human Right

In contextualizing literacy instruction, I place a human rights-based approach to literacy education if not on a continuum with critical pedagogy and social justice, then certainly from a similar lineage of ideals. However, there is a distinct difference between the auspices of critical pedagogy and a human rights based approach: while critical pedagogy espouses similar ideals and resulting practices (i.e. praxis, social justice, etc,) they remain contextualized to a particular nation-state. A human rights based approach situates education in a geo-political framework that claims literacy as indivisible from other *universal* human rights including the social, cultural, civil & political (UNESCO/UNICEF, 2007). “The human rights movement exemplifies both the yearning for, and progress toward, the establishment of fundamental rights for all persons” (Bennett & Hart, 2001, p. 193). Yet as Lansdown (1999) asks, “How can you teach democracy in an undemocratic environment?” (Lansdown in Johns, 2001). In order to both teach and honor children’s rights in education, then a new reformation of literacy education is needed that builds on the transformative work of Dewey and Freire but in a geopolitical space.

Although reforming literacy education to both instruct and reflect human rights might seem a Herculean task, many classroom practices may already be in place to facilitate the realization of children’s rights. This is encouraging, because while not in the current mainstream of literacy instruction or named as a human rights based approach, many of the practices presented in the following table could be expanded to a focus on universal human rights that moves beyond situated practices. This includes child-centered approaches that ask teachers to:

- utilize culturally relevant pedagogy (Au & Jordan, 1981; Jordan, 1985; Ladson-Billings, 1995);
- embody democratic education (Apple, 1986, 2000; Delpit, 1988; Dewey, 1916; Greene, 1985; Shannon, 1989, 2007);
- teach critical literacy (Comber, 2001; Friere, 1970; Giroux, 1999; Lankshear & McLaren, 1999; Morgan, 1997; Vasquez, 2004);
- be respectful of linguistic and cultural diversity (Gutierrez & Lee, 2009; Gutierrez & Rogoff, 2003; Moll, 1990, 1992; Nieto, 2002);
- see literacy as a form of advocacy and social justice (Cherland & Harper, 2007; Edelsky, 2006; Hicks, 2002);
- while exploring multiple literacies with their students (Kress, 2003; New London Group, 1996; Street, 2003).

Yet, these practices as crucial as they are to democratic education, are necessary but not sufficient in procuring a rights based education for all children. Supportive practices are not enough, what is required is a paradigmatic shift in elementary literacy education.

When constructed as a right, the definition of literacy expands beyond the classroom walls, beyond hegemonic societal constructs, indeed beyond the boundaries of the nation-state. When constructed as a right, the nature of literacy and what it means to “be literate” does not reflect technocratic elements such as the mere memorization of skills, or acquiring functional literacy as a member in a passive democracy. It is not neutral. Rather, to “be literate” means that children recognize their role and responsibilities as right-bearers and global citizens and learn to “join effectively with adults as full partners in governing schools, shaping their own education and resolving dilemmas that arise

when competing rights come into play” (Ericson, 2001, p. 219). Table 2 provides a comprehensive framework for addressing the majority of the rights presented here while also redefining the notion and nature of literacy by looking at practices already in place in some classrooms (referred to here as “supportive practices”) as well as exemplars that may serve as models that expand children’s rights in education.

Table 2

Children's Rights and Supportive/Expanding Practices

Article	Focus /Description	Supportive Practices	Expanding Practices
12	Respect for children's views When adults are making decisions that affect children, children have the right to say what they think should happen and have their opinions taken into account.	<ul style="list-style-type: none"> Child-centered classrooms Democratic education 	<ul style="list-style-type: none"> Children's Congress Rights and responsibilities
13	Freedom of expression Children have the right to get and share information, as long as the information is not damaging to them or others. The freedom of expression includes the right to share information in any way they choose, including by talking, drawing or writing.	<ul style="list-style-type: none"> Choice in written expression Multiple literacies 	<ul style="list-style-type: none"> Advocacy Assembly Child-directed communications
17	Access to information; mass media Children have the right to get information that is important to their health and well-being. Governments should encourage mass to provide information that children can understand and to not promote materials that could harm children. Mass media should supply information in languages that minority and indigenous children can understand. Children should have access to children's books.	<ul style="list-style-type: none"> Multiple literacies Access to authentic children's literature 	<ul style="list-style-type: none"> Access to and ability to become critical consumers of mass media
28	Right to education All children have the right to a primary education, which should be free. Wealthy countries should help poorer countries achieve this right. Discipline in schools should respect children's dignity	<ul style="list-style-type: none"> Social justice Advocacy 	<ul style="list-style-type: none"> Interdependence of environmental, societal and global systems
29	Goals of education Children's education should develop each child's personality, talents and abilities to the fullest. It should encourage children to respect others, human rights and their own and other cultures. It should help them learn to live peacefully, protect the environment and respect other people. Children have a particular responsibility to respect the rights their parents, and education should aim to develop respect for the values and culture of their parents.	<ul style="list-style-type: none"> Culturally relevant pedagogy Funds of knowledge 	<ul style="list-style-type: none"> Education for Sustainable Development Conflict /Conflict resolution Peace education (negative vs. positive peace)
30	Children of minority/indigenous groups Minority or indigenous children have the right to learn about and practice their own culture, language and religion.	<ul style="list-style-type: none"> Dual language ELL instruction Civil rights education Culturally relevant pedagogy 	<ul style="list-style-type: none"> Images and Perceptions – combating stereotypes (local & global)

In the next section I provide an overview of the role of human rights education, its existence and (disappearance) from mainstream U.S. curriculum as well as the way it is taken up in other countries.

Overview of Human Rights Education

However one defines human rights or the related and the oft-synonymous term global education, Sutton (1999) argues that it began in the post World War II United States. Given the combination of exposure to foreign cultures and world views during the war, the loss of colonial control of Europe and the emergence of the U.S. as a global military force; the U.S. became much more interested in engaging the international community; resulting in an international focus being encouraged in U.S. elementary schools (Cook, 2008). Even through the McCarthy era and the resulting anti-communism sentiment that pervaded the U.S. through the 1950's, U.S. support for the newly formed United Nations Educational, Scientific and Cultural Organization (UNESCO) meant that the organization's curricular materials focused on peace and international relations were still used throughout the 1960's.

The global education movement in the U.S. reached its zenith with the anti-war protesters, women's movement and the publication of such documents as Becker and Anderson's (1969), *An Examination of Objectives, Needs, and Priorities in International Education in United States Secondary Schools* and Hanvey's (1975) *An Attainable Global Perspective*, which reiterated the importance of international and peace education and stressed the importance of positioning children as active learners as well as apolitical, culturally and racially neutral global citizens (Cook, 2008).

However, with the 1983 publication of *A Nation at Risk* and *Blowing the Whistle on Global Education* (1986) which linked global education with the “indoctrination” of children in the face of communist threat (as cited in Sutton, 1999) the impetus for global education quickly gave way to a focus on neoliberal economic competitiveness - a focus that continues to this day.

Despite the shift to an economic/competitive focus and an assessment driven curriculum, requirements for addressing human rights exist in 20 states’ mandated curriculum in some form (Banks, 2001). Although the requirements vary in detail and specific guidelines (i.e.; in Georgia’s Core Curriculum Standards, students “discuss human rights issues in various parts of the world, while in a New Mexico Content Standard students are required to “know and understand the role of global connections and interdependence between and among individuals, groups societies and nations”) Other states, such as New York have students analyze HRE “issues” such as slavery, the Holocaust, mass starvation in Ireland due to the potato famine, etc. Across states, these events were also the most mentioned topics associated with human rights.

With these mandates in place in 40% of U.S. states, and with an increase in schools shifting to an international baccalaureate focus, it would seem that HRE would be more widespread. Indeed, although “international education is a fertile site of knowledge construction and contestation in the U.S. today...it is being deployed to bolster the nations economic and military defenses, to move multi-culturalism outward from the nation” (Parker, in press, p. 14) rather than towards a human rights focus. Adam Stone (2002) found that “despite the need for increased HRE in primary and secondary public schools and the proliferation of free or low cost HRE materials (through Non-

Governmental Organizations – NGO's) neither the federal government nor state governments have articulated comprehensive public policies for HRE" (p. 542). Rather, he found that "throughout the United States individual teachers are doing school-based HRE often with only the permission of their immediate supervisors" (p.542).

In support of these individual, or sometimes school-community hybrid efforts, UN agencies such as UNICEF and UNESCO, as well as NGO's such as Amnesty International and the Southern Poverty Law Center, have created teaching tolerance, human rights and global education curricula that are either free with the availability of appropriate technology or are available at nominal cost. Although the depth and breadth of these curricula vary (for example UNICEF USA offers very little for younger students) they represent a valuable resource for teachers and communities attempting to integrate HRE into the mandated state curriculum. Other organizations such as The Global Human Rights Education Network (www.hrea.org) established by *Amnesty International*, offer both classroom resources as well as the opportunity for professional development through on-line human rights courses. Still other NGO's such as *The Children's Defense Fund* have established programs such as the *CDF Freedom Schools* that partner with local schools and community groups to offer a six-week summer program that emphasizes literacy development through a framework that stressed making a difference in one's self, one's community, one's country and ultimately the world.

Although the U.S. has diminished, or in most cases eliminated, the role of peace/global education in elementary schools with the exceptions of the under-addressed mandates and individual efforts described above, HRE has been implemented to varying degrees, and with varying success, in many countries worldwide (while exemplars of

successfully applied HRE/GE tenets can be found globally, most notably in the Barefoot Colleges of India; as this study examines the tensions between literacy education as constructed in the U.S and a human rights/global education approach, I will confine this review to countries with similar Western education structures experiencing similar tensions).

Empirical Research

In a study that charted global education across Canada, Karen Mundy (2007) and her colleagues reported that the existence of a global education curriculum did not necessarily translate to a shift in practice. Although Canada in both policy and curricula embraced global education (GE), - an approach that encompasses human rights education at the state level, at the site level, some teachers reported a lack of administrative support; while at the district and provincial level GE was viewed with some ambivalence by administrators more focused on increased requirements for math and literacy proficiency.

When global education was embraced, Mundy *et al* reported “fund raising for charity was mentioned as the main global education activity undertaken” (p. 99). The researchers expressed their concerns that while fundraising itself is representative of taking social action, it reinforced the “them/us” dichotomy that further marginalized minority and/or indigenous cultures and did not connect the local with the global – an underpinning of a rights-based education. Moreover, some educators shied away from providing local examples of injustice and inequality, instead using other countries as stark examples – a practice that further underscored a them/us belief system - again counterintuitive to a rights-based global approach.

These issues are not unique to Canada. Research from the UK indicates that teachers are didactic in their instruction and tend to be very selective in the human rights/global issues they address in their classrooms (Griffith, 1998). Moreover, although teachers in the UK saw human rights and global education as being a curricular priority, they also tended to focus on themes such as cooperation and caring rather than on more controversial issues (Davies, Gregory & Riley, 1999; Davies, 2006; Robins, Francis & Elliott, 2003).

A UNICEF sponsored study addressing the implementation of Children's Rights and Citizenship education in England (where it is a mandated part of the national curriculum), Ireland and Wales indicate that when human rights and/or global education is implemented, teachers are supportive and find value of the practices in general, but feel the strain of time, inadequate funding and an already overcrowded curriculum. In addition, similar to the Canadian example, the curriculum was not always consistently implemented nor did it receive the same level of administrative or community support (McKenzie, 2004). Despite these challenges, students reported that learning about children's rights was "important and personally relevant" while also wanting to know who to turn to should their rights be infringed upon (McKenzie, 2004, p. 9)

The research surrounding the inclusion of a human rights/global approach to education is significant in its singularity surrounding the value for both students and the larger global community. Yet, to date literacy education has not been studied specifically as a site for implementing HRE. Although research that centers elementary literacy instruction within a framework of human rights/global education is a gap in the literature, the justification for including such a framework has been borne out in other countries if

not in recent U.S. history *per se*. Allan Luke (2004) argues that individual and collective literacy may not be the single most important component of political, social, and economic relationships of power; however, children's introductions to literacy are defining moments in the shaping of their cultural capital. Thus, developing cultural capital within a human rights/global education framework holds the potential to prepare students not only to read the word but more importantly the world that they stand to inherit. However, as the next section describes, the U.S. has not been entirely successful in realizing that potential to prepare all of its children for their role as global citizens.

Literacy Education in the United States

Drawing from human rights based education (Andreopoulous & Claude, 1997; Hart, Cohen et al, 2001; Tomasevski, 2003; UNESCO/UNICEF, 2007) and informed by the dialectical lens of critical theory(Comber, 2001; Freire, 1970; Gee, 1996; McLaren, 2003; Morgan, 1997) I examine here the ways in which models of elementary reading instruction in the United States have acted as catalysts to both resist and reproduce dominant societal constructs that in turn constrain or support a human rights based approach to literacy, and how a shift to a human rights based approach to literacy education also changes what it means to "be literate".

In order to illustrate how U.S. elementary literacy instruction has both supported and constrained the rights of children, I situate the potential in adopting a human rights based approach to literacy instruction along a historical continuum. I also demonstrate how a variety of approaches to literacy education in some cases delineated a very narrow view

of literacy, others contributed to a broader vision that built the foundation upon which a human rights based approach might rest.

John Dewey (1916/1968) wrote that democratic participation should be a ‘way of life’ that is not limited to formal participation in the political process. If children are to be the inheritors of a democracy, then where does their apprenticeship begin? In *Democratic Education and Children’s Rights*, F. Clark Power, Anne Marie Power and their colleagues (2001) argue persuasively for an apprenticeship model to democratic education that begins in the elementary classroom:

If we wish to educate citizens for democracy, then we must ask much more of our schools. Schools ought to inspire children to become involved in the political process and teach them how to deliberate in common. Children must have opportunities to experience in a profound sense their common dignity as free and equal persons, and they must learn how to make decisions together that reflect that dignity, freedom and equality. (p. 104)

Yet in discussing notions of “dignity, freedom and equality, there is a danger in oversimplifying these complex concepts or assuming that students will understand them by osmosis. Bean and Harper (2006a) caution against an “apple pie” simplicity that leaves these terms virtually empty of any meaning. As Berlin (1958) stated, “Almost every moralist in human history has praised freedom. Like happiness and goodness, like nature and reality, the meaning of this term is so porous that there is little interpretation that it seems able to resist” (p.6). Moreover, the casual and frequent use of terms like *freedom* as “slogans to justify acts of war and aggression reduces its potential as a rallying cry for positive social change” (Bean & Harper, 2006; p.87). Instead, Bean and

Harper (2006) suggest that the classroom can serve as a space to critically examine notions of freedom by collectively attending to those taken for granted beliefs, practices, and policies that shape and organize our worlds, in this case as it pertains to what is “taken for granted” around literacy instruction and experience.

If literacy is the key to realizing other human rights, including the rights of the child, then literacy instruction is paramount in realizing those rights and preparing students for their active roles as democratic citizens. However, rather than preparing students as active participants, literacy instruction has frequently marginalized some students while creating a complacent citizenry of others that perpetuates a status quo of stratification and inequality (Shannon, 2007).

In this section I survey the major view of literacy and the resulting principles of instruction over the past 50 years and the ways in which they supported or constrained literacy education in both realizing children’s rights and preparing them for their role in a democracy. In doing so I draw from the work of Patricia Alexander and Emily Fox (2004). Their chapter in *Theoretical Models and Processes of Reading*, “A Historical Perspective on Reading Research”, outlines “eras in reading research and practice that symbolize perspectives on learners and learning” (p. 33).

Although hard and fast categories and definitions of eras and approaches are inherently problematic, looking at historical trends in literacy education serves to situate a human rights based approach both contextually and historically, while recognizing the persistence and influence of approaches (and their backlash) past the era they are associated with chronologically. Similarly, it can be argued perhaps more hopefully than pragmatically, that while a prevailing trend might be apparent across the literacy

instruction landscape, individual teachers may well have been implementing hybridized approaches in their own classrooms that were more grounded in democratic education and critical literacy/pedagogy than the prevailing trend(s) might otherwise indicate.

Such might be the case for Whole Language instruction, which while not included *per se* in the Alexander and Fox framework, nonetheless served, as Patrick Shannon (2007) writes, a “grassroots” network of like-minded teachers and researchers that resisted the scientific management of reading throughout the 1970s, 1980s and 1990’s and to some extent to this day. Therefore, in many ways, the influence of the Whole Language Umbrella can be seen across approaches and eras. Thus, with those caveats in place I utilize the Alexander and Fox categories and eras as a starting point.

While sharing a similar interest in the perspective that historical analysis lends (i.e., Banton Smith, 1934/2002; Kaestle, 1991), this overview differs and builds from theirs by focusing on the ways in which different eras and approaches to literacy both implicitly and explicitly spoke to, or in some cases ignored, the human rights of the child as outlined above. Nonetheless, I am indebted to the framework they provide as it grounds literacy instruction in a sociopolitical foundation crucial to the analysis I present here.

In order to examine how certain practices positioned children as literacy learners, it becomes necessary to first define “learner”. Given that I am examining how different models of literacy instruction privileged a particular definition of “literate” then the definition of learning that is the most compatible is “learning as a changing patterns of participation in specific social practices” (Lave, 1986, 1996; Lave & Wagner, 1991). In addition, as I do not suggest here that the models of literacy instruction described below intentionally set out to constrain (or even support) children’s rights as outlined in the

Convention specifically, then the review of such practices draws necessarily from the implicit rather than explicit beliefs and practices. Returning to Powers and Powers (2001) ideal of schools apprenticing students into democracy through the recognition of their inherent rights, then the ways in which certain literacy approaches supported this, though *albeit* not by specific design, becomes salient in examining how the nature of literacy, literacy instruction and what it means to be literate shifts when constructed as an inalienable right. Although the following chart is simplified for reasons of space and clarity, it provides an overview of five eras of literacy instruction, a resulting definition of what was accepted as “being literate” and the ways that the focus articles of the Convention on the Rights of the Child might be evidenced in each:

Table 3

Summary of Eras of Literacy Instruction and Children's Rights

Era/ Approach	Definition of Literacy	Article 12 Respect for children's views	Article 13 Freedom of expression	Article 17 Access to information; mass media	Articles 28/29 Right to education /goals of education	Article 30 Children of minority and indigenous groups
Conditioned Learning 1950 -1965	Consistent, competent performance of discrete skill(s)	Teacher centered instruction	Habituation privileged over expression	Available; not emphasized in approach	Access to schooling (right); but standardized (goal not met)	Not evident
Natural Learning 1966 – 1975	Active construction of meaning , comprehension from multiple sources	Learning is more engaged; teacher still controls access	Students gain more voice; more of a focus on expression	Importance of multiple sources emphasized (little criticality)	Right to education is realized; goals partially addressed	Diversity as 'deficit' vs. Diversity as difference
Information Processing 1976 - 1985	Comprehension arises from individual experiences, interpretation, and transaction with text	Learning individualistical though teacher directed	Mechanistic model" limits choice of expression Transactional theory expands choice of expression/ interpretation	Available and somewhat utilized (little criticality)	Right to education is realized; goals partially addressed	
Socio-cultural learning 1986- 1995	Reading is contextual and socially dependent - created by interaction	Advent of learning communities; more student centered	Focus on social aspect of literacy allows wider range of expression	Social aspect of literacy allows for greater range of access	Right to education is realized; goals partially addressed	Culturally relevant pedagogy
Engaged Learning 1996- 2000 +	Reading is non- linear, involves multiple "literacies"; Stems from student interests	Students engagement reliant on interests/views	Focus on multiple literacies, student interest; more range of expression	Greater breadth/depth/use of information (criticality emphasized)	Right to education is realized; more goals addressed through student interests	Increase in multicultural texts, experiences becomes more complex
Mandated Learning (NCLB) 2001 -	Assessment driven, scientifically based reading	Declining interest in student views/input; "Scientific" views of reading privileged	Expression limited by assessment, instruction requirements	Mandated curriculum limits access and choice in authentic children's literature	Right to education is threatened as drop-outs increase, mandated curriculum affects goals.	Addressed through NCLB, but focus on proficiency, not access to language and culture

Era of Conditioned Learning 1950-1965

Influenced largely by Skinnerian behaviorism, the era of conditioned learning in literacy education focused on reading as conditioned behavior (Skinner, 1974). As such, reading instruction centered on teaching sub-skills that would eventually lead to competent reading. Thus, “being literate” in this era could be defined as the consistent and competent performance of discrete skills (Chall, 1967; Pearson & Stephens, 1994). In relationship to rights delineated in the Convention, teacher centered instruction and the role of habituation in learning severely limited both respect for children’s views in the learning process and the ways in which they might express themselves as literate beings. The strides in technology and media during this era made access to various information available, however it was not an instructional focus in this approach. As in all of the eras presented here, a child’s right to an education was addressed, although segregation prevented it from being fully realized for all children in all areas of the country. However, as in eras yet to come, the goals of education as defined in the Convention are barely touched upon and in most cases absent, as are the rights of minority and indigenous groups to learn about and through their own language and culture.

Era of Natural Learning 1966-1975

Dissatisfied with many of the tenets of behaviorism and influenced by advances in neurology, artificial intelligence and the influences of linguist Noam Chomsky (1957, 1998) among others, researchers and classroom teachers alike began to view literacy learning as the textual counterpart to the natural process of developing language within meaningful social interactions (Goodman, 1965; Halliday, 1969; Smith 1973). This shift to a socio - psycholinguistic focus and practice also changed what it meant to be literate.

The learner was seen as an active constructor of meaning, with comprehension arising from encounters with multiple sources (Goodman & Goodman, 1980; Harste, Burke & Woodward, 1984).

In shifting to a more individualistic notion of literacy, a broader realization of the rights of the child is also possible. Yet the degree of realization of rights as described in the Convention are relative to skin color and socio-economic status. Nurcombe, Lacy and Walker (1999) center the deficit ideology as stemming from research in this era that correlated lower cognitive performance with poverty, malnutrition, limited language development and membership in non-dominant groups. Nurcombe, *et al* argued that the notion of deprivation was utilized to explain why attempts to improve school facilities did not result in higher performance. Deprivation was seen as having deleterious effects on all aspects of a child's development: physically as well as cognitively and emotionally. While the cultural deprivation or disadvantage model would spark a backlash that emphasized difference over deficit (see Cole & Bruner, 1971; Scribner & Cole, 1978) the prevailing views of literacy, literacy instruction and what it meant to be literate during this era constrained the realization of rights for children of color or poverty while at the same time granting greater access for children of the dominant discourse.

Era of Information Processing 1976-1985

Literacy instruction during this era was driven in large part by cognitive psychology and theories of information processing (Anderson, 1977). While contours of sociolinguistic theory remained intact, an increase in federal funding for basic reading research along with an increasing body of research on knowledge and especially in the construction and role of prior knowledge in reading centered this era squarely within the

realm of a cognitive approach (Alexander & Fox, 2004). The information processing model and its resulting mechanistic information processing metaphor (Reynolds, Sinatra, & Jetton, 1996) centered learning within the individual's ability to "upload" information, organize and retain it and provide evidence of comprehension through appropriate "output" (Bransford & Franks, 1972; Samuels & Kamil, 1984).

In terms of supporting or constraining children's human rights, this model positioned the learner as central to the reading process as did its predecessor. However, being central to a process is not the same as actively contributing to it. Even within transactional theory (Rosenblatt, 1994) which acted as an "opposing view" to information processing during this era, children's individual interpretations of text might have been given more credence, however, it is not evident that their input into instructional decisions were solicited until the advent of culturally relevant pedagogy (Au & Mason, 1981; Jordan, 1985) in the latter part of this era. Au & Mason's (1981) work with the Kamehameha Early Education Program (KEEP) stands as an exemplar that while not radical or intentionally designed to implement children's rights as outlined in the Convention, did so by deliberately incorporating Hawaiian culture and interactional patterns (articles 28, 29 & 30) into classroom discourse while privileging student views and their preferred modes of expression (articles 12 & 13). However, even within this example, the process of incorporating the approach of Hawaiian "talk story" overshadowed the content of the interactions. Still, this stands as a counterpoint illustration of education practices of the time. While the prevailing view did not provide equality in access to children's rights, the KEEP program illustrates an undercurrent of child-centered instruction that would become more predominant (at least for some children) in the next era.

Era of Socio-cultural Learning 1986-1995

The socio-cultural approach to literacy learning ushered in possibilities for democratic education that was unprecedented at this point in the U.S. Harkening back to Dewey's (1916) extolment for education as a social process, and influenced by social and cultural anthropology, such as that of Vygotsky (1934/1936) and Shirley Brice Heath (1983) this era recognized and emphasized the socially situated and contextual nature of learning.

It is also during this era that the influence of the Whole Language Umbrella (see Goodman, 1986; Edelsky, Altwerger, & Flores, 1991) became more wide spread as some teachers began to recognize the constraining nature of reductive basal programs (Goodman, Shannon, Freeman, & Murphy, 1988; Shannon, 2007) and the empowerment possible for both themselves and their students when authentic texts and experience replaced those that were prescribed. Likewise a smaller, but vocal group of researchers were calling attention to the ways in which schools maintained hegemonic societal constructs that denied students an equal voice and place in a democracy (Edelsky, 1984, McLaren, 1998; Shannon, 1989).

In regard to children's rights, classrooms that embraced a whole language approach to writing (Calkins, 1986, 1994), literature discussions (Peterson & Eeds, 1990), and an increased focus on culturally relevant pedagogy (Ladson-Billings, 1995), meant that children's views and voices were entering into the conversation, as were those of their parents and culture. Interventions such as Reading Recovery (Clay, 1985) focused on the strategies that students did bring to the table rather than on what they were lacking, moving away from the deficit models of intervention of the previous era. However,

despite the gains made by Whole Language advocates in placing the locus of curricular control in the hands of child-centered teachers and to a large extent into the hands of children, as in previous eras, these newly found freedoms in classrooms were not universal, nor were they evenly implemented. As in previous eras, the process of the approach often trumped its content. Against a rising tide of a conservative backlash, students of color and poverty were still more apt to receive a “curriculum more stifling than liberating” than were their classmate-members of the dominant discourse (Edelsky, 2006, p. 199). In the re-authorization of the Elementary and Secondary Education Act (ESEA) as the No Child Left Behind Act (NCLB), literacy curriculum would be decided more at the political, rather than at the research and practitioner level to a degree virtually unprecedented to this time and with monumental impact on “what counts” as literacy (Allington, 2002).

Era of Engaged Learning 1996 + and the Era of Mandated Learning 2000 +

Patricia Alexander and Emily Fox (2004) contextualize the current era of reading instruction as the “Era of Engaged Learning” (p.50). While they are cautious about “labeling an on-going era” (p. 51), the increasingly and inherent politicizing nature of reading during the past two decades prompted me to expand on their label and add one of my own: the era of mandated learning. As the two are concomitant, I will address them in a similar manner.

Due to the increasing influence of hypertext and hypermedia in the mid to late 90’s and into the new millennium, linear views of reading and what it meant to be literate were rapidly being challenged (Leu, 2000, 2002). At the same time scholars and teachers began to grapple with the question of what literacies were necessary for students in the

21st century within increasingly global and diverse contexts. The New London Group posed the following question that speaks to these concerns: “What constitutes appropriate literacy teaching in the context of the ever more critical factors of local diversity and global connectedness?” (Cope & Kalantzis, 2000, p. 3). Douglas Kellner (2000) noted the similarities in this era with the need for transformed literacy practices in the past:

Just as the progress to print literacy and book culture involved a dramatic transformation of education, as Marshall McLuhan (1961; 1964), Walter Ong (1988), and others have argued, so too does the current technological revolution require a major restructuring of education today with new curricula, pedagogy, literacies, practices, and goals. Furthermore, I want to argue that the technological revolution of the present era makes possible the radical reconstruction and restructuring of education and society argued for in the progressive era by Dewey and in the 1960s and 1970s by Ivan Illich, Paolo Freire, and others who sought radical educational and social reform. (p. 246)

In linking the technological revolution back to the progressive era and Dewey as well as the social reform of Freire, Kellner sees the possibilities of this era, yet is not entirely optimistic in the uses of it in the classroom – despite the possibilities of multiliteracies he sees on ongoing use of the banking method of education which he argues only prepares students for “minimal participation in a passive democracy” (246).

However, even as the potential for realizing children’s rights in education become ever more feasible with the expansion of multiple literacies, and the variety of expression that they afford, a counter-narrative in education was also gaining national prominence -

that of mandated learning and accountability. With the passing of the No Child Left Behind Act (NCLB), President George Bush's reauthorization of the Elementary and Secondary Education Act (ESEA) the tension between what "counts" as literacy and literacy instruction seem almost diametrically opposed to the realization of children's rights in education.

The ESEA was initially enacted in 1965 during the Civil Rights Movement and had been re-authorized numerous times by nearly every president since - each with a variation on education priorities dictated by political ideologies whether conservative, liberal, neo-conservative, neo-liberal, and the social agendas at the time (Edmondson, 2004). While the newest incarnation of the ESEA retained some liberal vestiges from President Clinton's Improving America's School Act of 1994 (namely, the principle that every child can learn) it had more in common with the conservative reauthorizations of the Reagan and first Bush administrations (Edmondson & Shannon, 2003). Most striking in difference to any previous policy was its influence on reading curriculum – all materials used in classrooms must now be the result of scientifically based research, previously defined by the National Reading Panel to be quasi-experimental and quantitative in design. According to Giroux, (2003) this term was used one hundred and eleven times in the legislation and carries with it direct implications as to the extent of the federal government's involvement in schools as well as its involvement in creating a publishing monopoly (Allington, 2002; Garan, 2002; Shannon, 2007).

Most notably influential in both oversight of local districts and the creation of a publishing monopoly, was the inclusion of Reading First, a competitive grant available for grades 1-3. While the grant provided unprecedented funds to schools, there was a

catch – school districts receiving the grant must use scientifically based reading programs as defined by NCLB and Reading First.

While accountability measures and standardized testing had been components of both the initial, and every subsequent reauthorization of the ESEA, The No Child Left Behind Act exerted an even greater influence and far greater consequences than in any previous incarnation. It required annual testing and the meeting of an adequate yearly progress (AYP) of every student in grades third through eighth in reading and math, with the goal of all children reading at grade level proficiency by 2013. Schools not meeting the AYP benchmark would be identified and subjected to an increasing level of restructuring culminating in the school being taken over by the state, and all teachers being re-assigned.

Reading First

In order to both support and supervise reading instruction under the auspices of NCLB, the Reading First initiative was authorized. Heralded as an “ambitious national initiative designed to help every child in every state become a successful reader” (<http://www.ed.gov/nclb/methods/reading/reading.html>), the program was designed to award competitive grants to State Educational Agencies which then distributed funds to the schools serving the lowest income population. However, states could not spend the money on just any reading curriculum. As part of the funding stipulation, monies could only be spent on reading programs, interventions and professional development that met the definition of scientifically based reading research (SBRR) as defined by the National Reading Panel to include the following skills: phonemic awareness, phonics, fluency, vocabulary and comprehension instruction. Such instruction was to be delivered

explicitly and systematically by the teacher - with integrity and fidelity to the given program (Barone, Taylor & Hardman, 2006).

It is important at this point to pause and reflect on the nature of the language used in both the *No Child Left Behind* and *Reading First* policies. According to Pearson (2007), such language takes advantage of common sense notions of both the public and policy-makers. It also implies a lack of morality and ethics of anyone questioning either the policy or the practice it dictates. Who would want to purposefully leave any child behind? Who could argue against “scientifically based” research? What kind of a teacher would resist instruction delivered with integrity and fidelity? As Lisa Stevens (2003) points out, “irrefutably contained within the realm of policy communication are questions of what is possible, what is not possible, by whom and on whose behalf” (p. 662).

Early into the *Reading First Initiative*, Stevens was part of a group of one hundred state-level educational administrators who came to Washington, D.C. to learn more about the possibilities Reading First offered. Over the course of the three-day Reading First Leadership Academy, Stevens began to question the government’s definition of reading – both what it included and what was omitted, what kind of information would be provided state bureaucrats, and how in turn they would then use that information to direct literacy policy in their home states. As both a reading specialist and researcher, Stevens’ examination of both oral and written text through critical discourse and policy analysis portrayed narrow definitions of reading, the role of the reader and the role of the teacher. Most text (written or oral) privileged a phonics-based “back-to basics” approach which viewed meaning making as a consequence of successful decoding. Commercial reading programs were privileged over the professional knowledge of teachers, who were seen as

“wanting the guidance of programs” and “not wanting to have to think about their instructional approaches” (p. 666). Specific detail was given to the description of what constituted “good “ reading instruction: only programs that emphasized systematic, explicit decoding instruction were seen as valuable and scientifically based.

Stevens also reported that the model of children as readers was equally limited. Reading was portrayed as something that could be quantified largely by the number of words read correctly in a minute, with a goal of 120 words per minute by the end of third grade.

Comprehension, rather than being seen as the ultimate goal of literacy instruction at any reading stage, as research in such varied paradigms from cognitive to psycholinguistic to ethnographic had found, was reserved for the upper grades in the Reading First model.

By the end of her Academy experience, Stevens describes herself as both discouraged and insulted by the “limited, prescriptive and myopic” view of literacy presented by the Academy speakers. She expressed the fear that the reductive view of reading presented at the Academy would do little to address the complex nature of both reading and the difficulties some students experience with it.

As the federal definition of reading began to reach the local level through the dissemination of Reading First grants, teachers across the country began to grapple with a re-invented reality of teaching, that in the views of many critics of NCLB and Reading First threatened not only the professional lives of teachers and the literacy of their students, (Allington, 2002; Garan, 2002; Edelsky, 2006; Edmondson, 2004) but democracy itself (Shannon, 2007).

As stated earlier, even though the recognition of children’s rights was not an explicit, or even mentioned goal of previous eras, some of the practices approximated the ideals

set forth in the Convention of the Rights of The Child. As NCLB and the *Reading First* legislation gained momentum and adopted a moralistic tone, literacy instruction once again became more prescriptive and stratified. Patrick Shannon (2007) summarizes the rift in equitable literacy teaching practices:

Students from advantaged backgrounds are taught the social and cognitive practices of reading literature, sophisticated prose, and non-fiction, while students from disadvantaged backgrounds are presented structured opportunities to read decodable texts written only to help students practice the skills being taught.

(p. 180)

While some students were being prepared for an active role in democracy through an education that allowed for more freedom of choice and expression, still others were receiving literacy instruction that offered a reified definition of literacy that did not take into consideration their cultural and linguistic identities or provide anything other than basic skills. As Dudley-Marling and Pugh (2005) wrote, “the rich get richer, the poor get direct instruction” (p. 156).

In either case, while attempting to “leave no child behind” this era has arguably sacrificed children’s rights in service to test scores and unfunded mandates that do little to apprentice all children into both an understanding and realization of their role as right-bearers and participants in a democracy. A shift to a human rights based approach in literacy and literacy instruction would have a profound impact on who is considered to be literate and what literacies are deemed important. As discussed in this chapter, literacy instruction in the United States has frequently maintained societal inequality by constraining rather than creating possibilities. If children are indeed both the inheritors of

our democracy and future stewards of a planet facing ever-increasing challenges and demands (UNICEF/UNESCO, 2003, 2007), then their preparation for such roles must begin with their earliest instruction. The focus of mainstream United States literacy instruction on reading the word rather than the world, and the resulting teacher/school driven instruction narrowly defines and reifies what it means to be literate – providing for some, while disadvantaging many.

Summary

This review of the literature examined four themes essential to this study: human rights/global education, critical literacy /pedagogy, the history of literacy education in the U.S and the ways in which aspects of human rights education have been articulated (or not) in that history. I concluded by putting forth what I see as the promise of viewing literacy as a human right rather than as a set of discrete skills to be mastered. Indeed, a paradigm shift is required if children's rights and indeed all human rights are to be realized. Kris Gutierrez (2008) argues, "The object of a rigorous equity oriented pedagogical ecology is learning, not teaching, and in this way, this context has the potential to be transformative for all its participants" (p. 178). For that transformation to occur, will require boldness and bravery from literacy educators. Yet rights based education cannot merely be something we "do" it must be something that we believe. As Cherland and Harper (2007) challenge us:

We often see and understand, but then do not know how to act. If we are to change the world through literacy education, we will need to find new ways to work in the classrooms and new forms of research to inform our best efforts. We

will also need the courage to face new knowledge squarely and to act on it. (p. 128)

A rights based approach to literacy education provides the potential to transform the world in ways that Freire and Dewey might never have imagined. The challenge for this study is to move past the constraining paradigms that have so often dominated literacy instruction to the potential for creativity and freedom that are at the heart of human rights based literacy education.

In the next chapter I describe how I designed the study, the questions that guided it, as well as how data was collected and analyzed in order to address the research questions.

CHAPTER 4

METHODOLOGY

That which touches me most, is that I had a chance to work with people, passing on to others that which was passed along to me

~Lyrics from Ella's Song

Everything is dangerous

~Michel Foucault (1983)

Rationale for Methodology: Investigating

Literacy and Human Rights

Marshall and Rossman (1999) suggest, "In qualitative inquiry, initial curiosities for research often come from real-world observations, emerging from the interplay of the researcher's direct experience, tacit theories, political commitment, interests in practice and growing scholarly interests (p. 25). This has certainly held true in the development of this study as well as in my more encompassing view of the social, cultural and political aspects of literacy. Informed by critical socio-cultural theory, my research questions require an equally critical methodological approach. As Noblit, Flores and Murrillo (2004) argue, "We should not choose between critical theory and critical ethnography. Instead, we should see that researchers are cutting new paths to reinvent critique in ethnography" (in Madison, 2005).

Ethnography as a qualitative research method is of particular interest to researchers who see literacy as socially situated practice and are "interested in literacy development, instruction and learning as it occurs naturally in sociocultural contexts...and when done appropriately provide critical understandings of language and literacy *in situ* (Purcell-Gates, 2004, p.92). It is in the idea of providing critical understanding with the intent of

addressing injustice and contributing to emancipatory discourse that critical ethnography differs from other methods of ethnographic research (e.g., phenomenological, ecological, virtual and network, see Duke & Mallette, 2010).

Although all of the above approaches begin with questions such as *why, how, what is happening* and *what does it look like*, (Purcell-Gates, 2004), Jim Thomas (1993) argues that while “conventional ethnography describes what is, critical ethnography asks what could be” (p. 4), or as Madison (2005) elaborates:

The critical ethnographer also takes us beneath surface appearances, disrupts the *status quo*, and unsettles both neutrality and taken for granted assumptions by bringing to light underlying and obscure operations of power and control.

Therefore the critical ethnographer resists domestication and moves from what is to what could be. (p. 5)

In defining the term “resisting domestication” Madison explains that the researcher will use all means available to her in order to defend and make heard the voices and experiences of Others, that might otherwise be unheard and out of reach. Yet it is in the attempt to speak for the Other, that is perhaps one of the biggest challenges in critical ethnography unless the researcher acknowledges and addresses her position of power (positionality). As Noblit et al (2004) advise, “critical ethnographers must explicitly consider how their own acts of studying and representing people and situations are acts of domination even as the critical ethnographer reveals the same in what they study” (p.3)

In order to address positionality, which also encompasses researcher subjectivity, Madison (2005) advocates for consistent and continual dialogic performance with the Other in order to “bring self and other together so they may question, debate, and

challenge one other” (p.9) in a manner that resists static interpretation and moves from “ethnographic *present* to ethnographic *presence* by opening passageways for the reader (audience) to experience and grasp the partial presence of a temporal conversation with the Other (p.10). It is within and through the ongoing conversations with the participants in my study that I portray the ways in which stories of classroom experience centered around a human rights/global education approach speak back in an emancipatory manner to current literacy policy and practice.

Research Questions

In order to address the gaps in the existing literature addressed in Chapter Three, namely the paucity of research centering literacy as a human right, I draw from critical literacy theory and practices and specifically Alan Roger’s (2000) call for “literacy instruction to come second” that is to be in service of something greater than the acquisition of skills (be it social justice, development, sustainability, etc). This study positions marginalized middle school age students as constructors of their own literacy, while simultaneously becoming aware of their rights under the Universal Declaration of Human Rights (UDHR) and the *Convention of the Rights of the Child* (1989).

The overarching question for this study is “What is the nature of the experience of literacy instruction for participants articulated within a human rights education (HRE) framework? From this question that serves as a recursive theme, I also address the following questions:

1. How does the HRE framework change the nature and role of literacy instruction and how is this experienced and articulated in the literacy experiences of students and teachers?
2. What beliefs, philosophies and experiences surrounding literacy support (or impede) the implementation of a human rights/global education approach to literacy instruction?
3. What are the shifts (if any) in student and teacher perception of literacy(ies) and perspectives regarding global /local human rights issues and their role as potentially transformative actors on those issues as a result of HRE?

It was also a goal of the study to provide students with the opportunity to investigate global issues that matter to them and engaging in local social action to address them. In that, I concur with Catherine Kell (2004) who states: “Its not reading and writing in themselves that count, it’s the meanings that are carried in the flow of text as it creates context that counts” (p. 36).

While it is not the goal of this study to position this approach as superior or to codify a human rights approach to literacy education, I do hope to show the promise (and the perils) of such practices in order to add to the on-going conversation of human rights based education.

Research Site

CDF Freedom School/Umbari Charter School

The site for this study is the Children's Defense Fund (CDF) Freedom School that was held at the Umbari Charter School course of six weeks from June 21, 2010 through July 30, 2010. While Umbari Charter School is sponsored by the local school district, the CDF Freedom School as a summer program does not act under the auspices of the district, but rather as a distinct entity. However, as many of the children who participated in the CDF Freedom School are also Umbari students (or their older siblings) , then the context and demographics of Umbari is salient to this study.

Umbari Charter School opened in 2007 with 52 students in grades kindergarten through second, as a project of *The Foundation*, a non-profit organization that according to its website is "dedicated to increasing educational opportunities for young people with a desire to be successful." Currently housed in a state-of the art facility featuring a multi-media library, an outdoor playground, learning garden and science atrium, Umbari Charter School currently serves students from Kindergarten to 4th grade. The school philosophy and mission centers on creating a safe environment that nurtures the whole child (mind, body, spirit) while challenging their intellect and fostering pride in their heritage. Parents are viewed as partners in education, and integral to creating a love of learning in their children.

Student demographics taken from the 2009-2010 district accountability report shows a K-3rd grade population of 146 students, of whom 96.6 % are Black/African-American, 2.1% are Hispanic with White and Asian/Pacific Islander populations each representing 0.7% of the population. 17.8 % of the students qualify for free or reduced lunch (FRL).

Students characterized as having limited English proficiency (LEP) or as having a disability (IEP) are indicated at less than a population of > n10, and thus are not represented in the statistical data. As a district sponsored charter school, all students have an equal opportunity to attend the school on a first-come, first-served admissions process. However, as an “at-risk” charter school, 51% of Umbari’s students must demonstrate one of the following "at-risk" factors as defined by State law:

- pupils who are members of economically disadvantaged families,
- pupils who are limited English proficient,
- pupils who are at risk of dropping out of high school, and
- pupils who do not meet minimum standards of academic proficiency

According to the school website, in addition to utilizing approved district curriculum, Umbari focuses on culturally relevant curriculum and an instructional program that will integrate English Language Arts, mathematics, science, social studies, reading, computer technology, movement, fine arts, and Spanish with an infusion of African American history and multicultural education. As a charter school with a focus on African-American history and multicultural education, Umbari offers the residents of this large urban community an alternative to the more homogenous curriculum offered elsewhere in the local district. The focus on African-American history and multicultural education is apparent throughout the physical structure as well as in the philosophy of school. Symbols of African American virtues associated with Kwanzaa are represented in the large gates surrounding the school, woven into the carpets and displayed on the walls. The school library features a large collection of books by and about African-Americans,

while large framed prints of African-American leaders from Sojourner Truth to President Barack Obama adorn the walls.

Given that it is also situated in an economically depressed, socially marginalized, historically Black neighborhood, it offers a parallel education for young African-Americans that echoes the intent of the original Mississippi freedom schools in the summer of 1964. Within the local and regional context of this study, this particular CDF Freedom School site is the only one of its kind in this state, and one of only four on the West Coast.

Curriculum

Integrated Reading Curriculum

The CDF Freedom School utilizes their own Integrated Reading Curriculum (IRC) that they require the servant leader interns to follow closely. While not scripted, each lesson provides the servant leader intern with an outline and guidelines for delivering the curriculum and directing the activities that support the selected piece of children's literature for the day and theme. It is emphasized in the IRC curriculum guide that this program does not teach the mechanics of reading, rather it is intended to foster a love of reading and social awareness through the use of high quality children's and young adult literature (Children's Defense Fund, 1997). Additional details regarding the selection, the role of, and the importance of the text are located on the program's website, www.childrensdefensefund.org:

The CDF Freedom Schools program affirms that reading is an important key to unlocking the door to children's dreams and unlimited potential. The books on which the Integrated Reading Curriculum is based represent the work of the country's best writers

and illustrators. The book list is comprised of approximately 80 titles, all of which have been reviewed and found to be appropriate for children ages 5 to 18. Six weeks of lesson plans are developed for approximately half of the books to help staff and children reflect on the themes *I Can Make a Difference in: My Self, My Family, My Community, My Country and My World with Hope, Education and Action*. The remaining titles make up the collection of on-site library books. These books provide a rich resource for recreational reading, read-alouds, and research on history and community service projects (Retrieved on January 17, 2010 from <http://www.childrendefense.org/helping-americas-children/cdf-freedom-schools-program/about/>)

Although the IRC is an integral part of the CDF Freedom School's program, it was not the curriculum utilized for this study. Rather, as the IRC approach falls under the philosophical umbrella of HRE, if not directly stated as such, the organization of the curriculum (making a difference in self, family, community country and world) along with the commitment to making that difference through hope, education and action, supports the auspices of human rights education. Given that I was asked by the site coordinator to align my curriculum to the weekly themes, I used the themes as a method of organizing a curriculum on Human Rights drawn primarily from materials provided by the non-profit organization, Youth For Human Rights, The Center for Human Rights at the University of Minnesota, Amnesty International and UNICEF – USA.

Human Rights Curriculum

The primary factor for determining the curriculum used in this study began and returned to the tenets of Human Rights Education and the Convention on the Rights of the Child Articles detailed previously. Thus, while I began with the premise that my

initial focus was to educate the students about their rights (and responsibilities as bearers of rights) the curriculum from that point forward while still centered on human rights and social action and guided by the themes in the IRC, was an on-going negotiation between the students, the servant leader interns and myself. That is, in keeping with Blackburn and Clark's principles for global/local research, I will begin with the local – the students' interests, expand the focus to global issues related to those concerns and then return to the local to engage in transformative social action (Blackburn & Clark, 2007). Moreover, in beginning and returning to the local, literacy classrooms can become sites for social change. As Auerbach (2005) suggests, "traditional language or literacy classrooms can become contexts in which to explore local issues as a means to connect to broader community/global struggles" (p. 371). Thus, in selecting potential materials for inclusion in this curriculum, I looked across and within sources for the following criteria:

1. Evidence of age appropriateness across grade levels and stages of maturity
2. Alignment with the CDF Freedom School's required themes (see above)
3. Materials provide a large enough variety to encompass a wide range of student interests and concerns regarding local/global issues.
4. Materials addressed human rights and suggested potential avenues for social action that extend to authentic participation rather than tokenism
5. Literacy as social action was evident in materials and suggested activities.

Given these criteria and the wide age ranges that I worked with, I selected the following curriculum as primary sources in cooperation with the students and servant leader interns:

1. *Youth for Human Rights Education Package* – Youth for Human Rights.org

2. *Human Rights, Here and Now* – University of Minnesota Human Rights Resource Center
3. *Our World, Our Rights: Teaching About Rights and Responsibilities in the Elementary School* – US Edition – Amnesty International, 2000
4. *UNICEF USA – Teach UNICEF - Teaching Resources for Human Rights and Global Issues*

Along with these sources, I also amassed complementary multi-literacy texts such as videos, blogs, and child/student created documentaries (such as the One Minute film series sponsored by UNICEF) centered on human rights issues. By utilizing these sources and the expanding practices outlined in the introduction that build upon a foundation of critical literacy/pedagogy, I hoped that this curricula spoke to the interface between local & global, between literacy and human rights. Through this experience, it was my intention that the students also create and be involved in social action projects that are at the transformative core of HRE. As social action is also a part of the Freedom School philosophy, then the culminating experience for all students was a video of their design that spoke back to their global concerns at the local level. The video was shared at the Freedom School Finale for parents and other community stakeholders.

Participants

Although the initial aim of this study was to work with all of the scholars (students) (n = approx. 100) in all three age groupings attending Freedom School and all of the Servant Leader Interns (n=11), logistics, mandatory curriculum components of the IRC, as well as the scheduling of afternoon rotation activities meant selecting one group to

work with in the context of this study. However, in my role as a servant leader intern, I was able to work on a daily basis with approximately half of the total population of students in delivering the IRC. Discussions with the Site Director and Coordinator as well as the staff of Servant Leader Interns (SLI's) led to the decision to work with the Level III scholars (6th -8th graders) and the SLI's assigned to this group. It is of some importance to note that although this was the second year of operation for this Freedom School, it was the first year that Level III had been offered. Thus, the SLI's leading these classes did not have the benefit of the guidance of the previous year's SLI's in terms of questions about the curriculum or background of the students. Given that the CDF recommended ratio of scholars to servant leader interns is 10:1, the scholars were divided randomly into two classes. After considering the early attrition of two scholars and three that did not choose to participate, the number of scholar participants throughout the length of the study equaled sixteen, equally divided between the two classrooms.

One class was led by Earl (all names are self-selected pseudonyms), a 27 year old college graduate with plans to pursue graduate studies in kinesiology, and the other class was led by Rihanna, a 27 year old graduate student pursuing a second degree in secondary education. In keeping with the tenets of critical ethnography, I provide below a profile for each of the participants. Being mindful of the power involved in naming and describing people and experiences, the profiles are a result of daily interactions and conversations with all participants. In addition, the Servant Leader Interns were asked to complete a biographical questionnaire based on Theuer & Onofrey's Individual Literacy History Questionnaire (1996). Thus, whenever possible, the profiles are drawn directly from the participants own words, rather than from my interpretations.

Servant Leader Interns

Rihanna. A self-described “diva” possessed of classic beauty and an edgy attitude bordering on brash, Rihanna is not one easily ignored. She easily commands attention, and frequently would actively pursue it whether with her wardrobe or comments. Despite her provocative outward appearance, Rihanna often spoke of her desire to be seen as an intellectual woman with goals aimed at global betterment through the empowerment of marginalized people. As a self-identifying Black/African-American, Rihanna wanted to be a positive role model for the students in the Freedom School. In discussing her memories of her own literacy, Rihanna recalled being a child “who always had a book in her hand” because reading was a highly valued pursuit in her childhood home. Rihanna recalled her parents “being involved in my literacy by checking my homework and reading to me.” Her school-based memories included a generally positive attitude towards reading, writing and most other subjects as well.

Although Rihanna espoused what could be called a strong aesthetic purpose for reading, she also viewed literacy (or the lack thereof) as one of the predominant causes of social and economic inequality, frequently admonishing her students, “(White) society knows that if you want to hide something from a Black person, you put it in a book.” In addition, she viewed literacy as the “separating factor between the haves and the have-nots.” These overarching beliefs in the power of literacy to bestow or withhold societal capital were prevalent in her classroom instruction.

In contrast to many of the other SLI’s who had limited experience teaching in a school setting, Rihanna had been a full time substitute teacher for almost two years in a local high school. Although this previous experience was beneficial in dealing with some

of the behavioral issues encountered by the other SLI's, it also seemed to create a slightly more cynical edge to Rihanna's teaching style that also tended towards a "banking" or traditional direct instruction method. In a conversation after school one afternoon, Rihanna commented that "these kids need firm discipline and lots of direction, otherwise they walk all over you." Despite this "tough" attitude, Rihanna appeared to genuinely enjoy working with the scholars and felt that her influence would help them understand the value of literacy as well as their history as African-Americans.

Earl. As a former football player standing well over six feet tall with a perpetually stoic expression, Earl could easily be seen as intimidating without the addition of a ready smile and consistently calm temperament even under pressure. Throughout the Freedom School pre-training in Tennessee and during the long hours of the summer session, Earl's quiet forbearance became a steadying presence that spoke to his innate leadership skills.

In identifying as an African-American, Earl saw participating at the Freedom School as his responsibility to younger Blacks, especially boys without strong male role models. Although he viewed some of the information being taught at Freedom School as "old", he believed it was necessary for the scholars to be aware of historical struggles, make it relevant in their own lives, and use the knowledge to guide their future decisions. If there was an unofficial theme to Earl's interactions with his students, it might be, "Don't be a statistic!" Perhaps more so than the other SLI's Earl appeared to internalize and be deeply troubled by the Children's Defense Fund's *Cradle to Prison Pipeline* research, especially that pertaining to the incarceration rates compared to the college graduation rates of African-American males. Conversations with Earl revealed that he viewed his mother and

strong Christian upbringing as the vital factor that helped him succeed and avoid becoming a statistic himself:

The significant influences in my literacy history begins and ends with my Mom. She always influenced me to read newspaper articles, magazines, of course my schoolbooks, and always the Bible. I read a lot of books dealing with African American history so my view of the world expanded and grew with maturity as I started to understand the world.

In “understanding the world” Earl expressed both hope for the realization of true equal rights for all, as well as a weariness borne of his own struggles with discrimination, this duality often came through in his classroom instruction. While never overtly pessimistic, Earl would frequently remind the scholars, “unless you take learning seriously and stop fooling, you could wind up a statistic.” Generally speaking though, Earl like Rihanna, expressed enjoyment and a sense of purpose in working with the scholars.

The Scholars

Of the twenty Level III scholars enrolled in the Freedom School, sixteen agreed to participate in this study and were present for most of the term. Of the eight males and eight females, all but two self-identified as Black or African-American. It is important to note that a few of the scholars did not use these identifiers interchangeably, and in fact called in to question the term “African-American” as being a generalization. “Not all Blacks are from Africa,” Keisha pointed out, “my family is from Jamaica.” The remaining two students identified as Hispanic and as “Black and White Mixed”. Like the profiles of Rihanna and Earl, I try whenever possible to let the Scholars speak for and

identify themselves. Also, like Rihanna and Earl, the scholars selected their own pseudonyms.

Although I was able to spend at least two hours a day with the scholars in the context of the afternoon rotations that framed the study, the profiles that follow are briefer than those of Rihanna and Earl for two reasons: The first is simply that given our extensive time together at the CDF Freedom School National Training, as well as the time spent each day at Freedom School, I came to know Rihanna and Earl well. The second reason for the relative brevity of the scholar profiles is that given the tight schedule and short length of the Freedom School, it was not possible to get to know each scholar on the same level. What follows then is an amalgam of my interactions and impressions of each Scholar combined with information from their biographical statements.

Legacy Johnson. With a mischievous smile and a rapier logic and wit, twelve-year old Legacy could cause his share of disruptions to the classroom day, often driving Rihanna to the self-described brink of sanity. Legacy often expressed his frustration with classroom rules, and what he felt was an imposition on his freedom and human rights.

Lil' Doc. Twelve-year old Lil' Doc was easily the quietest of the boys in the study. He rarely spoke, but when he did his insights were often profound. At the end of the study when asked about his thoughts on human rights he replied, "This was the first time in my whole life and world that I learned about my human rights."

Will Smith. Twelve year old Will was one of the few non-Black students attending Freedom School, a fact that left him somewhat marginalized by the other students at first. A struggling reader, he often would crack a joke rather than read aloud during the IRC. To Will, learning about human rights meant "no one could push you down."

CeeCee Roberts. Quiet and polite, twelve year old CeeCee was a classic “teacher-pleaser”. While other students would frequently call out, CeeCee almost always raised her hand. Like Will, CeeCee struggled with reading. Her frequent miscues and stammering when reading aloud often prompted frustration and some ridicule from her peers.

Joselyn Smith. Tall, with striking almond eyes, thirteen year-old Joslyn was a natural leader in the classroom. She frequently expressed shock and frustration with “the way things are”. To Joselyn, human rights seemed a way to remedy discrimination especially against gays and lesbians. Although she never expressed these views aloud, most of her written reflections centered on rights for GLBT people.

Claire Smith. Unrelated to Joselyn, but a sister to Ray Jackson, thirteen year old Claire came from a devoutly fundamentalist Christian home. Although she actively participated in classroom discussions, her views and opinions on human rights often revealed a strong conservative perspective towards societal issues that often conflicted with those of her classmates, as well as some of the tenets of human rights. Another struggling reader, Claire would often ask to “skip” her turn when reading aloud during the IRC.

Uasia James. Twelve-year old Uasia was anxious for attention throughout the study. Although she actively participated, if her views were not validated by the larger group, she would withdraw and tell me to “tear up her consent form” only to come back later in the day and ask that I keep her in the study.

Breona Willowneda. Armed with a quick smile and outgoing nature, thirteen-year old Breona was one of the more vocal participants in the study. In contrast to her brother,

Thunderman 24, Breona embraced learning about human rights and saw them as her opportunity to “realize I can change the world.”

Thunderman 24. Cynical with a sense of humor that was frequently sarcastic, Thunderman 24 proved to be one of the more challenging participants to work with. Unlike many of the other scholars who struggled with reading, Thunderman excelled at it and frequently derided the others’ struggling attempts during IRC. It was he who told Will at the beginning of the Freedom School that he “wasn’t Black enough to be here”, an opinion that did not change over time.

K.Z. In contrast to his older sister Keisha, twelve year old K.Z. was quiet and contemplative in his actions and responses. In responding to the question “What do human rights mean to you?” He responded, “Human rights mean everything to me, they are something everyone should know.”

Keisha. Petite and possessed of a fiery temper, thirteen-year old Keisha was a bit of a wild card during the study. On some days she would attentively participate, on others she would do all that was in her power to distract the group and derail the rotation. In discussing pivotal individuals in the struggle for human rights, Keisha made the observation, “only Black people have changed the world, White folks just mess it up...not you Miss (referring to me), but a whole lot of other Whites.” More than the other scholars, Keisha equated human rights with civil rights for Blacks.

Kitty Dog Z da Bam. As one might be able to tell from his pseudonym, eleven-year old Kitty Dog Z da Bam was unique in the study. As the only scholar self-identifying as “Black/White Mixed” he adopted a persona that was presumably designed to fit in. He

was also the other scholar that Thunderman 24 felt “wasn’t black enough to be here”, Kitty Dog retorted, “ I’m blacker than you” to the mixed reaction of the group.

Billy Bob. Despite the possible “hillbilly” association with his selected pseudonym, Billy Bob was reserved with a demeanor that can best be described as chivalrous. Always the first to open the door for me or assist with distributing supplies, he seemed older than his twelve years. To Billy Bob, human rights were there to “keep you in check.”

Raspberry Rae. Twelve-year old Raspberry Rae adopted her pseudonym from a character in one of the first novels the scholars read as part of the IRC. Although quiet at first, Raspberry quickly became one of the more out-spoken proponents of human rights. As a reader who struggled more than many, she was frequently targeted by some of the other participants as “slow”. Raspberry expressed the opinion that “human rights help you stick up for yourself.”

Ray Jackson. As Claire Smith’s younger brother, twelve-year old Ray shared his sister’s conservative views. However, unlike the serious Claire, Ray frequently bordered on silly. Defensive of his family’s fundamentalist beliefs, Ray would quickly point out any possible conflict between Freedom School activities and those they were not permitted to engage in, such as attending performances by a local magician.

Angel. As the younger sister of one of the Servant Leader Interns, twelve-year old Angel was always ready to be helpful. With a beautiful smile and great sense of humor, Angel was also quick to espouse the value of literacy, especially for African-Americans: “People need to have literacy.” she wrote, “Especially African Americans need it because people think we’re stupid.”

With the exception of the two servant leader interns, participants in this study were not required to participate in any activities that fell outside of the scheduled Freedom School day. All field notes, artifacts and discussions took place during the afternoon rotations, one of which was dedicated to learning about human rights, which served as the vehicle for this study. The two servant leader interns were asked to co-teach and co-create the experiences for the scholars, which they both did with varying degrees of participation. For the most part, both felt most comfortable letting me “take the lead” during the rotation period while they provided feedback and support with activities. In addition, both Rihanna and Earl took part in informal “debriefing” discussions where we talked about the scholars’ responses during the sessions. Given the tight schedule of Freedom School and their outside commitments, most of these debriefings were limited to 10-15 minutes. They both also engaged in three interviews/conversations at the beginning, during and at the conclusion of Freedom School.

Role of the Researcher

Rather than acting as a participant/observer, in my role as a fellow Servant Leader Intern at the site, I chose to engage in what Conquergood (1982) terms dialogic performance. As Madison (2004) explains, “it is through dialogue that we resist the arrogant perception that perpetuates monologic, didactic encounters, interpretations and judgments” (p. 167). Furthermore, in acting as a co-performer, the power dynamic of the researcher/researched is hopefully disrupted: “Dialogical performance means one is a co-performer rather than a participant observer. It is to live in the embodied engagement of radical empiricism, to honor the oral/aural sounds that *incorporate* rather than *gaze over*

(Madison, 2004, p.168). Co-performance then allows, and indeed demands, that the researcher be fully participatory with the group, but also be “intellectually and relationally invested in their symbol-making practices (and) experience their yearnings and desires” (Madison, 2004, p.168).

As a servant leader intern, I was fully immersed in the culture of the Freedom School. I went everywhere the others did, engaged in Freedom School activities such as the morning *Harambee*, and shared in the communal responsibilities of serving meals and snacks to the scholars. As a “floating” staff member providing daily breaks to the other interns and filling in as a substitute teacher as periodically required, I also became a familiar face to most, if not all the scholars. It was not my intention, (even if it had been possible) to be detached or neutral during this study. Indeed, the very act of teaching demands an emotional connection to one’s students. In addition, given that part of the rationale for the close quarters and strenuous pace of the national training was to establish a sense of interdependence among the servant leader interns and site coordinators, a sense of detachment would have been antithetical to the process, and possibly would have had a deleterious effect on the group as a whole. In that the experiences of the teachers, students and myself in the co-creation of a human rights/global education model for literacy education practice was central to this study, then positioning myself as a dialogical co-performer speaks to both the nature of the study and the guiding principles of human rights/global education.

Ethical considerations

Although not a central theme in this study, my role and identity as a white female researcher cannot be overlooked, if also not overemphasized. However, given that the

construction of whiteness often functions as an invisible norm against which differences are measured and only the differences are addressed (as in some multicultural education) rather than that which is considered normal (Harper, 2002). In reflecting on my role as one of only two white women at the local Freedom School and as one of perhaps twenty out of over 1,500 participants at the Ella Baker Institute, I draw from Harper's (2002) research on white identity and female teachers. In her research in the Canadian North, Harper investigated the identities and subject positions of white teachers working with First Nation aboriginal communities. One of the goals of her research was to " make visible the identificatory processes by which women teachers assume or not particular images or constructs of the teacher" (p. 270). In so doing, Harper hoped to "produce a larger, clearer and more dynamic picture of the history and process by which gendered and radicalized teacher identities are assumed and negotiated" (p.270).

At the beginning of this study, especially during the eight days at the Ella Baker Child Policy Training Institute, I became acutely aware of my whiteness and was particularly disconcerted with the construct of whites as oppressors. Like the teachers in Harper's study, having defined my identity as a teacher and researcher in opposition to white hegemony, it was highly disconcerting to be viewed as part of that construct, if never overtly then at least by racial association. Although there was never overt intolerance expressed towards me as an individual, there was also a sense of not quite belonging either. As one of my fellow servant leader interns queried, "How does it feel to be the minority?" In addition, I was told a number of times by Black participants in a classroom management class at the institute, that I just didn't understand how "we" discipline "our" children. I began to seriously question just how "white" I was.

Thus, when I was back at the local site and ready to begin working with the scholars, I was aware of, and actively resisted two common positions historically enacted by white teacher/researchers working with marginalized populations – that of the benevolent mother-teacher or the lady traveler/missionary. Both of these positions harken to an image of the British “Lady Bountiful” who acts as a selfless, civilizing force educating their charges for the good of the Nation. Thus, while providing education and care, by never overtly challenging society she reinscribes its inequality and oppression.

In working with both the scholars and my fellow servant leader interns though, the negotiation of my identity as insider/outsider by virtue of my race was, at least at the beginning of the study, a persistent theme that challenged the trust I was trying to establish, especially with the scholars. However, I never felt that my identity as white would hamper either my relationships with those in the Freedom School community or this study itself, but I am cognizant that in writing about my role as a researcher, racial identity must be addressed, if for no other reason than to perhaps continue the discussion around the articulation of white female teacher identity, especially when working with marginalized populations.

Data Sources

Data collection for this study took place at the CDF Freedom School national training: the 2010 Ella Baker Child Policy Training Institute held in Knoxville Tennessee from June 4th –June 12th 2010, as well as at the local site from May- June 2010. Data collected included field notes resulting from the training sessions, discussions and classroom interactions, observations, interviews with the Servant Leader Interns and

various artifacts collected over the course of the Ella Baker Institute as well as from the local Freedom School program. Following the advice of Madison (2005) and Marshall & Rossman (1999), field notes were written up as soon after the experience as was possible in order to accurately capture and reflect the events and discussions. All collected data were labeled according to date, location and type of activity.

As a Servant Leader Intern, I attended the rigorous Ella Baker Child Policy Training Institute, and was a fully participatory “floating” staff member at the local Freedom School for all but one day of the six-week program. Given the relatively brief duration of the Freedom School, the data collection period was intensive. Although the majority of the data collected occurred during the afternoon rotations, as a staff member, I arrived with the rest of the SLI’s at 7:30 a.m. Typically, I assisted with serving the scholars’ breakfast, participated in the morning *Harambee* and participated throughout the instructional day until the daily debriefing sessions concluded around 4:00 p.m. in the afternoon.

Interviews

According to Rubin and Rubin (2005), interviews are a trademark of qualitative research and are “especially good at describing social and political processes; that is, how and why things change” (p. 3). Within the context of this study I drew from Rubin & Rubin’s (2005) model of conducting responsive interviews with the participating Level III Servant Leader Interns. Rubin and Rubin (2005) define responsive interviewing as “relying heavily on interpretive constructivist philosophy mixed with critical theory and shaped by the practical needs of doing interviews”(p. 30). In addition, they describe this approach as emphasizing the humanity of both interviewer and interviewee, while also

acknowledging the relationship that necessarily forms between the two. The final characteristic that they describe is the flexibility of the research throughout the study, which is particularly salient in this study given the emphasis on co-performance. Given the pace, content and emphasis on working together at the Freedom School, I did form close relationships with both the staff and the scholars, thus the use of responsive interviews accommodated both the purposes of using interviews in the study, as well as the relationships that were formed. Although the scholars were not formally interviewed, informal discussions with individual or groups of students were held over the course of the study to member check/triangulate information from classroom artifacts and discussions.

Three semi-structured interviews were held with both Earl and Rihanna. The first interview was conducted at the beginning of the study prior to attending the Ella Baker Institute in order to better understand their teaching philosophy, views of and on literacy, literacy instruction and what it means to be literate, as well as views, beliefs and knowledge of human rights/global education. This interview also served as a beginning discussion around planning the rotation room curriculum and what our respective roles would be. In formulating questions for the initial interviews, I utilized Michael Patton's (1990) Model (in Madison, 2004), and employed the following categories of questions in order to address the experiences of implementing and participating in a human rights/global education approach to literacy:

1. *Behavior/experience* – which addresses action, conduct and “ways of doing and being

2. *Opinion/value* – these questions address convictions, judgments or position towards a phenomenon, in this case human rights/ global education
3. *Feeling* – this type of question addresses the sentiments, emotions and passions of the individual. Madison (2004) argues that “truth” or the validity of a phenomenon is not the goal in this category of questioning, rather it is the attempt to uncover the feeling the participant holds toward the phenomenon that is important
4. *Knowledge* - these questions speak to ascertaining not only the participants’ knowledge of the phenomenon, but also where they believe that knowledge to have originated from and how it is attained.
5. *Background/demographic* - as indicated in the title of these questions, they address concrete and practical information.

In selecting the Patton model for question categories, I hoped to address the multi-faceted and layered aspects of experiencing a human rights/global curriculum for both the teacher and the students. It was my intention in all three interviews to make them as conversational as possible in order to deemphasize my role as a researcher.

The second interview took place about half way through the Freedom School program. This interview centered on the interns’ experience with the implementation of HRE and their reaction to classroom artifacts, discussions and the ways in which they did (or did not) evidence the ways in which students were taking up the HRE curriculum. Given that the focus of this interview was on the artifacts of our shared experiences within the contest of the HRE rotation rooms, it was the most conversational of the three.

The final interview focused on a summation of both the Freedom School experience and the role of human rights education in this setting, as well as the possibilities for it in other school settings. Due to the summative nature of this interview, I created a discussion guide to probe their responses and reflections on aspects of human rights curriculum and the experiences of implementing it.

Artifacts

The final source of data for this study is student and teacher artifacts, as well as organizational artifacts collected from the national training and the local site. These artifacts include manuals, meeting notes, agendas, information provided to parents, lesson plans, student journal entries, classroom charts and diagrams, discussion transcripts and the culminating finale projects: a video that the scholars created and shared at the Freedom School Finale. Marshall and Rossman (1999) state the use of documents is “an unobtrusive method, rich in portraying the values and beliefs of participants” (p. 116). In collecting these artifacts, I was able to gain a different perspective and insight into the participant’s experiences. Purcell-Gates (2004) speaks to the importance of artifacts in ethnographic research as a method of triangulating interview and observation data, while also serving as documentation of literacy development in the manner of a portfolio.

Data Analysis

Although the analysis of ethnographic data is necessarily interpretive and can only be filtered through my own perspectives (Erickson, 1996), I remained cognizant of letting the data speak, and avoid coding it in such a way that imposes a preferred meaning rather than telling the story. Borrowing from Gore’s (1993) analysis of radical pedagogical

discourses through Foucault's (1980) concept of 'regime of truth', I examine how the CDF Freedom School and Human Rights Education, operate as regimes of truth that while sharing commonalities in desired outcomes for children, were divergent in how they framed power, rights, identity and literacy, as well as how they enact an "intervention in the world" (Freire, 1998, p.90) through advocacy and social justice. I coded the data thematically from a critical literacy perspective to examine how literacy framed within human rights education (HRE) and the CDF Freedom School articulated the following political (relations of power) aspects within their regimes of truth:

1. Literacy as power
2. Identity
3. Rights
4. Advocacy

Within each of these domains I also examine the specific ethical (relation to self and others) techniques and practices within each regime that articulate the political (Gore, 1993). I utilized Michal Foucault's (1980) concept of "regime of truth" in order to make sense of the ways the CDF Freedom School and its curriculum and pedagogy articulates the notion of freedom, knowledge, rights and power as a counter-narrative to the dominant discourse in education, and the ways in which these notions impacted and interplayed with my implementation of a human rights education curriculum. Foucault did not examine schools and pedagogy as he did prisons and other systems of power; however, it is apparent that he saw them as sites of disciplinary power (Gore, 1993). Moreover, given that pedagogy process embodies power relations between the teacher,

the learner and what is counted as knowledge, “pedagogy is a regime of truth” (Gore, 1993, p. 60).

Although Foucault conceived of regimes of power and knowledge (*pouvoir and savoir*) in broader views of society both geographic and temporal my use of them here on a more micro-level is not without precedent (see Gore, 1993), nor is it outside of the ways that Foucault himself invited future research to utilize his concepts. Indeed, if taken at his word that to “use one or two of these “gadgets” of approach or method that I have tried to employ with psychiatry, the penal system or natural history can be of use to you, then I shall be delighted” (Foucault, 1980b; Gore, 1993) then to apply the concepts at the micro-level is in keeping with both the theory and the intent. With that said, however, I do not claim to be a Foucauldian or to align this analysis precisely with the original explication of regime of truth. Rather, I accept Foucault’s (1980b) invitation to “transform my tools or use others” (p. 65) in utilizing his concepts here.

Before explaining the manner in which I used the concept of regime of truth, it is useful to explore Foucault’s original use. He explains “regime of truth” in the following way:

Each society has its regime of truth, its general politics of truth: that is, the types of discourse which it accepts and makes function as true; the mechanism and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what is true. (Foucault, 1980a, p131)

As stated above, although Foucault conceived of “society” in larger temporal and geographic terms, I concur with Gore (1993) that it can be applied “to discourses and practices that reveal sufficient regularity enable their immanent naming” (p. 56). In examining the interplay between truth, power and knowledge in any society, then an examination of the ways in which power, knowledge and truth are named and enacted is also possible.

For Foucault, “power and knowledge do not operate in isolation of, or in opposition to the other” (Gore, 1993; p. 54). Rather, the two are interconnected. As Foucault explains, “there is an administration of knowledge, a politics of knowledge, relations of power which pass via knowledge, and which, if one tries to transcribe them, lead one to consider forms of domination designated by such notions as field, region or territory” (p. 9). Thus, when examining the interplay of power and knowledge within the region occupied by the CDF Freedom School model as “an institution designed for social justice in education for children of color” (Jackson, 2006, p. 10) there is an enacted counter-narrative to the dominant and hegemonic discourse found in “traditional” schooling experiences.

Yet, for Foucault, there are no inherently liberating practices (or discourse), including those that might appear to be operating for that specific purpose. Rather, it is “in discourse that power and knowledge are joined together” (Foucault, 1978, p. 100):

We must not imagine a world of discourse divided between the accepted discourse and excluded discourse, or between the dominant discourse and the dominated one; but as a multiplicity of discursive elements that can come into play in various strategies...Discourses are not once and for all subservient to

power or raised up against it, any more than silences are. We must make allowances for the complex and unstable process whereby discourse can be both an instrument and an effect of power, but also a hindrance, a stumbling-block, a point of resistance and a starting point for an opposition strategy. Discourse transmits and produces power; it reinforces it, but also undermines and exposes it, renders it fragile, and makes it possible to thwart it. There is not, on the one side, a discourse of power and opposite it, one that runs counter to it. (pp. 100-102)

Thus, in using regimes of truth as an analytic framework to examine the discourses of Human Rights Education, the CDF Freedom School and literacy practices within both, it is my intent to problematize them through this lens, in the hope of revealing the complexity inherent in these discourses without a simple dichotomy to an oppressive discourse. Without examining the regimes of truth constructed by both, and simply accepting them as a liberating counter-narrative to a hegemonic dominant discourse is to ignore Foucault's (1983) assertion that "everything is dangerous" (p. 231)

Yet, in coding in this manner I heed Bourdieu's (1977) admonition, that the power to name things is the power to organize and give meaning to experience (p. 170-171). It is in naming and imbuing meaning into the experiences of Others, that the researcher comes perilously close to domination. As Thomas (1994) elaborates:

How we 'hear our data' as they speak to us and how we translate what we have heard into a set of messages for an audience, gives the researcher the power to define and transmit "reality". As a consequence, the discourse in which we write our results is as important as the language of the texts of the field notes that we

analyze...The critical researchers goal is to examine both the language of our data and the language in which we speak of our data ...to provide access into the netherworld of mundane life to unblock alternative metaphors and meanings. (pp. 45-46)

Thus I utilized reflection as the final and perhaps the most important component of critical ethnographic analysis advocated by Thomas. By “rigorously reflecting” on my role of intense involvement in the process and content of the study, I hoped to avoid the pitfalls of romanticizing the Other, or becoming cynical and disillusioned. Thomas (1993, p. 47) states, “above all two questions should guide critical reflexivity:

1. What is the ‘truth quotient’ of the study? That is, we examine how our own values and ideologies influence our work, we ask whether we have inadvertently excluded counter-examples that may subvert our analysis.
2. How does the study challenge injustice and what are the implications for action?

In constructing organizing themes (codes) that addressed how literacy as power, identity, and rights were articulated in the regimes of truth enacted by both Human Rights Education and the CDF Freedom School, I analyzed the three data sources in order to address the above questions. I began by reading and re-reading through the data sources including typed field notes, transcribed interviews and artifacts to identify evidence of the above themes in keeping with Carspecken’s (1996) advice to “code with analysis in mind...themes emerge from your codes and these themes drive your analysis (p. 146). Likewise, Thomas argues that ‘organizing themes’ enable critical analysis to move beyond the immediate narratives of participants to the broader social constructs in which

the narratives are embedded (p.60). Utilizing the identified codes I compared across data sources for purposes of triangulation.

Trustworthiness

Purcell-Gates (2004) argues that although ethnography differs from experimental research, the requirement for validity and reliability still remain. In order to ensure validity of my study that is “ the degree to which data and interpretation correspond to the “way it is” within the phenomenon being studied (p. 58), I relied on the triangulation of my three data sources combined with member checks of interview transcripts and artifact interpretation, and my own continual reflection of involvement, biases and perspectives as advocated by Thomas (1993).

I addressed the issue of reliability in this study by being mindful of what Thomas (1993, p. 62-65) terms the “traps and tricks” of critical ethnography including: seeing only what the researcher wants to see, placing passion before science, making claims beyond demonstrable evidence, and replacing reason with stridency. In addition, Purcell-Gates (2004) calls for a substantial enough amount of time in the field so that the researcher may “watch for recurrences, to observe similar behaviors in different contexts and to enable the revelation of behaviors, thoughts and feelings that may have been repressed by the presence of the researcher (p. 99). Although the time I spent in the field for this study may seem relatively brief by ethnographic standards, it is my contention that the intensity and continuity of being at the research site(s) everyday and in participating fully as a Servant Leader Intern, the effects of limited chronological time are effectively combated in this case.

Summary

In this chapter, I explained the design of the study as well as the ways in which data were collected and analyzed in order to answer the research questions. Given the qualitative nature of this study, I have utilized a research method that is consistent with my theoretical framework and seeks to tell my participants' stories rather than impose solely my own interpretations.

CHAPTER 5

FINDINGS

Not needing to clutch for power, not needing the light just to shine on me
I need to be one in the number as we stand against tyranny
~Lyrics from Ella's Song

Each society has its regime of truth
~ Michel Foucault (1980)

No discourse is inherently liberating or oppressive. The liberatory status of any theoretical discourse is a matter of historical inquiry not theoretical pronouncement.
~Jana Sawicki (1988, p. 166)

Overview: : Regimes of Truth—Literacy,

Human Rights, and Freedom

Regimes of truth are not necessarily negative but, rather, necessary (Gore, 1993, p. 64). As Foucault (1983) argued:

A society without a power relation can only be an abstraction. ...To say that there cannot be a society without power relations is not to say either that those which are established are necessary, or in any case, that power constitutes a fatality at the heart of societies, such that it can't be undermined. Instead I would say that the analysis, elaboration and bringing into question of power relations and the "agonism" between power relations and the intransitivity of freedom is a permanent political task inherent in all social existence. (pp. 222 - 223)

As stated in the previous chapter, even though Foucault conceived of "societies" in larger temporal and geographic terms, given that the discourses of critical literacy, human rights education and the CDF Freedom School engage in practices with "sufficient regularity to enable their immanent naming (Gore, 1993, p. 56), then the term societies is

relevant here. In framing human rights education and the CDF Freedom School model as regimes of truth, it is important to also situate both within the larger societal context of what “counts” as literacy and “appropriate” literacy instruction for marginalized children, especially those of color in the United States. Hilary Janks (2010) observes, “Foucault’s work forces us to think about how all discourses, not just discourses of literacy, produce truth, how they are produced by power and how they produce power (p. 14).

As discussed in Chapter 3, literacy instruction in the U.S. has often been inequitable and has frequently perpetuated the reproduction of social inequality through educational inequality. Thus, the regimes of truth enacted by the systems examined here are influenced and influence a larger regime that in many ways defines and delimits the “political and pedagogical possibilities” of entities such as the Freedom School (Daniel Perlstein, personal correspondence, 10/25/2010) or the implementation of HRE. In order to contextualize the larger regime, I offer here some of the statistics that provide the impetus for much of the work taken up by the Children’s Defense Fund.

According to research reported by the Children’s Defense Fund (2007), a Black male born in 2001 has a 1 in 9,900 chance of earning a Ph.D., but a 1 in 3 chance of being incarcerated at some point in his life. A Black female born in the same year has a 1 in 15,843 chance of earning a Ph.D., but a 1 in 17 chance of becoming incarcerated. Latino/a children face equally daunting statistics. A Latino male has a 1 in 6 chance of being incarcerated whereas a Latina child has a 1 in 45 chance of incarceration during her lifetime. Graduation rates for Blacks and Latino/a’s are equally disturbing – 11.8 percent of Black 16-24 year olds have dropped out of high school as have 23.8 percent of Latino/as. In the foreword to the Children’s Defense Fund’s 2007 report, *America’s*

Cradle to Prison Pipeline, Miriam Wright Edelman states, “no external enemy poses as great a threat to America’s security as our millions of unhealthy, uneducated and angry children who will fill our prisons rather than bolster our economy “ (p.6). She reiterated this point at the CDF Freedom School Ella Baker Child Policy Training Institute at the Opening Session by stating, “Children who cannot read are sentenced to social and economic death.” While becoming a proficient reader is certainly a necessary, yet not sufficient contributing factor to democratic participation, there is a hazard in reifying the definition of “social and economic success.” Although I have argued throughout this dissertation for literacy as a human right, if success is determined only by the metric of academic literacy narrowly defined, then there is a risk of a bias against vocations and trades that fall outside this definition. As Mike Rose (2010) argues,

Our society makes sharp and weighty distinctions—distinctions embodied in curricular tracking—between white collar and blue-collar occupations, between brain work and hand work. But what I demonstrate is the degree to which physical work involves the development of a knowledge base, the application of concept and abstraction, problem solving and troubleshooting, aesthetic consideration and reflection. Hand and brain are cognitively connected. From these findings I raise questions about our standard definitions of intelligence, the social class biases in those definitions, and their negative effects on education, the organization of work, and America’s political and social dynamics. (retrieved February 28, 2011 from <http://www.tcrecord.org> ID Number: 16150)

What Rose argues for is for the recognition of the cognitive, and indeed literate aspects of the trades, especially in a fluid and global world. While this is certainly not an

argument to deny the value of academic literacy, it is an argument to broaden the recognition and definition of literacy, education and democratic participation. As counter-narratives to an educational system that leaves many children behind, both the CDF Freedom Schools and Human Rights Education offer a “counter-truth” as well. However, just as the U.S. education system is worthy of examination and critique, so too are the models that position themselves as liberatory forces against a hegemonic education system.

Regimes of Truth

In this chapter I explore the ways critical literacy and human rights education (as I utilized them) and the CDF Freedom Schools each encompass a discourse or regime of truth that operated interdependently and influenced each other in this study. I employ “regime of truth” not to engage in the “politics of pointing the finger” (Morris, 1988, p. 23) between this study’s goal of framing literacy instruction within human rights education and the CDF Freedom School’s approach to literacy enrichment focusing on civil rights, especially for Black children. Rather, I utilize it with humility and reflexivity in interrogating my own practice as well as the theories of critical literacy/pedagogy that I espouse. In that I agree with Gore (1993) who states “there is deconstructive work to be done within the domain itself as well as outside of it” (p.65). Thus, in this chapter, I explore how regimes of truth operated both cooperatively and dichotomously within the context of this study, and the ways in which the scholars, interns, the Freedom School administration (both locally and nationally as embodied in the curriculum), and I

accessed, circulated and constructed power-knowledge. I conceive of these regimes of truth as influencing each other as shown in Figure 1.

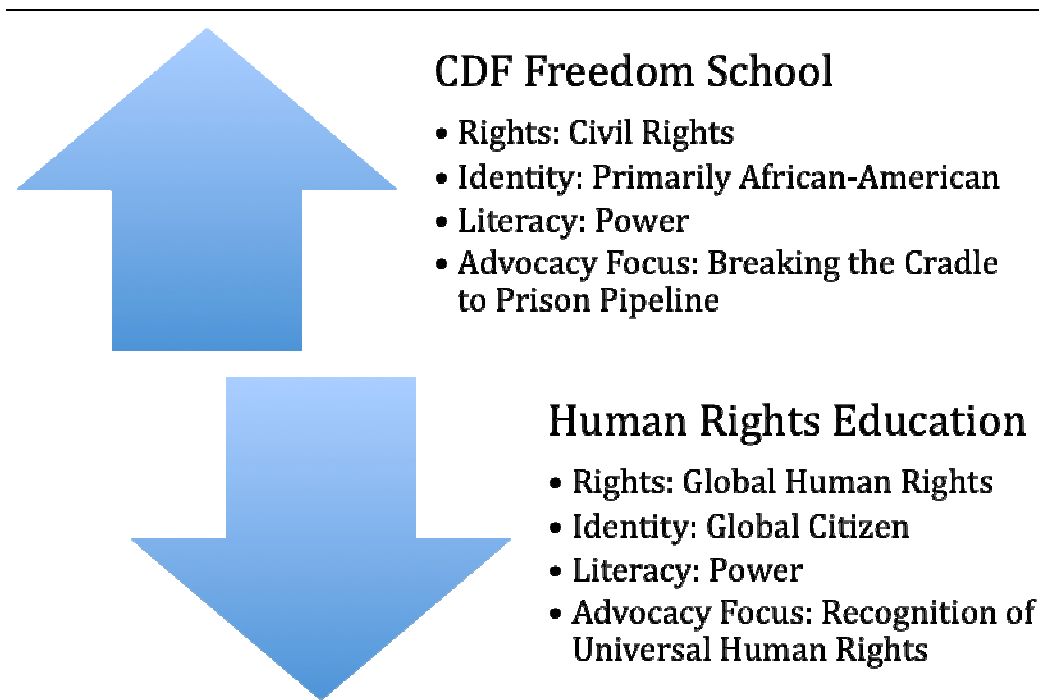


Figure 1. Regimes of Truth in HRE and the Freedom School

Borrowing from Gore’s (1993) analysis of radical pedagogical discourses, I examine how the CDF Freedom School and Human Rights Education, operate as regimes of truth that while sharing commonalities in desired outcomes for children, were divergent in how they framed power, rights, identity and literacy, as well as how they enact an “intervention in the world” (Freire, 1998, p.90) through advocacy and social justice. For the sake of clarity, and because it is difficult if not impossible to separate my use of

critical literacy practices from my implementation of human rights education I will examine them together as an approach, recognizing the theoretical differences described in previous chapters. I turn first to the political aspects (relations of power) of each regime, namely, how literacy enacted through human rights education (HRE) and the CDF Freedom School named:

- 1) Literacy as power
- 2) Identity
- 3) Rights
- 4) Advocacy

Within each of these domains I also examine the specific ethical (relation to self and others) techniques and practices within each regime that articulate the political (Gore, 1993). Together, the political and ethical aspects of these domains function to create a meta-narrative (or grand narrative) for both the CDF Freedom School as well as human rights education (HRE). My use of ‘meta-narrative’ (Lyotard, 1979) is in keeping with Stephens & McCallum’s (1998) definition of a “global or totalizing cultural narrative schema that orders and explains knowledge and experience” (p. 32). That is, it focuses on the story that informs and indeed creates the lived story.

However, I am also cognizant that my use of the term meta-narrative or grand narrative is not without danger from a postmodernist or post-structuralist perspective that holds “an incredulity towards meta-narratives” (Lesko, 2001, p.16). Thus even as I describe what I believe are the meta-narratives created in Human Rights Education as well as the CDF Freedom School, I also seek to problematize their discourse as “a site of power and conflict rather than as a neutral medium” (Lesko, 2001, p.16). In organizing

the findings of this study in this manner, I hope to illuminate the promise and perils of literacy framed within human rights education, as well as in the CDF Freedom School model. I begin with Human Rights Education.

Human Rights Education

The Universal Declaration of Human Rights (UDHR) adopted by the United Nations in 1948, was designed to “save succeeding generations from the scourge of war...and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person” (Preamble to Universal Declaration of Human Rights, 1948). Given this aim, it is perhaps not surprising, that the UDHR defines human rights as “things one is legally and morally entitled to as part of one’s existence...they are not simply a privilege to be taken away at someone’s whim (Shuttleworth & Kirkland, 2009, p. 5). In other words, the UDHR as a regime of truth views human rights as inalienable property that can be neither bestowed nor taken away (at least in theory), they simply are.

Article 1 of the UDHR guaranteed this, stating: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. While Article 30 reaffirms the notion that rights cannot be given or taken away: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein. Simply stated, no one can take away your rights. When viewed from the analytical lens of Foucault’s regime of truth, human rights would seem impervious to both the empowering

and corrupting aspects of power and knowledge, as they are an entitlement for all by virtue of human existence.

Yet, as with all human endeavors, it is not as simple in practice. Indeed, at the mention of the term “human rights” a host of violations committed globally springs perhaps more readily to mind than do examples of adherence. Thus, although the notion of human rights might exist as wholly perfect and incorruptible, their implementation and the movements that attempt to further them are not. As Bennet and Hart (2001) reminds us “the human rights movement exemplifies both *the yearning for, and progress toward*, the establishment of fundamental rights for all persons” (p. 193, emphasis added). That is, as a movement, human rights education is subject to regimes of truth and the circulation and exercising of power and knowledge, as is any other human undertaking.

In the next section, I examine the ways in which the curricula and pedagogical approaches I selected for implementation in this study embody a regime of truth that in some aspects I created, and in others, discovered as inherent in the HRE movement, in placing literacy instruction within a human rights education framework. Whether human rights education practices will be understood as liberatory or oppressive depends, on historical inquiry, rather than on theoretical pronouncement (Sawicki, 1988). In other words, there is a risk, as Gore (1993) argues, for radical pedagogical practices to become hegemonic in themselves. Looking back on the experiences embodied in this study, I see instances of both. It is my intent, then, to examine the regimes of truth evident in human rights education and the CDF Freedom Schools by exploring how the respective regimes defined, articulated and enacted literacy, identity, rights and advocacy. Given that literacy

does not exist in a vacuum but is socially constructed, I will address literacy as power and identity concomitantly in both human rights education and in the CDF Freedom School.

Literacy as Power in Human Rights Education (HRE)

As previously stated, I explored and enacted the HRE curriculum selected for this study from a critical literacy perspective. Given that one of the foremost purposes of critical literacy is to transform inequitable, undemocratic, or oppressive institutions and social relations, then viewing human rights education as a related counter-narrative to “mainstream” education aligned with my theoretical framework and pedagogical beliefs. From a Freirean perspective linking literacy and social transformation, I saw the possibilities in utilizing critical literacy as a pedagogy of freedom well suited to reading both the “word and the world” of human rights by marginalized adolescents. Moreover, in constructing literacy as a right, I viewed it (and presented it) as holding the potential to unlock the recognition of all other human rights. Thus, when selecting the curriculum and co-planning it with the interns and scholars, I enacted the “truth” that literacy was a necessary, if insufficient condition for the realization of human rights.

Interns Rihanna and Earl also expressed the belief that literacy is a commodity that serves to protect human rights. On several occasions, Rihanna told the scholars, that “the one thing separating the “haves and the have-nots” was the ability to read.” On another, she lectured the scholars to take reading seriously, saying, “If you want to hide something from Black people, you put it in a book. People in power have always known this, why do you think it was illegal for slaves to read?” Earl, too, frequently admonished the scholars to remember that “if you can’t read, you don’t have anything...you need to take this seriously...its not a game.” Both Earl and Rihanna’s comments indicate a discourse that situates literacy as a possession to be utilized for one’s protection, betterment and power. Given that the Freedom School equates illiteracy with slavery and as a

contributing factor in the “American Apartheid” it is not surprising that they linked literacy to the recognition of rights, especially for children of color.

As both my framing of literacy as a key to unlocking human rights, and Rihanna and Earl’s framing of literacy as a powerful commodity long denied in Black history, it is perhaps not surprising that we looked to the HRE curriculum as a vehicle of instruction as well as an empowering experience for the scholars. Note here, though, that from a Foucauldian regime of truth perspective, we were not viewing power-knowledge as recursive and cyclic. Rather we saw power and knowledge as something to be constructed with the scholars, but that was ultimately guided by us as instructors. That is we sought to em-power (give power) to them through knowledge and practices that we saw as a counter-narrative to the often hegemonic literacy instruction prevalent in the local district that privileges scripted reading programs and testing strategies to more constructivist or critical literacy practices. Yet as Gore (1993) argues, just because a pedagogy is viewed as liberatory does not free it from repressive potential:

Em-power-ment implies (1) a notion of power as property (to empower is to give or confer) (2) an agent of empowerment (someone or something that does the empowering), and (3) a vision or desired end state (a state of *empowerment*).

From this perspective, the theorist and/or teacher is viewed as the one ‘who has the power’ to be ‘given’ to the readers/students...In this view the liberatory theorist/teacher is assumed not to oppress or repress by virtue of his or her empowering, and in such a capacity is thus positioned as the constructor and conveyor of truth. (p. 121)

As we planned the weekly sessions, both Earl and Rihanna commented frequently that the scholars “were not going to get this in “regular school”. It was important for us to *give them* this information, and it was just as important that the scholars *take it and use it* in their lives to break the cradle to prison pipeline (a recursive theme at the Freedom School). Just as the tenets of critical literacy and pedagogy conceive of power as both productive and oppressive, yet reclaimable for liberation and democratic participation, so did the Freedom School and HRE curriculum used in this study. Power is gained through increased knowledge, literacy and advocacy, or lost through illiteracy, ignorance and apathy.

This emphasis on literacy as a possessed power is evident in the HRE curriculum generally available, as well as in those sources specifically selected for this study. Given that the curriculum that I drew from the most heavily was designed for adolescents, most of the visual media included depicted youth “standing up” for their rights or defending their rights from those who would take them away. Likewise, many of the suggested activities in that curriculum framed the knowledge of human rights as both a possession to safeguard, as well as a responsibility to share with others. However, in all three resources that I drew from, the sharing of the knowledge of human rights invariably involved what could be considered fairly “traditional” literacy practices: whether in organizing letter writing campaigns, writing poems about human rights, constructing moveable displays describing and illustrating rights or preparing hand-outs to share with the community. The implicit message seemed clear: the responsibility to share the knowledge of human rights was bound to literacy. Indeed, the social action project that the scholars selected to share their knowledge of human rights with the Freedom School

community involved a great deal of literacy practices in planning, story-boarding and creating a music video about Human Rights.

As a regime of truth, literacy as power was both embraced and resisted by the scholars. At times they voiced the notion that literacy operated as a powerful commodity, and at others many actively resisted engaging in literacy related activities aimed at furthering both their literacy and their understanding of human rights. As an example, one of my planned data points included human rights reflection journals kept by the scholars. From the very first session, the scholars rejected the idea of journaling almost unanimously as being “too much like school.” The notable exception was Joselyn, who while quiet in class, used the journal as a way of communicating her thoughts on the discrimination and lack of rights experienced by those identifying as LGBT. For her, writing gave her the power to find her voice, a voice perhaps silenced by her own experiences. In her journal, Joslyn reflected on Article 2 of the UDHR – which addresses discrimination:

People have hated Blacks and it's wrong. Now if they do it is quieter – it is not OK. It is Ok to hate lesbian and gays. No one cares - no one stands up. Blacks, Mexicans, Chinese can all hate lesbians and gays and no one says anything. It is so wrong.

Joslyn hesitantly shared her journal with me, but she understandably did not want to discuss her opinions in class. Yet in her entry there is evidence that she felt a certain powerlessness and hopelessness that she ascribed to the larger society – “no one would stand up” for this group.

Unlike Joslyn, the majority of the other students, although their resistance to more “traditional” expressions of literacy might be framed as rebellion, (as Rihanna and Earl often saw it) it influenced to a great extent the literacies enacted in the classroom, as well as the circulation of power and knowledge. Having rejected the idea of journals and most other forms of written responses, the scholars and I turned towards drama, art, music and technology to explore human rights. Indeed, in rejecting more traditionalist practices, in favor of multimodal literacy, the scholars exemplified literacy practices required in a global knowledge economy as well as participating in creative processes. Their creative endeavors designed to reflect their growing knowledge of human rights reflected Bean’s (2010) assertion, “creative productions require that students have content knowledge of the topic with which they are working as well as a willingness to work in abstract, unstructured ways”(p.98). In this way, the regime of truth that “literacy is power” was expressed in ways that the scholars embraced more whole-heartedly as they willingly engaged in skits, debates, and artistic/musical representations that allowed them to examine what “counts” as literacy.

Although the vehicles for expression became more expansive as we negotiated the curriculum, those scholars who evidenced more developed literacy skills recognized and frequently cited evidence of how literacy, personal power, and the realization of rights were intertwined somewhat more than those who struggled with reading and writing during the IRC. In a discussion that centered on having rights wherever you go (Article 6), Lil’ Doc explained– “No one can keep you down if you can read your rights. People who cannot read get their rights (expletive) with.” Similarly, Keisha stated:

“People have to know the rules...read the rules...y’know? Then they can tell if the rules are fair... That goes worldwide... People who can’t read *got no power*, (emphasis added) they haven’t got rights.”

When asked to clarify whether “people who can’t read” shouldn’t have rights, or whether they were at a disadvantage in recognizing them, Keisha, thought they did “deserve” rights but couldn’t “defend themselves against people messing with their rights.” While her argument was somewhat circular in the discussion – that rules influenced rights, but that rights influenced rules, and those who could read were in a better position to keep their rights, Keisha voiced a belief held by many of the scholars and intimated in the HRE curriculum. Namely, that being able to read was a “possession” that safeguarded human rights in lesser or greater quantity by virtue of the literacy of the individual.

Troubling the Water: Literacy and Power as Social Constructs

However, what was notably initially absent in these discussions, and what I tried to integrate into the HRE curriculum and introduce to the scholars, is the idea that literacy (and power) are socially situated and constructed – that there is not guaranteed or equal access to literacy, likewise there is not equal or guaranteed access to rights. As I discussed in Chapter Two, there are inherently social and political aspects of literacy. Kaestle (1991) reminds us, “literacy is discriminatory with regard to both access and content. Problems of discrimination are not resolved just because access is achieved; there is a cultural price-tag to literacy” (p. 30).

Despite their own experiences with discrimination and access (or not) to literacy,

many of the scholars saw literacy and rights as quantifiable and somewhat guaranteed by their U.S. citizenship. The fact that some of their own educations were arguably inequitable and came with a socio-cultural price tag did not occur to them. Although nearly all of them could describe an event where they or a family member had suffered from discrimination based on race or socio-economic status (which they connected to civil rights), they did not perceive the discrimination or inequitable education as connected to a violation of their human rights due to their status as Americans.

Children's Defense Fund Freedom School

In many ways, the present day CDF Freedom School serves a similar function as the 1964 Freedom Schools. Given the Children's Defense Fund's fight against the "American Apartheid" (Freedom School Training Session, 6/11/2010) of inequitable education and illiteracy among Black children and other children of color that places them in the Cradle to Prison Pipeline (2007), the current Freedom Schools operate as parallel institutions designed to provide a counter-education for children (*albeit* of six week duration). It also seeks to foster "a new generation of new abolitionist leaders" (Harriston, Opening Session, 6/6/2010) among the Servant Leader Interns, many of who had participated in the Freedom School as youngsters.

As reviewed in Chapter Two, the original 1964 Freedom Schools operated by SNCC were conceived to create another system of schooling that would empower young people to counteract the racism, violence and perpetuation of oppression in Mississippi (Rothschild, 1982). Likewise, the curriculum developed for the original Freedom Schools

sought to create a sense of pride in African-American history while preparing students to combat racism and discrimination through advocacy and education.

Literacy as Power in the CDF Freedom School

Literacy as power is a recursive theme in the CDF Freedom School. “Illiteracy is the new slavery” serves as an unofficial mantra. Drawing from the historical influence and continuing presence of those who worked for the original Mississippi Freedom Schools, literacy as a precious commodity and prerequisite to freedom and justice are prevalent in both the curriculum and the pedagogy of the present day Freedom Schools.

One of the ways that the current Freedom School presents literacy as a powerful commodity is through the Integrated Reading Curriculum (IRC). In the Introduction to the 2010 Integrated Reading Curriculum, the Servant Leader Interns implementing the program are told:

We believe that reading is the key that can unlock the door to children’s dreams and unlimited potential. The books listed here have been very carefully chosen. They represent the best work of the country’s best writers and illustrators and children across the nation deserve to have access to them. With the help of well-prepared and caring adults, these books have the power to help children better understand themselves and the world, and to instill in them a life-long love of reading. We offer this guide to assist those of you who accept responsibility for providing quality programs for children and young people in local communities. (Integrated Reading Curriculum, 2010, p. v)

It is clear from the opening paragraphs of the IRC, that literacy is paramount to the success of children. While that is certainly an inarguable point, it is the framing of what literac(ies) and for whom they are intended that reveals a powerful regime of truth that constructs a belief about literacy and power for the scholars rather than with them. Given that the books are “carefully chosen”, I suggest that the selection of texts and the activities required in the IRC construct a regime of truth that privileges a particular way of knowing that emphasizes the violation of Black Civil Rights. The IRC as a particular “canon” of literature resulted in unintended consequences for the scholars’ literacy development and their more global perception of rights. This finding will be discussed at length in subsequent sections of this chapter.

In the Introduction to the IRC, some of the features of the books that serve as official “critieria” are listed. They include books that:

- Are developmentally appropriate
- Reflect the children’s own images
- Relate authentic history, culture and heritage through the eyes of children
- Introduce children to adults and to children who have made and continue to make a difference in the lives of others
- Offer children ideas and encouragement to involve themselves in community service, no matter what their circumstances are
- Help children explore fundamental issues related to self-esteem
- Expand (children’s) capacity to dream and to believe that they can make their dreams a reality (Integrated Reading Curriculum, 2010; p. v)

Within these publicly stated criteria, it is evident that the Freedom School has determined which books “reflect the children’s images” by pre-determining what the images of the children they serve are – it is assumed then that since the majority of the books feature Black characters, that curriculum is designed primarily for Black children, although this is not explicitly stated elsewhere. Likewise, in determining whose “authentic history, culture and heritage” to portray, the CDF Freedom School is reifying a complexity and variety of global Black experience to one that is chiefly a Black American experience from slavery to the Civil Rights Era to the election of President Obama. Additionally, in selecting this particular canon of texts, the array of adolescent experience is also constructed somewhat homogenously. Lesko (2001) espouses the belief that educators move away from a monolithic view of adolescence and “include teenagers as *active* participants (not tokens) in educational and other public deliberations” (p. 199). Unlike Morrell’s work (2008) that seeks to deconstruct Black images through the examination of popular culture and critical literacy, these three strata of identity: race, culture/heritage and experience as presented in the IRC as “reflecting children’s images” may be problematic in their homogeneity. Given that my participants were exclusively in Level III (grades 6-8) I will limit this examination to the books selected for that group. However, the texts selected for inclusion in the IRC for the other levels at the site Level I (K -2) and Level II (3-5) also skewed heavily toward books that privileged a Black identity and history unique to a particular naming of the African-American experience as well as African-American childhood and adolescence – again, one that may be exclusionary to other groups not sharing that identity or history. What is perhaps needed is an expansion of the identities and literacies available to the scholars given the effects

and possibilities of living in an era of globalization. One possibility might be the inclusion of young adult literature that is more global or international in theme.

In addition, although the goal of the IRC is to empower children through literacy, the instructions for implementation given to the Servant Leader Interns more often than not functioned to re-inscribe a more traditional teacher-student power relationship than to challenge it. Whether this is a function of the curriculum itself or rather as an effect of a lack of teaching experience among the interns is a matter for further study. However, as discussed in Chapter Two, given that the IRC does not provide instructional strategies for struggling readers, the Interns that I worked with had little alternative but to “default” to what might be termed a traditional mode of instruction/discussion that followed the “initiate-response-evaluate” model of teacher-student interaction rather than one that promoted a circulative conduction of power-knowledge. For the sake of clarity and simplicity in reading, I have reproduced portions of the following table from Chapter Two as a reference for the following section. However, I have added a column that summarizes the plot and describes the genre, protagonists, and racial/cultural identity as stated either in the text or in the publisher’s description of the book for each title selected for Level III. In the following section I describe how the curriculum functions as a regime of truth promoting a particular identity and notion of literacy and rights as power/commodity for the children participating in the CDF Freedom School.

Table 4

Freedom School Level III Texts

Weekly Theme	Level III Grades 6-8 Titles/Author	Genre Protagonist Racial/Cultural Identity	Publisher's Summary
Week One: Self	<i>Begging for Change</i> – S. G. Flake (2007)	Genre: Realistic Fiction Protagonist: Raspberry Hill Racial/Cultural Identity: African-American	Fourteen-year-old Raspberry Hill is still struggling to find security in her life. More than anything, she wants a father who will love and protect her, like Zora's dad. When her mother is attacked, Raspberry does the unthinkable: she steals money from Zora, her best friend. It's only when her thieving, drug-addicted father returns that Raspberry begins to wonder whether betraying Zora will cost her more than she can ever repay. Is Raspberry destined to follow in her father's footsteps? Raspberry is certain...something's got to change
Week Two: Family	<i>Joseph</i> – S. P. Moses (2008)	Genre: Realistic Fiction Protagonist: Joseph Flood Racial/Cultural Identity: African-American	Fourteen-year-old Joseph Flood is the victim of his mother Betty's addictions to crack and alcohol. An African American boy living in a North Carolina ghetto neighborhood, Joseph has little chance for survival if his soldier father doesn't come home soon from Iraq to sort out the mess into which Betty has gotten herself and their son. Living in a shelter and being bussed to yet another new school, Joseph's life looks like it's hitting bottom. He's afraid to leave his mother, but he knows he needs to find his own path before it's too late.

Week Three: Community	<i>Bang!</i> – S.G. Flake (2005)	Genre: Realistic Fiction Protagonist: Mann Racial/Cultural Identity: African-American	<p><i>Bang! Guns really sound like that, you know.</i></p> <p><i>Bang! And people bleed from everywhere, and blood is redder than you think.</i></p> <p><i>And little kids look funny in caskets. That's 'cause they ain't meant to be in one, I guess.</i></p> <p>Mann is only thirteen, yet he has already had to deal with more than most go through in a lifetime. His family is still reeling from the tragic shooting death of his little brother, Jason, each person coping with grief in his or her own way. Mann's mother has stopped eating and is obsessed with preserving Jason's memory, while his father is certain that presenting a hard edge is the only way to keep his remaining son from becoming a statistic. Mann used to paint and ride horseback, but now he's doing everything he can to escape his emotions: getting involved in fights at school, joyriding at midnight, and much worse. His father, at his wit's end, does the only thing he thinks will teach his son how to be a man: he abandons him and his friend Kee-Lee in the woods, leaving them to navigate their way home, alone.</p>
Week Four: Country	<i>Claudette Colvin: Twice Towards Justice</i> - P. Hoose (2009)	Genre: Biography Protagonist: Claudette Colvin Racial/Cultural Identity: African-American	<p>On March 2, 1955, an impassioned teenager, fed up with the daily injustices of Jim Crow segregation, refused to give her seat to a white woman on a segregated bus in Montgomery, Alabama. Instead of being celebrated as Rosa Parks would be just nine months later, fifteen-year-old Claudette Colvin found herself shunned by her classmates and dismissed by community leaders.</p>

			<p>Undaunted, a year later she dared to challenge segregation again as a key plaintiff in <i>Browder v. Gayle</i>, the landmark case that struck down the segregation laws of Montgomery and swept away the legal underpinnings of the Jim Crow South.</p>
Week Five: World	<i>Copper Sun</i> – S. Draper (2008)	Genre: Historical Fiction Protagonist: Amari Racial/Cultural Identity: African (Ghana) sold into American slavery	<p>Amari's life was once perfect. Engaged to the handsomest man in her tribe, adored by her family, and living in a beautiful village, she could not have imagined everything could be taken away from her in an instant. But when slave traders invade her village and brutally murder her entire family, Amari finds herself dragged away to a slave ship headed to the Carolinas, where she is bought by a plantation owner and given to his son as a birthday present. Survival seems all that Amari can hope for. But then an act of unimaginable cruelty provides her with an opportunity to escape, and with an indentured servant named Polly she flees to Fort Mose, Florida, in search of sanctuary at the Spanish colony.</p>
Week Six: With Hope, Education and Action	<i>Michelle Obama: An American Story</i> – D. Colbert (2009)	Genre: Biography Protagonist: First Lady Michelle Obama Racial/Cultural Identity: African-American	<p>Michelle Obama grew up on Chicago's South Side, and while the world outside her door was chaotic and ever-changing, her family provided a stable environment in which she could grow and flourish. This look at Michelle Obama's life and the turning points that shaped her shows how a girl from a working class background could rise to become one of the most influential women of her day. But this is more than a straight chronological retelling. This book looks at Michelle Obama's life story</p>

within the context of the larger movements in African American history: slavery, freedom, the Reconstruction era, the Civil Rights movement, and finally, her own era.

In reviewing the titles selected for inclusion for Level III scholars in the IRC in relationship to the stated criteria, an image of what “counts” as literacy, rights and freedom begins to emerge. In viewing the curriculum as a regime of truth that promotes a particular identity and notion of freedom for Black adolescents, the IRC’s engagement in practices with “sufficient regularity to enable their immanent naming” (Gore, 1993, p. 56) would name a particular identity and way of being in the world for the scholars that is more nationalistic than global in respect to their identity, their freedom and what they perceived as “rights.” In reviewing three of the named criteria for inclusion in the IRC and examining them separately, the naming of identity becomes more apparent as it functions as a regime of truth.

Reflect the Children’s Own Images

In all three realistic fiction texts, *Begging for Change* (Flake, 2007), *Joseph* (Moses, 2008) and *Bang !* (Flake, 2005) each of the main characters struggle for safety and security in lives threatened by violence, drugs and poverty. All are described as African-American, and all live in marginalized, lower socio-economic areas in the U.S. Bucher and Manning (2006) remind us “some realistic fiction is expected to contain violence; in fact the genre would be failing in its mission if some novels did not mirror the violence that many young people experience” (p.102). However, if the criteria to include literature

in the IRC is that it “reflects the children’s own image” and if the only realistic fiction books included in the IRC portray lives that, to paraphrase Thomas Hobbes (1651) are nasty, brutish and frequently too short, then what conclusion are the children who read these books to draw about their dreams and their futures? What images of themselves will they take away?

As Allen (1997) contends “...the hidden messages in the curriculum, including the representations of people’s lives in children’s literature, can shape the children’s perceptions of the world and their roles in society and socialize children to maintain the status quo” (p. 521). Even though all three young protagonists in these texts eventually are empowered to find their way through the trials and challenges put before them, they offer a particular identity or reflection for the scholars engaged in these texts – that of the marginalized African-American adolescent who will need to rely on their own wits in an unjust and dangerous world.

Given that these are the first three novels and also represent 50% of the total books read in Level III, the scholars are inducted into the Freedom School by reading about and perhaps identifying with characters that re-inscribe a marginalized identity in a divisive American society. The protagonists in the novels do not have power - it must be wrested from those controlling their bleak situations. While it is not my contention that adolescents should not read challenging or controversial texts, it is my concern that as these books are “carefully chosen” and as they all center on marginalized Black adolescents identified solely as African-American living in oppression, it contains a message of sufficient regularity that creates a particular construction of the power and possibilities available for those engaging with the texts.

Relate authentic history, culture and heritage through the eyes of children

After having read three novels that depict African-American adolescents living in conditions that threaten not only their rights, but their lives as well, the IRC shifts to texts exploring the history, culture and heritage of Blacks in America. In *Claudette Colvin: Twice Towards Justice* (Hoose, 2009) the scholars read about the Civil Rights Movement through the story of Claudette Colvin, a 15 year-old student who pre-dated Rosa Parks in refusing to give up her seat to a White woman on a segregated bus in Montgomery, Alabama. Colvin's story is one of bravery - a child who took back the rights denied her in the Jim Crow South. Certainly, the stories of the brave women such as Colvin and others who combated racism, prejudice and segregation should be told, re-told and celebrated. Yet, it is difficult to portray the complexity of the Civil Rights Movement through the use of just one text, the story of one life however carefully selected. In the case of Colvin, any power she might have gained from her brave act was denied her by both the White society she fought as well as the Black leaders of the Civil Rights Movement in Montgomery because she was unmarried and pregnant. Ironically, the leaders of the Civil Rights Movement did not feel she was a model face for the movement and she spent the majority of her life in relative obscurity.

In focusing on the Freedom School theme of "Making a Difference in my Country" the Colvin story is inspiring, but in the chronological order of the IRC and following the three realistic fiction novels described above, the collection of books selected comes perilously close to constructing a meta-narrative that pits young African-Americans against a uniformly hegemonic dominant society. Here, much like in the realistic fiction novels, power is a possession – usually gained by "taking it back" from those who

oppress – in this case, racist White society of the Civil Rights Era, although also, in many respects taken away by the cause she stood up for in the first place.

The fifth book read by the scholars, and the second whose presumable inclusion met the criteria of relating authentic history, culture and heritage through the eyes of children was Sharon Draper's (2005) novel *Copper Sun*. Read during the themed week of "Making a Difference in my World", this novel tells the tale of Amari, a teenager who watches helplessly as her family is murdered and her village burned before she is captured and sold as a sexual slave in the Carolinas. Despite witnessing or experiencing almost every abominable act perpetrated on slaves in the South, Amari eventually escapes the plantation after the owner brutally murders his wife's lover (a slave) and their baby.

Whether or not this book meets the criteria of being "developmentally appropriate" for 6th - 8th graders is the subject for another discussion, not immediately relevant here. What is relevant, is as in the Colvin story, the "authentic, history, culture and heritage" named here is that exclusively of African-Americans rather than of any other culture, heritage or experience, even those sharing a similar skin color. If the mission of the Children's Defense Fund including the CDF Freedom School is to "provide a strong, effective, and independent voice for *all* the children of America who cannot vote, lobby or speak for themselves" (Integrated Reading Curriculum, 2010, p. 246), emphasis in the original) yet, the voice heard in the curriculum is of one race and culture only, where are the children not represented in the text to find their reflection? As one of the scholar-participants, Keisha emphatically stated, "We are not all "African-American" you know!

I'm Black but I'm not from Africa, my family is from somewhere else". Her sentiment was strongly supported by nearly all of the other scholars.

Thus, as in selecting books that "reflect" the children, (*albeit* of only one race/cultural identity) there is a reification in selecting books that only relate to a particular naming of culture, history and experience. Moreover, in both of these texts, power is portrayed as something to be wrested from the hands of a (White) oppressor, which although historically grounded becomes a meta-narrative that greatly influenced how the scholars viewed their human rights and the rights of others in the current age, not just within the bounds and boundaries of the United States, but on a global scale as well.

Introduce children to adults and to children who have made and continue to make a difference in the lives of others

The sixth and final book read by the Level III Scholars during the week whose theme was "Making a Difference with Hope, Education and Action was *Michelle Obama: An American Story* (Colbert, 2009). The First Lady is a remarkable woman who provides a role model for all women, regardless of race, culture or socio-economic status. Given the historicity of her role as the first Black First Lady, that role is even more pronounced and important. However, in being a text that introduces scholars to "people who change the world" there is now a predictability to both the selection and its impact. Viewed as a regime of truth that influence the scholars' perceptions of the world, it is of little surprise that Keisha entered class one afternoon saying "Black people are the only ones who have ever done any good in this world. All that Whites have done is mess it up." Although she quickly turned to me and amended her statement with "I don't mean you...you're OK",

her classmates met Keisha's pronouncement with general agreement and similar statements.

I do understand that one of the stated goals of the current incarnation of the Freedom School echoes that of the 1964 Mississippi Freedom Schools: to create a sense of pride about Black history among young people. However, there is an inherent difference between the youth of 1964 and those of 2010. The youth of today are living in an increasingly globalized world with borders that are literally and figuratively permeable and fluid (Beck, 2010; Hull & Stornaiuolo, 2010). As Lesko (2001) argues, "the global economy and mobility of people, information and technologies suggest more fluidity and simultaneous experience in people's growth and change. These reformations are likely to spur reconsiderations or at least allow us to speak of possibilities. However we must also advocate for youth differently and describe their needs differently (p. 197). Thus, in these troubled times, I suggest that a polarity of vision does the scholars a disservice if they see only African-Americans as those capable of changing the world for the better. Although I realize that the time constraints of a six week program mean that curriculum choices must be made that include some texts, while necessarily excluding others, in presenting only the African-American experience at the expense of other races, cultures and creeds, the Freedom School, whether intentionally or not potentially narrows the world view and perception of rights of those students it wishes to advance.

In both the CDF Freedom School and Human Rights Education, literacy as power possessed is evidenced as a regime of truth. As both can also be viewed as radical pedagogy, then both tended to view power as a possessive and oppressive from the standpoint of the dominant discourse, but that also held promise when reclaimed and

renamed as liberatory and democratic. Likewise, from the perspective of literacy as power, both sought to empower marginalized adolescents through increased literacy, viewed in both instances as cultural capital leading to increased democratic participation. Similarly, both shared a focus on individual and social identity, and shared goals of having a profound and positive impact on both the individual scholars themselves, as well as the larger societies of which they participate. In the following sections, I discuss the naming of rights as constructed within the regime of truth of the Freedom School as well as in HRE and the ways in which identity contributed to the construction and understanding of those rights.

Rights as a Construct, Rights as a Reality in Human Rights Education

While the dichotomy that literacy and knowledge of human rights equals power presented in the HRE curriculum is seductively appealing in its simplicity, there is a danger. That is, the curriculum does not go far enough in making transparent human rights violations in the U.S. Rather, it skims across issues where literacy and knowledge do not equal power, whether in inequitable education of children of color, the homeless, or in the treatment of so-called “illegal aliens” as well as those identifying as LGBT.

When I asked the scholars if they have all of their rights (especially as they pertain to education), all assured me they did – “because we live in America.” Yet, as Bean and Harper (2006) remind us this sort of apple pie simplicity “cr(ies) out for more in-depth analysis” (p. 97). For when they were discussing the Right to Marriage or the Right to Nationality, the scholars expressed some discrimination towards those they called “illegal immigrants”, the homeless, or those who identified as LGBT. Despite “living in

America”, it is a reprehensible fact of our times that members of these groups do not enjoy the full spectrum of human rights. In trying to draw the conversation towards how rights are influenced and constructed by social “norms”, the scholars did not see that rights (as described in the UDHR) of certain groups are violated and that the violations are frequently socially condoned. Bean and Harper (2006) argue that “the search for freedom thus requires the careful examination and critique of context...freedom from this perspective demands attention to common sense assumptions and beliefs that organize our words, our thoughts and our actions” (p.98).

In this case, I tried to draw the scholars’ attention to those thoughts, words and actions related to their perception of global human rights. In a discussion around the right to an education and the practice of early marriage and cessation of education for many girls world wide, the scholars felt that even if the girls could read and knew their rights, they “probably couldn’t do anything (about their situation) because their society says they can’t.” In “othering” those that suffer human rights violations even when the curriculum made a connection between more obvious violations such as slavery in America and global human trafficking, the scholars sought to preserve their sense of power through an American identity. Although paradoxically acknowledging civil rights violations in the U.S., they struggled to see that human rights and civil rights are inextricably intertwined.

It can be argued that these topics are “too sensitive” to discuss, or best left to discussions in the home. Yet, when implementing a Human Rights Education curriculum, if excluded they construct a regime of truth regarding who is empowered, who has rights, and how they can ultimately be invoked. Moreover, in employing HRE from a critical literacy approach we can also “seek answers to the questions and issues of representation

and power, the positioning of the self and other and the nature and possibility of agency” (Bean & Harper, 2006a, p. 97).

Rights as a Construct in the Freedom School

Of particular concern to this study was that after engaging for the majority of the day in discussions/activities related to texts that portrayed African-Americans as marginalized and victimized by the dominant society, the scholars had difficulty in viewing rights as anything other than the fight for civil rights for African-Americans. All of the rights (including those to education) that we learned about were linked inextricably in their discussions and artifacts to rights for African-Americans. Part of the connection they were making to rights as civil rights (and power) were no doubt influenced by their identity as Black/African-American. Likewise, that many of them had either attended or had a sibling attending Umbari Charter School, which focuses on African-American history, also impacted the context of our study of universal human rights. However, except for two discussions around human trafficking and child brides as forms of modern day slavery, the scholars equated rights and power with civil rights, rather than as a global imperative.

Similarly, they had an equally difficult time accepting that the leaders of the American Civil Rights Movement (they focused mostly on Martin Luther King, Jr. and Rosa Parks) had been influenced and assisted by “outsiders” - that, those of other races and cultures. That Rosa Parks had spent time at the Highlander School or that Martin Luther King, Jr. had traveled to India and other nations to plead for them to file a complaint to the United Nations regarding the treatment of Blacks in the U.S. were nearly heretical notions. To this point, the scholars would seem to think that the Civil Rights

movement and those that led it occurred spontaneously as a result of being “fed up” with discrimination. Their “power” was innate. Keisha’s idea that “Blacks were the only ones who had ever done any good” was being challenged as we learned more about universal human rights.

Here, too, the idea that power can be productive as well as destructive was a new thought for the scholars. Although Rhianna, Earl and I often fell into the role of the teacher “empowering” the scholars, that others shared knowledge and em-powered their Civil Rights heroes, and that some of those people were White or “foreign”, perhaps furthered the scholars’ view of civil rights as part and parcel of global human rights more than any other. Still, for some, knowledge of their rights, or being exposed to literature that was selected to reflect their image, heritage and culture was not enough to combat cynicism and doubt about the role of either literacy or the knowledge of their rights to combat injustice in the world. Thunderman 24 declared towards the end of our time together that, “Reading and knowing our rights are good on one hand, but on the other hand it’s not really going to change anything in the world, not really.” Kitty Dog Z da Bam expressed a similar view: “The world is messed up and will always be messed up, nothing is going to change that.” While such cynicism is painful to witness in ones so young, it speaks to a resistance to the regimes of truth of both the CDF Freedom School and the Human Rights Education I was implementing within that setting. While certainly not speaking for the majority, the sentiments of scholars like Thunderman 24 and Kitty Dog Z Bam serves as a cautionary note for the perpetuation of presenting literacy as a powerful commodity whether in the realization of human rights or in attempting to empower adolescents through programs like the CDF Freedom School.

Construction of Identity, Construction of Rights

As discussed previously the CDF Freedom School model including the IRC, privileges an African-American identity. No other races, cultures or heritages are quantifiably represented to the extent of this group. While it is understood that the Freedom School descends from a heritage of the 1964 Freedom Schools that focused primarily on Blacks in the South, the current incarnation states its purpose to serve all children. Given this singular focus on identity re-inscribed with which most of the scholars happened to self-identify, the result was fairly insular. The scholars had a difficult time perceiving themselves as global citizens, an integral component to human rights education. Indeed, because the Freedom School identifies so heavily with a particular naming of the Black experience as *African-American*, it functions within the bounds and boundaries of the nation-state intentionally or not. As a consequence, scholars viewed power as emanating not from their potential participation as global citizens, but rather as their participation in a strong African-American community. This “national identity” also impacted how they viewed their concepts of “rights”.

As previously discussed, the IRC focuses almost exclusively on the struggle for civil rights for African-Americans, and to a lesser extent, other marginalized groups. Human Rights Education in contrast, views rights as universal regardless of nationality, race, gender or creed. When attempting to code shift between the civil rights focused IRC and the global focus of HRE, the scholars struggled in situating the Civil Rights Movement within the larger context of global human rights. In a questionnaire that the scholars were asked to complete both at the beginning of the study and at its conclusion, one of the questions asked, “What do human rights mean to you?” Responses from June 22, 2010

largely focused on rights as the absence of discrimination based on skin color and on equality.

Indeed, the scholars' responses echoed Berlin's (1958) still oft-quoted lecture on negative and positive freedom, with most responses focusing on negative or external freedom. Berlin characterizes negative freedom as the absence of barriers or influences that curtail personal freedom (freedom from), whereas positive freedom deals with a broader spectrum of internal constraints including the psychological (fears, compulsions, desires) that influence what one does or does not do. Bean and Harper (2006a) offer an example regarding the freedom to read – "because of negative freedom one might have the legal right to read whatever one pleases – but have only limited access to print material due to poverty or illiteracy" (p. 97). Similarly, the scholars' comments illustrate a focus on the absence of barriers to individual freedoms, but to a lesser extent on a broader view that would encompass societal change. Representative comments included:

- What human rights means to me is that people deserve to have rights.
Nobody should be discriminated against because of their skin color.
Everyone should be treated equally.
- It means you can do whatever you want in your life.
- Human rights means to me that people have the right to fight for what they believe in, like civil rights
- Human rights mean that you can have to right to do anything (besides the law) you like. You shouldn't be for sale or forced into slavery. You shouldn't be treated differently for what you look like.

- Responses from July 30th reiterated the same themes of lack of discrimination, but also focused on freedom and power.
- It means to me that you have the power and right to do anything and nobody can push you down.
- It means that whatever color (you are) or where ever you go, you have rights.
- It means no one can take your rights away and that is why we are here today.
- They mean freedom, equal and education and that's why we are here.
- Human rights means that everyone has their own dreams and (are) in charge of that.

Although there is some evidence that the scholars began to grasp rights on a more global view encompassing elements of positive freedom (“You have rights wherever you go”). It is also evident that the Civil Rights inspired curriculum of the IRC and the Freedom School to some extent limits the views and definition of rights to those denied and fought for within the context of the United States. For adolescents living in a globalized post-Civil Rights Movement era, that definition is limiting and makes it difficult for them to see rights as “larger” than the particular experience of a particular group. I turn now to the ways HRE and CDF Freedom Schools enact advocacy and social justice as part of their regime of truth. In so doing I draw from Paulo Freire’s (1998) perspectives on education as “intervention in the world” (p.90).

Education as Intervention in the World

In *Pedagogy of Freedom* (1998), Paulo Freire stated, “ I cannot doubt for a moment in my critical educative practice is that education, as a specifically human experience, is a form of intervention in the world. In addition to contents either well or badly taught, this type of intervention also implies both the reproduction of the dominant ideology and its unmasking. The dialectical nature of the educational process does not allow it to be only one or the other of these things (p. 91).

In the regime of truth encompassed by Human Rights Education and the CDF Freedom School, both may be viewed (and view themselves) as “interventions in the world”. Yet, as Freire continues,

Education never was, is not, and can never be neutral or indifferent in regard to the dominant ideology or the interrogation of it. It is a fundamental error to state that education is simply an instrument for the reproduction of the dominant ideology, as it is an error to consider it no more than an instrument for unmasking that ideology as if such a task were something that could be accomplished simplistically, fundamentally without obstacles or struggles. (p. 91)

Given that both the CDF Freedom School and Human Rights Education in their curriculum and pedagogy propose a counter-narrative to the dominant discourse in U.S. education, they too are subject to interrogation of practice. As Freire states, one cannot exist without the other. In this section, I examine how both entities enacted a regime of truth of their practice(s) as advocacy or as an “intervention in the world” as well as the ways that these efforts interacted and influenced each other within the context of this study.

Human Rights Education - Reading the World and the Word

In examining the ways in which I collected curricular materials, constructed and presented HRE as an intervention in the world to the participating scholars, I drew primarily from Freirean concepts of praxis and the vital nature of reading both the world and the word in realizing the promise of freedom in education (Freire, 1970/2000). Given that both my focus and that of the Freedom School were on enhancing and/or increasing the literacy of the scholars, it is perhaps not surprising that the regime of truth inherent in the HRE curriculum I utilized as well as my own pedagogical approaches centered on the transformative potential of education as intervention – both on the world, but also on the individual reading both the word and the world.

In engaging the scholars in HRE from a Freirean perspective, I stressed the premise that “the right to an education is a bridge to all human rights - It is indispensable for effective political participation and for enabling individuals to sustain themselves...it is the foundation for eliminating discrimination. It is the key to unlocking all other human rights” (Tomaseveski, 2003, p. 172). Yet, as in the preceding section examining literacy as a commodity, there is deconstructive work to be done here as well. Namely, just as HRE functions as a counter-narrative to the dominant education ideology of the U.S. it too warrants examination, if we are to avoid naming its work in unmasking the dominant ideology “simplistically and without struggle” as Freire cautioned.

One of the most profound impacts that HRE employed through a critical literacy perspective had on both the scholars and the interns alike was simply learning of the existence of the concept of “human rights” formally defined. Given the paucity of exposure that students in the U.S. generally receive in regard to learning about universal

human rights, this is perhaps not surprising. As we were learning about each of the rights in the UDHR, the scholars frequently wondered aloud, “Why hasn’t anyone taught us this before?” Note here, though the “disconnect” between their knowledge /perception of civil rights which they were versed in partially through their participation in the Freedom School, and their perception and knowledge of human rights. That civil rights and human rights were mutually informing, and in fact one and the same, did not occur to the scholars. This was also somewhat surprisingly tempered by their concerns that perhaps it might be “inappropriate” to teach children and adolescents about their human rights because it might “be too much for them to handle” yet, they voiced the opposite view when a given right was constructed as a civil right (i.e., UDHR Article Two which addresses discrimination).

In a discussion that took place towards the end of the study, the scholars, along with Rihanna and Earl and I were “recapping” what we had learned in our time together. Rihanna had posed the question, “So what do we do with human rights? What do they mean?” In the following excerpt from the conversation, a number of issues arise that speak to the notion of HRE as an “intervention in the world”. Yet, in many ways, even as knowledge of their rights seemed to encourage the scholars to share it with others, they struggled with not only how and when it might be done, but also with how the knowledge of human rights might act as an intervention, and what that might mean for the world.

Rihanna: So what does all of this stuff mean? What do we do with human rights, what do they mean to you?

Raspberry: They mean that there is certain stuff you can do, you can tell people about their rights...

Thunderman 24: Yeah, but what people? Who is going to tell them? I'm not going around to some homeless dude and tell him about his rights) What good would that do? (laughs)

Joslyn: (cutting in) Yeah, but... 'cause if you know your rights, you might feel bad if other people don't know their rights or bad things could happen to them.

Rihanna: Like what, like what bad things?

Joslyn: Like people getting picked on or bullied for something...I don't know (mumbles)

Breona: So if people knew about their rights, would bad things still happen, still go on around the world?

Thunderman 24: (laughing) yeah they would, just knowing don't change anything...some places are just messed up!

Claire: Why didn't they teach us about this in elementary? Or in regular school?

Rihanna: Do you think little kids could handle it?

Claire: No, no, maybe not until fourth grade, or in middle school cause that's where we are all at.

Angel: I think it should go all the way up..little kids, like in kindergarten...there might be people disrespecting their human rights

CeeCee: I didn't even know I had human rights. Why didn't I know?

Claire: Not kindergarten, maybe second or third, but not all the rights, it would it would maybe scare them or something....or maybe they are getting beat down(by their parents) they might...(unintelligible)

Rihanna: One thing I know from being a teacher and you might appreciate this too, you go to school and you think there is all this time, but it is a tight schedule, there is a lot to cover and it all has to get in. Other things take precedence like math or reading or science. You might think it is equally important, but they don't think it is as important for you to know your rights.

KZ: Yeah, but they could do like an afterschool program or something (several others agree) Maybe it would make a difference, I don't know.

Judith: How would it make a difference?

KZ: Maybe less bullying... less discrimination, I don't know.

Angel: Yeah, if you started with little kids it would make a difference – they would come up (grow up) with it maybe

Raspberry: So if we teach little kids, maybe there wouldn't be so many people dying.

Ray: I don't think its going to make a difference – you forget what you learn in kindergarten, things happen, or you think I learned that in kindergarten it don't matter now.

Earl: So you think you lose your rights as you get older?

Ray: No, but you just don't think about it...it doesn't matter as much ...it effects you less.

Earl: So if you learn about it early you think about it less as you get older?

Ray: Things happen and you think, "that is just something I learned in kindergarten, it isn't real now."

Thunderman 24: That's right...what do you remember from kindergarten...how does that change anything? (unintelligible comments from several others – talking over each other)

Angel: I think, I think to me its like your ABC's you don't forget them when you get older.

Rihanna: I think what Ray is trying to say is that if you teach it in kindergarten, it will seem like a kindergarten thing – that it won't seem applicable when you are older...its just his perspective.

Joslyn: Yeah, until it happens to you...

Judith: Until what happens?

Joslyn: until someone tells you, someone beats up on you, it's like you have to sit in the back of the restaurant again.

Breona: Or it's like a kangaroo court, you end up in jail. Bam, just like that! Or you have to sit in the back of the bus, or something...if you don't know your rights.

Miles: I think you can teach the rights to little kids, but not the ones about no torture, or no slavery...just like civil rights, not all the human rights.

Earl: Yeah, but if you don't know your rights you end up a statistic – you end up in the pipeline – you go from the cradle to jail, don't be a statistic.

From this point, the conversation turned to the topic of the “cradle to prison pipeline” and statistics regarding the overrepresentation of African-Americans in the penal system. Throughout that portion of the conversation, it was interesting to note that the scholars related contributing factors to entry into the pipeline from a civil rights perspective and as

the consequence of racism, rather than as violations of human rights, despite the preceding conversation. Returning to the excerpt, it becomes clear that the scholars view the knowledge of human rights as something valuable, but aren't sure where to go from there, or who should be responsible for teaching about the rights or when knowledge of human rights should be available.

Clearly there is a notion that HRE is something that should be covered in school, but there is some debate over when it would be appropriate to begin instruction. Some of that debate centered around which rights might be overwhelming for children to learn about and which one might make them question their own situations or treatment. Part of the curriculum I selected featured one minute public service announcements (PSA) about each right (Youth for Human Rights.org, 2009) that were designed to make the rights relevant to current day abuses, including portraying child abuse as torture. The scholars made a connection that “beat-downs” (spankings) from parents might actually constitute a violation of human rights when utilized frequently and/or harshly. In following up privately on Claire’s comment about “beat downs” she expressed the idea that if “little kids knew about their rights, it might actually make it worse” for them if their parents routinely used corporal punishment.

Similarly, Thunderman 24’s comment about “telling homeless people” about their rights (Article 25 assures food and shelter for all) was not going to do any good reveals the emerging theme among the scholars that knowledge of human rights was not going to be sufficient for the unmasking of a dominant discourse of social inequality and injustice for some groups. Rather, they began to connect global human rights violations with local advocacy

Advocacy as a regime of truth in HRE. Although the scholars expressed frustration at “not being able to fix the world”, they began to think about things they might be able to do locally as advocates to address violations of civil/human rights within their own community. As Masny (2005) suggests globalization “makes it all the more important to read the world, the word and self through a critical reading especially as a member of a minority community” (p.180). This shift in the scholars’ recognition of human rights from the global to the local was significant in that it marked a turning point in how they began to note the relationship between local civil rights and global human rights and their role as advocates for both. Thus, in their budding attempt to connect the local and global, the scholars were also transforming their experiences with literacy to “explore local issues as a means to connect to broader community/global struggles (Auerbach, 2005, p. 371).

After much discussion it was decided that one way that they might be able to advocate for global rights locally would be to collect supplies for homeless youth and young unmarried mothers-to-be. Although in some ways this effort may seem like tokenism, the scholars felt that by reaching out to a marginalized population of roughly their own ages, they could make a difference by framing their assistance within the context of also including information about universal human rights. Legacy Johnson volunteered to draft a letter to their parents requesting appropriate items (toiletries, nonperishable food items and infant care supplies) and I made contact with a local outreach agency to ask for their assistance and guidance.

In organizing a “supply drive” for homeless youth and for unwed young mothers, the scholars evidenced what Westheimer and Kahne (2004) describes as participatory

citizenship. In their research examining the politics of educating for democracy, Westheimer and Kahne created a matrix that delineates the descriptions, assumptions and sample actions of a range of democratic citizens. The first category of “personally responsible citizen” describes one who acts responsibly, pays taxes, obeys laws, and volunteers when asked in times of crisis. The core assumptions of these citizens focus on the necessity of good character and personal responsibility as crucial to the successful functioning of society. Westheimer and Kahne’s next category of “participatory citizen” perhaps best describes the scholars’ efforts. This citizen is described as one who is an active member of community organizations (i.e.; The Freedom School), organizes community efforts through actions such as a food drive, and who believes that if the problems of a society are to be solved, citizens must take leadership roles and participate in existing systems and community structures (Westheimer & Kahne, 2004, p. 240). Clearly, the scholars’ efforts (at least as originally conceived if not entirely enacted) can be described as beginning attempts at participatory democratic citizenship, as can the Freedom School’s focus on change through hope, education and action. Although not fully realized in this study, in both my approach to HRE as well as in the Freedom School, there is evidence of support for the development of what Westheimer and Kahne term the “justice oriented citizen.” While careful not to describe this matrix as a hierarchy, this category of citizen moves beyond acting within the existing systems of society to critically examining the root causes of societal issues such as poverty, hunger, illiteracy, etc. In examining the goals of the Freedom School to end the cradle to prison pipeline as well as in my goal of engaging the scholars in an exploration of human rights

through a critical literacy lens, the desire for systemic change through social critique is evident in intent if not completely recognized.

It is important to note that at this point the scholars and my time together was growing short. As we met in the afternoons and given that the last two weeks of afternoons at the Freedom School is dedicated to “Finale” prep, I cautioned the scholars that we might need to keep our efforts fairly modest in scope as we too were asked to prepare something to showcase our efforts with HRE. Thus in some ways, I limited the scholars’ citizenship to one that was participatory rather than fully engaged in social justice, although that was certainly not my aim. Due to time constraints, we developed two “teams”: one whose primary responsibility would be towards collecting and organizing materials for our outreach efforts, and one who would take leadership in developing a music video that would focus on human rights and the scholars’ reaction and engagement with HRE.

With a vigor and excitement that was unparalleled to this moment, the scholars in charge of the video began to sketch out what the video should look and feel like, while others delved back into the books, videos, and other texts that dealt with HRE in order to decide what to include in the video. Still others began to comb through their music collections and *YouTube* to find music that would represent the emotions and message they hoped to convey. In the meantime, our letter requesting supplies had been sent out to the parents, and the outreach team eagerly planned out how resources received might be divided and delivered to the local shelter. Regrettably, the outreach component of our advocacy efforts did not reach fruition. By the final week of Freedom School, only two students (and their families) contributed to the supply drive. While there are a number of

potential reasons for this including lack of sufficient time or the limited material resources of some of the participating Freedom School families, or perhaps even a degree of apathy - knowledge of global human rights did not translate into local action in this effort.

However, the notion of utilizing the knowledge of global rights as a local intervention in the creation of the music video was gathering momentum. The scholars worked tirelessly, and ultimately (with little other than technical assistance from me) wrote, storyboarded, cast and selected a soundtrack for the video. Ultimately, the video consisted of images of human right violations (and victories) interspersed with quotations about both civil and human rights, as well as photographs of the scholars captioned with their own beliefs about human rights. The music selected reflected the hope, frustration and need for action of the human rights movement. Given that they were presenting their knowledge of human rights to their parents and community at the Freedom School Finale, in many ways this video represented a “political project” on the part of the scholars that utilized literac(ies) as a object or tool (rather than as an end in itself) to “address global concerns from a local perspective” (Blackburn & Clark,2007, p. 15). Similarly, it presented the scholars with the possibilities of viewing literacy as “something bigger than school stuff” – they began to see literacy as vital in reading both the words and the worlds in which they engage. Having now discussed the ways that the HRE and critical literacy practices I enacted with the scholars at the Freedom School comprised an intervention in the world as a regime of truth, I turn now to the Children’s Defense Fund’s Freedom School model.

CDF Freedom Schools –A Voice for All Children?

As previously stated, the purpose of the Children's Defense Fund Leave No Child Behind® mission is to ensure every child a Healthy Start, a Head Start, a Fair Start, a Safe Start and a Moral Start in life and successful passage to adulthood with the help of caring families and communities (retrieved January, 20, 2011 from www.childrensdefensefund.org). As an advocacy organization, the Children's Defense Fund (CDF) is one of the most active and powerful voices for marginalized children in the United States. In 2008, U.S. News & World Report named CDF President Marian Wright Edelman one of "America's Best Leaders", calling her "one of the world's premier advocates for children" (CDF Bi-Annual Report, 2008-2009).

CDF has a number of programs and campaigns, namely: Youth Development and Leadership, the Cradle to Prison Pipeline Campaign, Faith-Based Action Programs, and the newly revitalized Black Community Crusade for Children (BCCC). Through these programs, the CDF enacts its "intervention in the world" in its policies and priorities that focus on the health and welfare of children, ending childhood poverty, K-12 education initiatives, juvenile justice and acting as an advocate and resource center for parents and communities. In its mission statement, CDF proclaims that it provides a "strong, effective and independent voice for *all* the children of America who cannot vote, lobby or speak for themselves. We pay particular attention to the needs of poor and minority children and those with disabilities. CDF educates the nation about the needs of children and encourages preventive investments before they get sick, drop out of school, get into trouble or suffer family breakdown" (Children's Defense Fund, 2010).

In providing that voice for marginalized children CDF provides several research summaries that present disturbing statistics about “Moments in America” for our children. On their website, the general statistics listed below are included along with specific statistics for Black, Asian, Hispanic and White children. The following information was also published in the *Ella Baker Child Policy Training Institute Orientation and Training Manual* under the heading “*Why the CDF Freedom Schools Program?*”(Children’s Defense Fund, 2010, p. 1):

- Every second a public school student is suspended.*
- Every 11 seconds a high school student drops out.*
- Every 19 seconds a child is arrested.
- Every 19 seconds a baby is born to an unmarried mother.
- Every 20 seconds a public school student is corporally punished.*
- Every 32 seconds a baby is born into poverty.
- Every 41 seconds a child is confirmed as abused or neglected.
- Every 42 seconds a baby is born without health insurance.
- Every minute a baby is born to a teen mother.
- Every minute a baby is born at low birth weight.
- Every 4 minutes a child is arrested for a drug offense.
- Every 7 minutes a child is arrested for a violent crime.
- Every 18 minutes a baby dies before his or her first birthday.
- Every 45 minutes a child or teen dies in an accident.
- Every 3 hours a child or teen is killed by a firearm.
- Every 5 hours a child or teen commits suicide.

- Every 6 hours a child is killed by abuse or neglect.
- Every 15 hours a mother dies from complications of childbirth or pregnancy (**based on calculations per school day, 180 days of 7 hours each*)

With statistics such as these described as contributing to the American Apartheid of the Cradle to Prison Pipeline (Children’s Defense Fund, 2007), CDF’s efforts to combat them are comprehensive in scope and admirable in intensity. Returning to Westheimer and Kahne’s (2004) matrix of democratic citizenship, the Children’s Defense Fund as an entity functions as a “justice-oriented citizen” in that it seeks through its many initiatives to “solve social problems and improve society...through question, debate, and change established systems and structures that reproduce patterns and of injustice over time” (Westheimer, 2004, p. 240). Yet somewhat ironically, while engaging in initiatives such as breaking the Cradle to Prison Pipeline (Children’s Defense Fund, 2007) through efforts such as the Freedom Schools, CDF reinscribes an approach to social change that harkens back to the Civil Rights Era and the role of the participatory citizen in enacting change through participation in “established systems and community structures” (Westheimer & Kahne, 2004, p. 240).

Given the breadth of these efforts as well as the focus of this study, after briefly situating the Freedom School within the most recent efforts of the CDF, I will limit my examination of its advocacy efforts primarily to the Freedom School Program when discussing the regimes of truth enacted. However, I do this with the realization that many of CDF’s goals, policies and practices and research overlap, and thus inform each other

and in many ways cannot be viewed as independent efforts, but rather as collective.

Advocacy As a Regime of Truth in the CDF Freedom School Program

Given that the “CDF Freedom Schools program is proudly rooted in the American Civil Rights Movement” (Retrieved January 21, 2010 from <http://www.childrensdefense.org/programs-campaigns/freedom-schools/about/history.html> and acts as an entity well versed in the inequality between races that still influences American society; it is perhaps not surprising that the Children’s Defense Fund frames much of its efforts in terms of civil rights and racial disparity, especially in the differences between Black and White children. In December of 2010, CDF launched a “new” Black Community Crusade for Children (BCCC II) to focus efforts especially those of the Freedom School on the needs of all children, but primarily for Black children. Since January of 2011, the Children’s Defense Fund has issued several publications detailing the disparity between Black and White children: *A Portrait of Inequality 2011* (Children’s Defense Fund, 2011a), which is described as “detailing the gross inequalities facing Black children compared to White children across all critical issues of well-being”; *The State of Black Children and Families: Black Perspectives on What Black Children Face and What the Future Holds* (Children’s Defense Fund, 2011b) as well as a one page fact-sheet entitled, *Black and White: Black Children Compared to White Children* that compares children in the areas of poverty, family structure, health, education and the criminal justice system. In addition, another publication entitled *Call to Action for Our Children* (2011), which provides the history of the BCCC, outlines the focus of the current incarnation:

And the struggle continues. A new BCCC II will be launched in December 2010 at CDF Haley Farm on the 20th anniversary of BCCC I to replace the Cradle to Prison Pipeline with a pipeline to college, productive work, and successful adulthood for all children... Over the next 5 years CDF/BCCC II will train 5000 next generation leaders, at least half Black males and half other minority youths and encourage them to teach and instill the Freedom Schools child centric and energetic culture into as many public schools as possible to bolster child achievement. We will double Freedom Schools from 42 in 2010 to 300 in 2015 serving 20,000 children in the 5th year. In early 2011 we will convene Latino leaders for a second time to launch an inclusive crusade for children for both communities (p.47).

What is at question here is not the need for programs to address the needs of marginalized and victimized children. Nor do I question the validity and urgency of such initiatives as ending the Cradle to Prison Pipeline that drives so much of the Freedom School's, and indeed CDF/BCCC efforts. What is questioned is the regime of truth that names children by virtue of their ethnicity, rather than by the virtue of their inherent human rights. That Freedom Schools provide a safe and nurturing environment for children and a chance to both serve and lead for college-age youth is also without argument. What I do argue, is that by framing a struggle for what can essentially be named as human rights as an issue largely of ethnicity, the Children's Defense Fund in general, and the Freedom Schools in particular, risk that their liberatory action may become hegemonic due to its exclusivity of focus on the African-American experience. However, while framing issues of racial discrimination within the context of a nation-state, there is a danger of losing sight of the local struggle in a global framework. Thus,

while calling for a re-naming of civil rights as human rights, there is a need for reflexivity that does not allow the call for universal rights to trump the local experiences and struggle.

Yet, in the excerpt referenced above, a few questions regarding the risk for hegemonic exclusivity become evident. Given the focus on being a voice for *all* children, why must half of the new Freedom School leaders be black males? Without even addressing the gender disparity evident in such a goal, the racial disparity is marked. Even if the other half of the next generation of leaders are “other minority youth” are we to conclude that in its exclusive focus on minority leadership that the CDF implicitly agrees with Keisha’s conclusion voiced earlier in this chapter that “ Black people are the only ones that have changed the world, the only thing that Whites have done is mess it up?” While that sort of dichotomy is exactly what I am arguing against, and that I sincerely doubt is the goal of the Freedom School, it does raise some concerns, if not in its overt framing then in its omission. As Harper and Bean (2006b) argue,

The complexity and diversity found in the lives and literacies of 21st century adolescents demand a shift from classroom-based, single text forms of learning to an environment that involves students in reading across multiple forms of texts and discourses and in making intertextual connections that acknowledge complexity, difference and diversity. Such literacy education refuses to narrow pedagogical experience to one sanctioned or preferred textual practice or, for that matter, to one pedagogical intervention. It refuses to homogenize adolescents, which means a literacy education that acknowledges, encourages and embraces social difference. (p. 153)

Even though the CDF Freedom Schools operate as a counter-narrative to the dominant discourse of U.S. literacy education, there is a risk of the counter-narrative to become hegemonic and canonized if it too narrows the pedagogical experience to one sanctioned practice, or if it homogenizes adolescents at the risk of embracing social differences.

Similarly, if other goals of the reconvened BCCC are to “to teach and instill the Freedom Schools child centric and energetic culture into as many public schools as possible to bolster child achievement” as well as “double Freedom Schools from 42 in 2010 to 300 in 2015 serving 20,000 children in the 5th year” (CDF/BCCC, 2011) if we return to Foucault’s notions of power and knowledge, especially as it pertains to pedagogy, we must also ask, “What is valid knowledge?” “What knowledge is produced?” “Whose knowledge?” and so on... (Gore, 1993, p.60). This would seem especially crucial if the CDF/BCCC wish to promote the “child centric” focus of the Freedom School to children of other races, cultures and creeds. Then we must also ask, “on which child(ren) will the Freedom School focus, if it wishes to reflect the child(ren)’s images, histories and cultures in the curriculum. It is questions such as these that cry out for an approach more rooted in critical literacy and human rights than in an approach grounded predominantly in the Civil Rights Movement.

In viewing the CDF Freedom School advocacy as a regime of truth evidenced by the meta-narrative suggested through its curriculum as previously discussed and now in its new call for exclusively African-American male “and other minority” youth leadership in the Freedom School cultivates a discourse that:

1. Privileges a distinct identity – that of the African-American more than of any other culture or heritage, the reconvening of Latino leaders in 2011 (and possible outcomes) notwithstanding.
2. Calls for the “taking back” of power (explicitly and implied), without examining the ways that it potentially marginalizes and silences Others in its curricular, pedagogical and advocacy approaches.

The naming of the CDF Freedom School’s advocacy work as a regime of truth in this way is sure to draw the ire, disagreement and disapproval of some readers. However, in a world that is rapidly becoming more globalized and that demands fluidity of thought and identity, I question whether advocacy so centered in a Civil Rights Era naming of race and identity speaks to the needs and landscapes of our times. Globalization is transforming or at the very least influencing the social, economic and political life within the nation-state. This shifting amalgam of life patterns, identities, commitments and affiliations includes those associated with and produced in formal and informal educational sites (Harper & Dunkerly, 2010) such as the Freedom School.

This is not to say that educational sites that function as counter-narratives such as the Freedom School shouldn’t problematize and call attention to the deleterious effects of White invisibility that constructs the dominant discourse as “the natural default position” (Janks, 2010, p. 103) in terms of power despite the effects of globalization. McLaren and Torres (1999, p. 52) quote Wray and Newitz in explaining how the invisibility of whiteness normalizes and reinscribes the dominant discourse of White society:

It has been the invisibility (for Whites) of whiteness that has enabled white Americans to stand as unmarked, normative bodies and social selves, the standard

against which all others are judged (and found wanting). As such the invisibility of whiteness is an enabling condition for both white supremacy/privilege and race-based prejudice...Making whiteness visible to whites – exposing the discourses, the social and cultural practices, the material conditions that cloak whiteness and hide its dominating effects – is a necessary part of an antiracist project (Wray & Newitz, 1997, p.3-4).

Nor is it my intention to “valorize sameness” (Janks, 2010, p.104) by pointing to the use of race in the construction of the Freedom School’s advocacy efforts. As Janks (2010) argues, “power without the recognition of difference and diversity naturalizes dominant forms and practices and can lead to both the celebration of sameness and the demonization of the other. Different perspectives capable of generating innovation and change are lost” (p.102). Indeed, homogenizing the experiences of marginalized children is the antithesis of rights based education, yet in focusing almost entirely on African-American children, the Freedom School celebrates a “sameness” that perhaps also others and silences perspectives that could generate innovation.

Everything is Dangerous...

As a radical pedagogy that seeks to empower historically marginalized groups, the CDF Freedom School, as with any counter-narrative including HRE and critical literacy, must be wary of creating a moral imperative and grand narrative of liberation that seems to preclude exclusionary/exclusivity practice by virtue of its liberatory stance and ideals. There is a danger in leading in unreflexive ways. Just because a theory, theorist/teacher or organization is liberating in its nature and intent does not free it from hegemonic contours if left unexamined. As Gore (1993) argues,

However sincere in its intention, it is possible that the concept of emancipatory authority, applied wherein the teacher is an authority on oppression or liberation, is dangerous to the extent to which it primarily functions to emancipate both the theorist and the teacher from worrying about inconsistent effects of their pedagogy, rather than smoothly functioning to emancipate students or others from oppression. (p. 102)

Just as there is work to be done in the field of human rights education (especially in the U.S) to go further in making visible to students the connection between human rights violations and prejudice/abuse against “illegal” immigrants, the homeless and those identified as LGBT among others, there is work to be done in the Freedom School as an authority on liberation to guard against exclusion, even when done with the best of intentions.

Summary

In this chapter I explored the ways critical literacy and human rights education (as I utilized them) and the CDF Freedom Schools each encompassed a discourse or regime of truth that operated interdependently and influenced each other in this study. Although the regimes of truth named here for both entities could be debated, it is my belief that they describe and inform the work to be done within and across counter-narratives such as the CDF Freedom School and Human Rights Education. As stated in the opening of this chapter, I utilized ‘regimes of truth’ not to disparage one approach or position one as inherently more (or less) liberating than the other. Indeed, as Foucault (1983) states, “If everything is dangerous, then we always have something to do” (p. 231). Rather, in

exploring the shadows as well as highlighting the liberatory work done (and that is possible) in each, I hoped to illuminate the promise and perils of incorporating two sites and approaches doing radical work.

However, if everything is dangerous, there is a danger as well in the utilization of regime of truth in this context. Cocks (1989) argues that although regime of truth can liberate and “precipitate all sorts of iconoclastic adventures” (p. 183), it can just as surely immobilize by “obscuring any clear-cut line between enemies and friends in its insistence on the complexity of the present situation...by calling into question the point of any special effort to wrench a new situation out of an old one” (p. 220-221). Thus, it is not my intent to obscure the line between the “friendship” of like pedagogies and their common enemy of hegemony and oppression. Nor is it to “wrench” a new approach out of an old one.

Rather, my intent is to illustrate how two complementary sites might engage in radical literacy instruction that centers literacy as a human right in order to realize the promise of universal human rights. As Harper and Bean (2006b) remind us “radical literacy supports a democracy that demands plurality, along with an education that acknowledges the shifting and multiple reading and writing practices of the nation’s youth (p. 153). In the next chapter, I discuss the implications of this research and offer a model of critical literacy framed within human rights education that emphasizes a cosmopolitan approach acknowledging the multiple identities of adolescents today and their shifting uses of literac(ies) in a global world. Additionally, I will discuss some possibilities for the CDF Freedom School and its curriculum that works from its

historical roots of the Civil Rights Era to exploring the possibilities of a more global, cosmopolitan view of literacy, rights and freedom.

CHAPTER 6

SUMMARY, DISCUSSION, AND IMPLICATIONS

Coda:

We who believe in freedom cannot rest until it comes...

~ Lyrics from Ella's Song

What is perhaps needed is more recognition of the creative, productive, and no doubt difficult tensions in living one's 'everyday' identity simultaneously as local and global, particularly in the area of education.

~ Helen Harper & Judith Dunkerly (2010)

I begin this final chapter with a quote from an article that I co-authored with Dr. Harper. Its selection is no doubt sentimental, but it also speaks to the implications of this study, including possibilities for future research. In times such as ours that demand a duality of identity that is at once local and global, there is much work to be done in the field of critical literacy and human rights education to support adolescents as they live the tensions and navigate their identities as readers and citizens of a global world. Similarly, there is a need for programs like the CDF Freedom School to recognize the plurality of identities and literacies needed by adolescents, and indeed all children today. In the previous chapter, I utilized Foucault's (1980) concept of "regime of truth" to explore the ways that both Human Rights Education and the CDF Freedom Schools named literacy as power, identity, rights and advocacy. This chapter will discuss the study and the implications of this research. In doing so I look to avoid the potential immobilizing effects of "realizing that we are all caught in various regimes of truth" (Gore, 1993, p.139) and look to cosmopolitanism as a framework for a re-envisioning of literacy, adolescent identity and rights in Human Rights Education as well as in the CDF Freedom Schools. In being informed and formed by the knowledge created through my experience with and in this study, I will discuss its implications, its significance and limitations, as

well as suggestions for future research. I begin by first providing an overview of this study including: my research questions, theoretical framework, methodology and findings. Next, I will discuss how literacy framed within human rights education at a CDF Freedom School might also be a site for cosmopolitan education. Finally, I will discuss the implications of this study for literacy framed within HRE, literacy in CDF Freedom Schools, as well as for future research in both.

Summary: Literacy, Human Rights, and Freedom in Cosmopolitan Times

In the opening pages of this dissertation, I told the story of my nephew Garrison's fieldtrip to a Southern plantation as an allegory for the literacy instruction often received by marginalized children. His journey that day had a profound impact on Garrison's views of his identity as an African-American, his place in the school setting, as well as on the literacies enacted and expected of him there. It also spoke to a particular regime of truth (Foucault, 1980) that privileged a white, middle-class way of relating to a social, cultural and historical context, with little regard shown for those who were not a part of that discourse. As I continue to reflect on both his experience as well as those of marginalized children who frequently receive a reified literacy education that results in the social reproduction of inequality, I believe even more strongly in the need for literacy instruction informed by critical pedagogy and framed within a structure of universal human rights. Yet, to be literate and have access to literacy is a necessary, but not a sufficient condition for individual, societal, and indeed, global betterment and advancement. For literacy to fulfill its promise also requires change in political and

social structures that underlie and perpetuate inequality; it too, must be constructed as a right (Bhola, 2008).

Reviewing the literature surrounding human rights education supports this position. Human rights education arguably had its foundations in the post-WWII United States. However, due to a backlash against global education as a form of “indoctrination” in a time of communist threat, the focus on global education gave way to an emphasis on neo-liberal economic competitiveness – a trend that continues to this day (Cook, 2008; Sutton, 2009). Despite the general exclusion of HRE in the U.S, It has been a focus for research in Canada, the United Kingdom, as well as in various other countries where human rights education is part of the public school curriculum (Anderson, 1977; Case, 1996; Evans & Reynolds, 2005; Hanvey, 1976; Hicks, 2003, 2004; Pike & Selby, 1988, 1999, 2000; Richardson, 1976). However, researchers have found that even when it is a mandated curricular component, HRE is frequently used in token ways to promote character development and charitable acts rather than universal human rights. In addition, researchers found that even when viewed as crucial by teachers and students, the administrative support often varied and thus, impacted the utility, depth and breadth of HRE instruction (Davies, Gregory & Riley, 1999; Davies, 2006; Robins, Francis & Elliott, 2003;Griffith, 1998; Mundy, 2007).

The research surrounding the inclusion of a human rights/global approach to education is significant in its singularity surrounding the value for both students and the larger global community. Yet, to date literacy education has not been studied specifically as a site for implementing HRE. Although research that centers elementary literacy instruction within a framework of human rights/global education is a gap in the literature,

the justification for including such a framework has been borne out in other countries if not in recent U.S. history *per se*. In contextualizing literacy instruction in such a way, I place a human rights-based approach to literacy education if not on a continuum with critical pedagogy and social justice, then certainly from a similar lineage of ideals. However, there is a distinct difference between the auspices of critical pedagogy and a human rights based approach: while critical pedagogy espouses similar ideals and resulting practices (i.e.; praxis, social justice, etc,) they remain contextualized to a particular nation-state. A human rights based approach situates education in a geopolitical framework that claims literacy as indivisible from other *universal* human rights including the social, cultural, civil & political (UNESCO/UNICEF, 2007).

In order to address the gaps in the existing literature I drew from critical literacy theory and practices and specifically Alan Roger's (2000) call for "literacy instruction to come second" that is to be in service of something greater than the acquisition of skills (be it social justice, development, sustainability, etc). This study positioned marginalized middle school age students participating in a CDF Freedom School as constructors of their own literacy, while simultaneously becoming aware of their rights under the Universal Declaration of Human Rights (UDHR) and the *Convention of the Rights of the Child* (1989). It was also a goal of the study to provide students with the opportunity to investigate global issues that matter to them and engaging in local social action to address them. In that, I concurred with Catherine Kell (2004) who stated: "Its not reading and writing in themselves that count, it's the meanings that are carried in the flow of text as it creates context that counts" (p. 36). While it is was not the intent of this study to position this approach as superior to other literacy practices or to codify a human rights

framework for literacy education, I did hope to show the promise (and the perils) of such practices in order to add to the on-going conversation of human rights based education.

Exploring the relationship between literacy and human rights led me to ask the following question that formed the basis for this research: What is the nature of the experience of literacy instruction for participants articulated within a human rights education (HRE) framework? From this question that serves as a recursive theme, I also addressed the following questions:

- How does the HRE framework change the nature and role of literacy instruction and how is this experienced and articulated in the literacy experiences of students and teachers?
- What beliefs, philosophies and experiences surrounding literacy support (or impede) the implementation of a human rights/global education approach to literacy instruction?
- What are the shifts (if any) in student and teacher perception of literac(ies) and perspectives regarding global /local human rights issues and their role as potentially transformative actors on those issues as a result of HRE?

Informed by critical socio-cultural theory (Moje & Lewis, 2007), and drawing from Freirean concepts of praxis and the vital nature of reading both the world and the word (Freire, 1970/2000), my research questions required an equally critical methodological approach. As Noblit, Flores and Murrillo (2004) argue, “We should not choose between critical theory and critical ethnography. Instead, we should see that researchers are cutting new paths to reinvent critique in ethnography” (in Madison, 2005). Thus, drawing from Madison’s (2005) work, I constructed a critical ethnography to help me gain an

understanding of the experience and nature of literacy instruction for teachers and students when framed within human rights education. Within the setting of a CDF Freedom School, sixteen Level III Scholars (grades 6-8) and two Servant Leader Interns participated in this study. Data were collected both at the CDF Freedom School Ella Baker Child Policy Training Institute in Knoxville and Clinton, TN prior to the start of the local Freedom School, as well as at the local site from May to July of 2010. Data collected included field notes, three semi-structured interviews with the two servant leader interns, discussions with the scholars, and artifacts from the interns, the scholars, and myself including classroom projects, discussion charts, reflection journals, and a music video created by the scholars about human rights.

Although the analysis of ethnographic data is necessarily interpretive and can only be filtered through my own perspectives (Erickson, 1996), I remained cognizant of letting the data speak, rather than imposing solely my own interpretations. Borrowing from Gore's (1993) analysis of radical pedagogical discourses, I utilized Michel Foucault's (1980) concept of "regime of truth" in order to examine how the CDF Freedom School articulated notions of freedom, knowledge, rights and power as a counter-narrative to the dominant discourse in education, and the ways in which these notions impacted and interplayed with my implementation of critical literacy within a human rights education.

While sharing commonalities, the two approaches were divergent in how they framed power, rights, identity and literacy, as well as how they enacted an "intervention in the world" (Freire, 1998, p.90). I coded the data thematically to examine how literacy framed within human rights education (HRE) and the CDF Freedom School articulated the following political and ethical aspects within their regimes of truth:

- 1) Literacy as power
- 2) Identity
- 3) Rights
- 4) Advocacy

In using regimes of truth as an analytic framework to examine the discourses (including literacy practices) of Human Rights Education and the CDF Freedom School, it was not my intent to engage in finger pointing or to ascribe greater liberatory potential to one approach or another. Rather, my intent was to problematize both, as well as to reflexively interrogate my own critical practices. Engaging in critical work without reflexivity is to ignore Foucault's (1983) assertion that "everything is dangerous" (p. 231) - even when the goals and actions of such work are made with the best intentions and with liberation as the intent.

Discussion

As the scholars, interns and myself negotiated literacy instruction framed within human rights education at a CDF Freedom School, it became clear that the process was at once perilous and promising. Perilous because it was "uncharted territory" that challenged our beliefs about literacy, rights and freedom both in theory and in practice, and promising for those exact same reasons. We were constantly grappling with how to engage in human rights education and literacy instruction in service to something more than the mastery of a discrete skill set, and what that might mean if we did. In this section I utilize a cosmopolitan lens to discuss the findings of this study that may offer a way of re-envisioning literacy, rights and notions of freedom in an age of globalization; and what

that might mean for adolescents as they read both the word and the world.

Cosmopolitanism

Although the term ‘cosmopolitanism’ dates back to ancient Greek philosophy, where cosmopolitans were referred to as citizens of the world, its use in the context of literacy education is more recent. It has reemerged into academic discourse as a result of globalization (Harper & Dunkerly, 2010). Globalization has been defined as the increasingly fluid and rapid movement of people, ideas, information, and capital that position the global and the local not as polarities but as mutually informing (Beck, 2002). Within the context of education, the philosophy of cosmopolitanism has been used to address the effects of globalization on formal education (Hull, 2010; Goldstein, 2007; Tierney, 2006), and raises questions about the utility of literacies and identities bound to a particular nation-state.

Allan Luke (2004, 2002) has called for a re-envisioning of education that moves beyond the nation state to consider the contemporary cosmopolitan, trans-cultural, transnational contexts and conditions of students and teachers in the 21st century. He asks, “What if we envisioned as part of our rethinking of democratic education a reconstruction of teachers and students as world citizens, thinkers, intellectuals and critics and within this context as national and community-based subjects?” (2004, pp. 1429-1431). Questions such as Luke’s address what I believe to be the implications for further research in framing literacy education within a human rights approach. As demonstrated in the previous chapter, limiting literacy, identity and the construction and perception of rights to the nation-state may not be preparing students for full participation as world

citizens and rights-bearers. Indeed, it may well hinder the development of the type of global competencies that will be required of them.

Cosmopolitanism, on the other hand, speaks to a sensibility that addresses diversity intensified by globalization. It is at once a condition, a practice and a disposition (Harper & Bean, 2009). While there are many definitions of cosmopolitanism, for the purposes of this discussion, I focus on the tensions and possibilities of living (and learning) in the interface of the local and the global. Ideally, this provides greater opportunities for global exchange, while never losing sight of the local experience.

As part of this local-global ethos, educational philosopher David Hansen (2008) names a cosmopolitan sensibility as “a sustained readiness to learn from the new and different while being heedful of the known and familiar” (p. 289). For Hansen, “cosmopolitanism names a sensibility that promotes an openness, indeed a desire, to expand awareness of what and who lies within and beyond the circle of the local and familiar, to listen and engage creatively and productively with such knowledge, and to not only be informed but formed by this new knowledge, while remaining ever mindful of one’s knowledge and loyalties to local knowledge” (Harper & Dunkerly, 2010, p. 57). It is in learning from the “new and different while being heedful of the known and familiar,” that I now re-frame the themes found in this study to explore their possibilities when informed by cosmopolitanism. I begin with the theme of “literacy as power.”

Literacy as Power

In both Human Rights Education and in the CDF Freedom School, literacy is frequently named as empowering and essential for the recognition of rights. Whether in viewing illiteracy as the new slavery (Edelman, 2009) or as implicit in the lack of global

human rights (Tomasevski, 2003), the power of literacy as a liberating force in both discourses cannot be understated. Yet perhaps somewhat ironically in both instances, literacy was also frequently framed within practices that privileged those with more developed literacy skills, while further marginalizing those who did not.

As previously discussed, even though the published HRE curriculum that I drew from for this study was aimed at an adolescent audience and included some multi-media components, the majority of the activities relied on fairly traditional literacy practices (letter writing campaigns, etc) to further the cause of universal human rights. However, for those scholars who might be considered marginalized readers, the continuation of such practices during a summer program was met with open resistance, and in fact effectively curtailed data collection that was dependent on “paper and pencil” tasks. Thus, it wasn’t until we re-negotiated the curriculum to include technology, drama, art, and music that the power promised by literacy came into play for the majority of the scholars. Indeed, some of that power was realized in their very act of resistance that disrupted the circulation of power and knowledge in the classroom, including what “counts” as literacy.

In examining “what counts” as literacy through a cosmopolitan lens, it becomes apparent that neither this study nor the HRE curricula generally available fully embraced or utilized the multiple literacies available to the technologically savvy and interconnected 21st Century adolescent. Indeed, with the variety of communication, social networks and virtual identities available to those adolescents with the appropriate technology, the spheres of the local and global are already intertwined. Yet as evidenced here, the literacies required for participation in that interface were not fully capitalized on

when presenting literacy as a necessary, if insufficient condition for participation as a global citizen.

Although critical literacy asks us to consider who isn't heard and what discourse is marginalized, it does not necessarily ask "how" we hear these voices or by what means. Even when literacy is framed as a human right meant to empower, it is possible to deny that right if literacy is defined too narrowly or does not take into account shifting purposes and uses for literacy. Thus, for literacy educators, especially those engaged in HRE, what is called for is a cosmopolitan sensibility that fully engages adolescents through a myriad of practices that extend past the known and familiar. Yet, shifting beliefs and practices to encompass the new is not a simple task for either teachers or students. As Hansen (2010) acknowledges: "The willingness to learn from every encounter does not mean that such learning will be easy or always possible. Understanding self and other is seldom guaranteed and in any case, always incomplete (p.7). In this study, while both Rihanna and Earl espoused the belief that it was important for students to engage in a multiplicity of literacies for participation in a globalized world, there was an incongruity between their philosophy and practice. For the most part, activities that centered on multiple literacies (including technology, music, etc) were viewed as "extras" or "ways to hook the kids" on a topic, rather than as of value in and of themselves. Thus, literacy was often viewed as skill based, with instructional strategies and foci following suit (e.g., sounding out unknown words, emphasis on neat handwriting, round robin reading, etc). It is not my intent here to criticize Earl and Rihanna. Rather, it is to suggest that part of the reason that they did not fully embrace or recognize the potential for multiple literacies is that it is not generally viewed in

mainstream education as a source of empowerment. Instead, Rihanna and Earl were simply mirroring the dominant discourse that privileges reified literacy instruction for marginalized students that does little to prepare them as readers of both the word and the world. Moreover, I suggest that although HRE has a global focus, the materials currently available privilege a type of literacy that is more Western in scope (Luke 2004) and fails to take into account the cosmopolitan nature of students' literacies and identities. This is unfortunate and limits the effectiveness of the curriculum as well as providing opportunities for students to engage in meaningful ways with both HRE and multiple expressions of literacy. While I am not arguing here for the cessation of literacy activities that are of a more traditional nature, I do argue for HRE as an inclusive practice to also take up a more expansive view of literacy, its purposes and expression.

As opposed to HRE, the CDF Freedom School does not claim the global as its focus. Indeed, as a reinvention of the 1964 SNCC Freedom Schools, it is firmly rooted in the traditions of the Civil Rights Era. However, as one of the most powerful voices in advocacy for children today, the Children's Defense Fund operates within a globalized world, even though its efforts are predominantly confined to the U.S. Within the Freedom Schools, increasing literacy among Black children is seen as crucial to ending the "American Apartheid" of inequitable education that places children in the cradle to prison pipeline. Literacy is thus framed as a powerful commodity that is essential for social justice and democratic participation.

As discussed in the previous chapter, one of the ways that the Freedom School presents literacy as a precious commodity is through its Integrated Reading Curriculum (IRC). However, in reviewing the texts selected for inclusion in the IRC that "reflect

children's images, culture and history", it becomes evident that the images, culture and history represented are nearly entirely synonymous with a Black experience that is predominantly African-American, and may be exclusionary of other groups. Thus, when viewed as a literary canon, the IRC engages in practice of sufficient regularity to enable its' naming. While composed of high quality literature by some of the country's foremost children's literature authors, its exclusivity of racial focus reifies the literacies and identities of the scholars engaging in it to one particular naming of Black experience: that of the *African-American*. In doing so, the Freedom School might inadvertently function to re-inscribe notions of inequality bound to a particular place and time in American history rather than engage scholars texts that explore a wider variety of human experiences in a global context.

This becomes even more of a risk in that the scholars who engage in the IRC have limited opportunity to read outside of the Freedom School canon during the course of the program day. While the daily schedule does include self-selected reading in the form of DEAR (Drop Everything and Read) time for one half hour a day, the texts available are either previously read books or a part of the Freedom School library, that is of a similar construct to the texts included in the IRC. Moreover, given that the purpose of the Freedom School is to foster a love of reading rather than increasing reading skills or ability, there are few resources available to the Interns if the scholars struggle with the texts. Frequently this caused then to default to "traditional" literacy instructional practices described above that also re-inscribed a traditional power structure and further precluded critical engagement with the selected titles.

When viewed through a cosmopolitan lens, literacy as power in the CDF Freedom School functions at the level of the nation-state, rather than in a global context. The majority of texts speak to the taking back of power from a dominant and oppressive discourse. Missing is any sense of reading against (Nodelman, 1993) the power structures evident in the text as well as their portrayals of Black identity and experience. While the theme of identity will be discussed in the next section, as socially situated practice, the literacies enacted at the Freedom School (as anywhere) also serve to re-inscribe the norms, beliefs and practices of a particular group, including those of identity.

What is needed then is not a re-working or abandonment of the texts included in the IRC, but rather how they are approached, especially in relationship to issues of power. From a cosmopolitan perspective, the critical engagement with texts such as *Copper Sun* (Draper, 2008) might lead to a discussion not only about the evils of the slave trade in the 1800's but also to the current economic, cultural, and social conditions that allow human trafficking to flourish in numbers greater than those of the Civil War era. Similarly, scholars and interns might explore the resurgence of fierce nationalism in the face of globalization and what that might mean for vulnerable populations such as immigrants or refugees. Scholars might also examine the power of literacy to act as a catalyst for freedom, not only for slaves in U.S. history, but for the millions of people currently held fast in the chains of illiteracy globally. A shift to a cosmopolitan focus in the IRC would not negate the struggles of African-Americans in American history. Rather, it would portray literacy as a powerful force for the recognition of rights in a complex local and global world. It is this more expansive notion of literacy and power that might better

prepare students, especially those of color or marginalization for their role and responsibilities as right-bearers in a cosmopolitan age.

Identities Local and Global

In *Act Your Age! A Cultural Construction of Adolescence* (2001) Nancy Lesko argues, “Just as at the turn of the twentieth century, there are now challenges to modern economic, intellectual, global and familial arrangements. Citizenship and nation-states are likewise under revision. Adolescence and children are being redefined in the process... (p. 198). In the context of this study, part of “redefining” adolescence might mean moving away from a “monolithic view of adolescents as supposedly all the same” (Lesko, 2001, p. 199).

Similarly to the ways HRE and the Freedom School constructed literacy as power, the ways that both constructed identity tended to be homogenous, yet also dichotomous. Human Rights Education frequently positions everyone as a “global citizen” in such a way that the local is sometimes obscured. The CDF Freedom School, on the other hand positions its scholars almost exclusively with a Black identity that is bound to the experiences of African-Americans in the U.S. In this case, it is the possibilities for global identities that are lost. Yet, cosmopolitanism suggests that “it is possible to be a local resident and a transnational or global worker; a national and multinational citizen; a local consumer/producer and a global consumer/producer; a community member fluent in the local literacy practices, but also a global worker/citizen/consumer who has or needs multiliterate, multilingual, multimodal skills and abilities” (Harper, Bean & Dunkerly, 2011, p. 4). Thus, in viewing the construction of adolescent identity within the context of this study, it becomes apparent that both HRE and the Freedom School narrowed the

possible identities of the scholars based on the foci and purposes of the curriculum. In the case of HRE, a global or universal identity is privileged that may have as a consequence the minimizing of local concerns. Although in many ways this study did come from and return to the local (Blackburn & Clark, 2007), I suggest that there is a need for HRE curriculum in general to make the connection between the local and the global even more transparent, so that local identities are equally privileged.

Likewise, in privileging an identity so closely bound to the nation-state, the Freedom School situated the scholars in such a way that they experienced difficulty in viewing rights as anything other than civil rights for historically marginalized African-Americans. In both cases, reflecting on adolescent identity through a cosmopolitan lens asks us to reconfigure monolithic construction of adolescent identity and their place in a troubled world. As Lesko (2001) asks, “Can we connect and repoliticize youth’s needs, for example, by linking issues of poverty with human rights issues (p. 198)?” That is, can we move beyond one identity for adolescents and in recognizing the multiplicity and fluid identities available also speak to needs that affect them all? Research into a cosmopolitan framing of adolescent identity and literacies suggests that we can.

In the transnational project *Space2Cre8*, Glenda Hull and her colleagues worked with adolescents in 7th to 11th grades in Norway, South Africa, India and the United States. Using a multinational and multilingual network, the students collaborated across sites to create and exchange digital artifacts and converse about critical issues in their lives including poverty and discrimination (Hull & Stornaiuolo, 2010). Moreover, the students became more self-reflective as they engaged with a variety of discourses. Research such as Hull & Stornaiuolo’s (see also Jimenez, Smith & Teague, 2002; McClean, 2010)

speaks to the possibilities for adolescents when their identities are not seen as universally homogenous. It speaks to the promise of a cosmopolitan identity.

Rights as a Construct in HRE and the CDF Freedom School

The furthering of rights is the primary goal of both Human Rights Education and the CDF Freedom School. However, it is how those rights are framed, and for whom they are intended that differed between the two discourses. In the framing and in the intention there are gaps and silences that need to be explored if rights for all people are to be realized both in these settings, as well as in the universal sense. While HRE provides a vehicle for both education and the realization of human rights, much of the available curriculum stops short of engaging students in critical discussion around potentially sensitive topics such as the rights for those identifying as LGBT, or “illegal” immigrants. In this sense, the gap and silences speak louder than words in re-inscribing social and cultural biases and stereotypes.

From a cosmopolitan perspective, this construction of rights, who holds them, when and where, might provide for a deeper understanding of the figurative borders that separate and oppress. One needs to look no further than to the brutal murders of gay-rights activists in Uganda and Jamaica, or to the nationalistic backlash against immigrants in this country, to realize that even the unintentional exclusion or marginalization of these groups in HRE curriculum is to be complicit in the negation of their rights. What is called for then is for a more pronounced bravery in HRE curriculum and for those who teach it to address not only blatant human rights violations, but also the social and cultural biases and prejudices that continue to insidiously infringe on human rights.

Within the CDF Freedom School, there is a distinct emphasis on rights as civil rights

for African-Americans and other marginalized groups. This is not surprising given its roots in the Civil Rights Movement. While the rights of Blacks in America, are not yet fully realized, discrimination, poverty and lack of equitable education are violations of Human Rights as well as a civil issue. Martin Luther King, Jr. called for “worldwide fellowship that lifts neighborly concern beyond one's tribe, race, class, and nation is in reality a call for an all-embracing and unconditional love for all mankind” (“Beyond Vietnam” April, 1967). Similarly, Malcom X cautioned, “We have to keep in mind at all times that we are ... fighting for recognition as human beings. We are fighting for the right to live as free humans in this society. *In fact, we are actually fighting for rights that are even greater than civil rights and that is human rights*” (December, 1964 emphasis added).

That movement from the realm of the nation-state in terms of *civil* rights to the realm of the global inherent in *human* rights speaks to a cosmopolitan sensibility and condition that might be more useful for students today. Indeed, as discussed in the previous chapter, many of the scholars that I worked with at the Freedom School had difficulty moving from viewing rights as anything other than civil rights, which sometimes hampered their understanding of global human rights. I suggest that a shift towards a global perspective in the ways that the CDF Freedom School frames rights might develop a cosmopolitan scholar that is not only a right-bearer, but also a proponent for human rights in a post-Civil Rights Era world.

Advocacy as an Intervention in the World

This final section of the discussion of this study might provide the richest potential for cosmopolitanism to inform both the work of Human Rights Education, as well as the

work of the CDF Freedom School. A cosmopolitan perspective on literacy education speaks to the possibilities of living at the intersection of the local and the global. As an “intervention in the world” (Freire, 1998, p. 91), it provides a means of “addressing global concerns from a local perspective” (Blackburn and Clark, 2007, p. 15) while also engaging adolescents in meaningful literacy practices. Moreover, it provides a means of moving away from advocacy bounded by race, culture and creed to the “world-wide fellowship” espoused by Reverend King.

Given my interest in cosmopolitanism in education that pre-dated this study, in reflecting on the experience, I see instances where I integrated some cosmopolitan perspectives in it, although not explicitly stated as such. However, I also see instances where engaging in it to a greater extent might have better informed the ways that I framed literacy within human rights education. For example, it may have been a richer experience for the scholars and prevented the sense of “othering” human rights issues in various countries, to have set up a transnational discussion group such as *Space2Cre8* so that the scholars could have had real interaction with peers from around the world to discuss critical issues and concerns. While this is certainly a potential area for future research, it also would have been a way for the scholars to “live” human rights and engage in literacy for transnational communication. In turn, the potential for advocacy and empathy, as well as self-reflection might have been greater.

Likewise, while our time together was relatively brief, a greater cosmopolitan focus may have also provided an impetus for the scholars’ outreach for homeless youth and young mothers-to-be to explore the societal and cultural causes of these issues (i.e; Westheimer & Kahne’s (2004) notion of the justice oriented citizen) rather than in simply

organizing outreach as a participatory citizen. Moreover, the local exploration of the root causes of issues related to teens and human rights could have also led to a discussion of the same issues globally. Indeed, I argue that a cosmopolitan lens would in great measure extend the possibilities of both human rights education and critical literacy practices.

Whereas there are some obvious areas of overlap between cosmopolitan thought and human rights education practice, especially as it relates to advocacy, connections between cosmopolitanism and the CDF Freedom Schools as currently constructed require a more nuanced teasing out. As an organization that frames much of its efforts in term of eradicating racial disparity especially between Black and White children within the United States, then a cosmopolitan focus might represent a philosophical sea change.

Yet, if the aim of the Freedom School is to provide its child-centric focus in as many public schools as possible to increase the achievement of as many children as possible, then a philosophical and practical shift that defines children more by their rights than their race may be called for. In the previous chapter, I discussed the potential for the liberatory nature of the CDF Freedom Schools to also be hegemonic in the exclusivity of racial focus in pedagogy and curriculum. A cosmopolitan approach, while certainly a regime of truth in itself and not impervious to hegemony, may also enhance the Freedom School's inclusivity of all children, regardless of color and move a civil rights era model of advocacy into an era where the needs of children of all races, cultures and creeds could not be greater.

Implications

On my office door and on the bulletin board that hangs above my workspace I have the following quote from Meredith Cherland and Helen Harper's book, *Advocacy Research in Literacy Education* (2007):

We often see and understand, but then do not know how to act. If we are to change the world through literacy education, we will need to find new ways to work in the classrooms and new forms of research to inform our best efforts. We will also need the courage to face new knowledge and to act on it. (p. 128)

One of the reasons that this short passage has served as a touchstone for my thinking and research is because of the challenge it issues. We must not only see and understand; we must also engage that new knowledge in courageous action. In literacy advocacy there can be no complacency. Yet at the same time, there also cannot exist such a sureness of vision, a sense that we are "on the side of the angels" in our liberatory work that we do not interrogate that vision - lest we fall into self-righteous hegemony and ourselves become oppressive.

Such is the case for both framing literacy within human rights education and the CDF Freedom School. In both discourses there exists a celebrated past and a promising future, yet the challenges of the present are many. In this section, I discuss the implications of this study for literacy in HRE as well as in the CDF Freedom Schools. I conclude with some avenues for future research that will continue to challenge us to "change the world" as advocated by Cherland and Harper (2007).

Literacy Framed Within Human Rights Education

Situating literacy within a framework of human rights education asks much from both teachers and their students. The first thing that it asks is that we move away from the technocratic view of literacy as a set of discrete skills to be mastered – the reified practice prevalent today; to viewing and teaching literacy as a critical practice in a cosmopolitan world. As previously discussed, children and adolescents are living today in the interface between the local and the global and thus their identities and literacy needs have changed from those of previous generations (Gibson & Rojas, 2009; Jimenez, 2009; Luke & Carrington, 2002; Luke & Elkin, 1998; Rizvi, 2006). Yet, the literacy instruction they are most likely to receive does not take advantage of technological advances and digital literacies of the 21st century, but rather remains mired in its print history and a factory model of instruction (Bean & Harper, 2011; Luke, 2004).

I argue that part of the implications of this research is a renewed urgency on the part of literacy teachers and researchers to answer Luke's (2004) call to "envision as part of our rethinking of democratic education a reconstruction of teachers and students as world citizens, thinkers, intellectuals and critics and within this context as national and community-based subjects?" (2004, pp. 1429-1431). In his question and in our potential reply lies the promise of a cosmopolitan approach to literacy and human rights education. Indeed, to answer that call is to move literacy into the realm of a human right rather than to limit it to a set of cognitive skills located solely within the individual. It also speaks to a collective responsibility as world citizens to secure equitable education, especially literacy education for all.

Yet to theorize about such a change without concrete action is to ignore Cherland and Harper's (2007) call to not only see and understand but also to act. Perhaps one of the most meaningful places to begin this paradigm shift would be in teacher education. Carmen Luke (2000) has asked, "What better site to begin developing new frameworks for knowledge than in teacher education?" (p. 425) The inclusion of human rights education within literacy methods courses for pre-service and in-service teachers would also necessarily demand a shift in educational practices and policies at the national, local and institutional levels. However, it also holds the potential for engaging teacher candidates in the theory, practices and sensibilities of the cosmopolitan teacher mindful of the literacies, rights and identities needed by 21st century students. While certainly a shift in U.S. practice, empirical research in other countries points to the value of including HRE in teacher preparation programs (Waldron & Ruane, 2010).

Given the complex nature of cosmopolitanism, human rights education and the proliferation of new literacies that are continually expanding the nature and uses of literacy it is vital for both teacher candidates and in-service teachers to be able to read, discuss, explore and engage in these areas within the context of the teacher education program, before they reach the pressures and dictates of a particular site or school district. Ideally, the infusion of a cosmopolitan sensibility and knowledge of education as a human right would take place throughout the program, rather than be limited to literacy method courses. Similarly to critical literacy, a cosmopolitan approach to literacy and human rights must challenge the traditional beliefs about literacy that position it as a neutral set of skills to be mastered. Rather, the connection between literacy, language and power must also be made explicit if universal human rights are to be recognized.

CDF Freedom School

Although the original intent of this study was not to explore literacy at a CDF Freedom School, given the impact that the context of the Freedom School had on the study, it would seem remiss to not discuss implications here as well. As I have stated in previous chapters, the work that the Children's Defense Fund does in general, and the work that the CDF Freedom School in particular does on behalf of marginalized children is both inspiring and humbling. Its roots in the Civil Rights Movement and the 1964 Freedom Schools speak to the organization's deep commitment to equality and justice. While it would be inappropriate to discuss systemic change in regard to the organization as a whole, I offer here some implications based on my time spent in the Freedom School, especially as they pertain to literacy instruction and the realization of rights for all children.

In Chapter Five, I suggested that the selection of texts within the Integrated Reading Curriculum (IRC) privileged a particular naming of African-American identity and notion of freedom that may marginalize other racial groups. I further suggested that in maintaining such an exclusivity of identity and in calling for the taking back of power both explicitly and implicitly, the Freedom School might also be overlooking the ways it potentially marginalizes and silences others in its pedagogical, curricular and advocacy approaches. As I have discussed in this chapter, the IRC provides a rich context for critical discussions. What might be called for is a cosmopolitan framework that shifts the focus from the nation-state to the global. That children of color and poverty still face nearly insurmountable odds in our country is undeniable. Yet the rights being denied them, to paraphrase Malcolm X, are bigger than civil rights, these are violations of

human rights. To frame them as anything less does not fully recognize the gravity inherent in their abuse. While it may seem like semantics, the shift in discourse from civil to human rights internationalizes the need for these rights and brings to the light the children who live in the shadow of both the U.S. Constitution and the Universal Declaration of Human Rights without fully enjoying the protection of either.

Similarly to my previously stated implications for literacy framed within human rights education, theoretical shifts must also inform action. In the case of the IRC, the integration of critical literacy questions in the curriculum would encourage scholars and interns to both read and read against the texts contained within. As Bean and Harper (2006b) remind us,

questions based on a critical literacy approach take into account issues of representation and power, the positioning of self and other, and the nature and possibility of agency. More specifically, critical literacy attends to, among other things, (a) how and by whom characters and contexts are depicted and positioned; (b) those voices absent or silenced (c) implied assumptions about readers; and (d) how the novel assumes or disrupts the status quo, in particular common-sense renderings of gender, race, social class, and other social categories of inequality.

(p.100)

Shifting from a pedagogical approach that might currently be described as reader response (Rosenblatt, 1978) to a critical literacy approach (Bean & Moni 2003; Harper & Bean, 2006; Stevens & Bean, 2007) while problematizing the curriculum, honors the intent, purpose and focus of the Freedom School as well.

The final implication of the research for CDF Freedom School practice speaks to the needs of the marginalized readers who may participate in it. While I understand that the focus of the Freedom School is on fostering a love of reading, rather than on improving the mechanics of reading, I witnessed many instances where the lack of “mechanics” severely hampered both the scholars’ enjoyment of the text, as well as the intern ability to make it accessible for all participants. What may be called for is at least a brief amount of time both at the Ella Baker Child Policy Training Institute and at the individual Freedom Schools, to be spent on providing strategies for interns to use with struggling readers. Additionally, while it may shift some of the focus of the IRC, an appendix of such strategies included in the IRC along with some of the critical literacy questions discussed above may well shift the power structure in the classroom from a “traditional” approach to an empowering exchange for both interns and scholars. If given these tools, then the Interns might be better equipped to critically engage the scholars in questions of both local and global concern, instead of becoming mired in practices that do not support critical discussions.

Future Research

The complementary fields of literacy, human rights education and advocacy are never wont for further research, especially as it relates to the developing literacies of children and adolescents. As the quotation that begins this chapter states, “What is perhaps needed is more recognition of the creative, productive, and no doubt difficult tensions in living one’s ‘everyday’ identity simultaneously as local and global, particularly in the area of education” (Harper & Dunkerly, 2010; p. 63). One avenue for future research might be at the intersection of new literacies, adolescent identity, and human rights education. While

there is a substantial body of research dedicated to the “new literacies” required of 21st century adolescents and the widening gap between digital literacies and the print based literacies that dominate education policy and practice (see Alverman, 2004; 2006; Coiro, Knobel, Lankshear & Leu, 2008; Knobel & Lankshear, 2005) and a growing body of research on literacy in cosmopolitan times (Goldstein, 2007; Luke, 2004; Tierney, 2006) there is little that situates literacy framed within HRE as a site for cosmopolitan work.

Another potential area for research might focus on a longitudinal study of CDF Freedom School scholars to examine how their experiences in the Freedom School influences their democratic participation, their education, and their purposes and uses of multiple literacies. While there are a few studies of participants in the Freedom School, a longitudinal study of significant time might inform not only the Freedom School, but other programs concerned with democratic participation and social justice.

A final line of research might explore the potential of integrating cosmopolitanism and human rights education in teacher education programs. I believe that such research might truly result in the realization of human rights for all children both locally and globally while answering Luke’s (2004) question of re-envisioning the role of teachers, learners and literacy in a new age.

Final Thoughts

I end this chapter with a reflection on the question that began this study: What is the nature of the experience of literacy instruction for participants articulated within a human rights education (HRE) framework? Some readers might be disappointed in my answer that the nature of that experience cannot ever be fully known or even fully articulated.

This is because both literacy and human rights education are constantly changing and interacting in such a way that the best we can do is to illuminate the relationship between rights, literacy and power for our students. Perhaps what we can best do is to live the challenge that is presented, and not shy away from what it asks us to do – even when asked to question our own beliefs and practices around literacy and liberation. Charles Scott (1990) eloquently captures this sense of both question and resolve: “What is in question returns in the question...but it is a disturbed return, one fraught with worry, a sense of danger, ambiguity, and ...mourning (p. 8). According to Scott, the mourning comes from the “doubtfulness as to whether we are the selves we seem to be” (p. 57).

For me, sitting at the desk of my mentor who left too soon, I am not sure I am the “self I seem to be”. In many ways, while a bit wiser, I am also a bit sadder and have lost a certain innocence as a critical researcher and teacher. Yet, in that sadness, as in all sadness, there burns a glimmer of hope for what can be, for what will be. It is in that sense of hope that I find my own sense of purpose and strength to carry on in the tradition of those who have gone before. For truly, there is so very much work still to be done in literacy advocacy research. Despite working within the apparent confines of regimes of truth, there are spaces of freedom (Foucault, 1988) in which to work, explore and enjoy. Likewise, in considering the potential of a cosmopolitan approach to education there exists a freedom previously unexplored in education. It is within this space that I will situate my work in literacy and human rights education. It was my hope that in this study, the scholars, interns and myself would find a new place for literacy when it was framed within human rights education. Throughout this dissertation I utilized the poignant lyrics from Ella’s Song to frame each chapter. It is a bold song, it is a sad song, and it is a song

of hope. It is my hope that this study adds one more voice to the choir that will not rest until “freedom comes.”



Social Behavioral

IRB

Expedited Review Approval Notice

NOTICE TO ALL RESEARCHERS: Please be aware that a protocol violation (e.g., failure to submit a modification for change) of an IRE approved protocol may result in mandatory remedial education, additional audits, re-consenting subjects, researcher probation suspension of any research protocol at issue, suspension of additional existing research protocols, invalidation of all research conducted under the research protocol at issue, and further appropriate consequences as determined by the IRE and the Institutional Officer.

DATE: June 21, 2010
TO: Dr. Thomas Bean, Curriculum & Instruction
FROM: Office of Research Integrity - Human Subjects
RE: Notification of IRE Action by Dr. Charles Rasmussen, Co-Chair

Protocol Title: Reading the World in the Word: The Possibilities for Literacy Instruction
Framed Within Human Rights Education Protocol #: 1004-3452M

This memorandum is notification that the project referenced above has been reviewed by the UNLV Social/Behavioral Institutional Review Board (IRB) as indicated in Federal regulatory statutes 45 CFR 46. The protocol has been reviewed and approved.

The protocol is approved for a period of one year from the date of IRB approval. The expiration date of this protocol is June 16, 2011. Work on the project may begin as soon as you receive written notification from the Office of Research Integrity - Human Subjects (ORI Human Subjects).

PLEASE NOTE: Attached to this approval notice is the official Informed Consent/Assent (IC/A) Form for this study. The IC/A contains an official approval stamp. Only copies of this official IC/A form may be used when obtaining consent. Please keep the original for your records.

Should there be *any* change to the protocol, it will be necessary to submit a Modification Form through ORI Human Subjects. No changes may be made to the existing protocol until modifications have been approved by the IRE.

Should the use of human subjects described in this protocol continue beyond June 16, 2011, it would be necessary to submit a Continuing Review Request Form *60 days* before the expiration date.

If you have questions or require any assistance, please contact the Office of Research Integrity - Human Subjects at IRB@unlv.edu or call 895-2794.



INFORMED CONSENT

Department of Curriculum and Instruction

TITLE OF STUDY: Reading the World in the Word: The Possibilities for Literacy Instruction

Framed within Human Rights Education

INVESTIGATOR(S): Judith Dunkerly, Doctoral candidate (Thomas Bean, Ph.D – Co-Chair)

CONTACT PHONE NUMBER: 702-540-6045

Purpose of the Study

You are invited to participate in a research study. The purpose of this qualitative study focuses on the experiences of teachers and students when literacy instruction is framed within Human Rights Education (HRE). The ways in which students and their teachers take up human rights and what that means to their perceptions and experiences with global/local literacy(ies) is of primary interest in this study.

Participants

You are being asked to participate in the study because of your participation in the CDF Freedom School project as a staff member. Your experiences as a CDF Freedom School Servant Leader Intern will be integral in assisting me in answering my research question: “What is the nature of the experience of literacy instruction for participants articulated within a human rights education (HRE) framework?”

Procedures

If you volunteer to participate in this study, you will be asked to do the following:

- 1.) Complete a brief survey about your beliefs and attitudes regarding literacy education. It should take approximately 30 minutes to complete the survey.
- 2.) Participate in two focus group interviews (one at the beginning and one at the conclusion of the program) about your experiences as a CDF Freedom School servant leader intern.
- 3.) You may also be selected to work with me as a partner in the rotation sessions, if so you will also be asked to participate in three semi-structured interviews. You

will be provided with questions for the first interview for you to reflect upon beforehand. The first interview will be conducted at the beginning of the study in order to better understand your teaching philosophy, views of and on literacy, literacy instruction and what it means to be literate, as well as views, beliefs and knowledge of human rights/global education. This interview will also inform our co-planning the curriculum. The second interview will center on your experience with the implementation of HRE and his/her reaction to classroom artifacts, discussions and the ways in which they do (or do not) evidence the ways in which students are taking up the HRE curriculum. The third interview will focus on a summation of the experience.

- 4.) If selected, you will be asked to co-plan and implements a curriculum that centers literacy instruction within a human rights education (HRE) framework. While I will provide initial curricular resources, I am asking you to contribute your knowledge, expertise and interests in planning and delivering the curriculum for and with the students.
- 5.) Allow me to observe your interactions with the students, record field notes and collect artifacts including, but not limited to: lesson plans, planning notes and student work samples.

Benefits of Participation

There *may not* be direct benefits to you as a participant in this study. However, we hope that this study will contribute to the on-going and vital conversation regarding human rights education, and the pivotal role that literacy plays in the realization of those rights.

Risks of Participation

There are risks involved in all research studies. This study includes only minimal risks. For example, the topic of human rights brings with it inherently sensitive topics. You may feel uncomfortable discussing these topics. Similarly, you may feel uncomfortable answering questions that arise in the interviews. You are not required to answer questions, or participate in classroom activities or discussions that cause you to feel uncomfortable.

Cost /Compensation

There *will not* be financial cost to you to participate in this study. It is anticipated that your participation in the study will require approximately three hours (1 hour for each interview) of your time outside of your normal duties as a staff member in the summer program. You *will not* be compensated for your time for these three hours.

Contact Information

If you have any questions or concerns about the study, you may contact me at 702-540-6045 or via e-mail at dunkerly@unlv.nevada.edu

In addition you may also contact the co-chairs of my dissertation committee, Dr. Helen Harper and Dr. Tom Bean at helen.harper@unlv.edu or beant1@unlv.nevada.edu. For questions regarding the rights of research subjects, any complaints or comments regarding the manner in which the study is being conducted you may contact **the UNLV Office for the Protection of Research Subjects at 702-895-2794.**

Voluntary Participation

Your participation in this study is voluntary. You may refuse to participate in this study or in any part of this study. You may withdraw at any time without prejudice to your relations with the university or the CDF Freedom School program. You are encouraged to ask questions about this study at the beginning or any time during the research study.

Confidentiality

All information gathered in this study will be kept completely confidential. No reference will be made in written or oral materials that could link you to this study. All records will be stored in a locked facility at UNLV for 3 years after completion of the study. After the storage time the information gathered will be destroyed.

Participant Consent:

I have read the above information and agree to participate in this study. I am at least 18 years of age. A copy of this form has been given to me.

Signature of Participant

Date

Participant Name (Please Print)

Participant Note: Please do not sign this document if the Approval Stamp is missing or is expired.

Youth Assent Form

ASSENT TO PARTICIPATE IN RESEARCH

Reading the World in the Word: The Possibilities for Literacy Instruction Framed within Human Rights Education

1. My name is Judith Dunkerly. I am a doctoral student at the University of Nevada, Las Vegas.
2. I am asking you to take part in a research study because I am trying to learn more about the experience students have when literacy (reading) instruction takes place along with learning about human rights.
3. If you agree to be in this study, I will be working with you during your summer school program. You will be learning about ways to be a better reader, the rights you have as a child (human rights) and then we will all work together to decide what issues are important to us and what we can do to make our community, our country and our world a better place. I will be collecting some of the work you complete in class. You will also be asked to join in group discussions around the topics that we as a class decide to learn about.
4. In all studies there is a chance of risk for those agreeing to participate. In this study there is only minimal risk to you. For example, you may become uncomfortable about some of the questions or issues raised around human rights. You are not expected to continue participating in the discussion or activity if it makes you uncomfortable.
5. Although you will not receive and money or gifts for participating in this study, there are other benefits. You will learn about things you can do to be a better reader, about the rights you have as a human being. You will also have the chance to participate in activities that help our community and world.
6. Please talk this over with your parents before you decide whether or not to participate. We will also ask your parents to give their permission for you to take part in this study. But even if your parents say “yes” you can still decide not to do this.
7. If you don’t want to be in this study, you don’t have to be. Remember, being in this study is up to you and no one will be upset if you don’t want to be in it, or even if you change your mind later and want to stop.
8. You can ask any questions that you have about the study. If you have a question later that you didn’t think of now, you can call me at 702-540-6045 or you may call me at any time to ask questions. If I have not answered your questions or you do not feel

comfortable talking to me about your question, you or your parent can call the UNLV Office for the Protection of Research Subjects at 702-895-2794.

9. Signing your name at the bottom means that you agree to be in this study. You and your parents will be given a copy of this form after you have signed it.

Print your name

Date

Sign your name



PARENT PERMISSION FORM

Department of Curriculum & Instruction

Purpose of the Study

Your child is invited to participate in a research study. The purpose of this study focuses on the experiences of teachers and students when literacy instruction is framed within Human Rights Education (HRE). The ways in which students and their teachers take up human rights and what that means to their perceptions and experiences with global/local literacy(ies) is of primary interest in this study.

Participants

Your child is being asked to participate in the study because s/he is enrolled in the CDF Freedom School Summer Program. Their experiences with literacy instruction framed within human rights education will be integral in answering my primary research question: “What is the nature of the experience of literacy instruction for participants articulated within a human rights education (HRE) framework?”

Procedures

If you allow your child to volunteer to participate in this study, your child will be asked to do the following: S/he will be invited to participate in a rotation class that will focus on literacy and human rights education. S/he will learn about human rights and how literacy contributes to realizing those rights. Your child will also be asked to participate in class activities, discussions and projects that align with CDF Freedom School principles including enhancing literacy and making a difference. Some of your child’s work (projects, response logs) will be collected and/or photocopied. S/he will also be audio-recorded during classroom discussions in order for the discussions to be transcribed as data. Informal follow-up interviews may also be conducted to verify interpretations of their work or comments in discussion groups. At all times your child’s privacy will be protected through the use of pseudonyms.

Benefits of Participation

There *may not* be direct benefits to your child as a participant in this study. However, we hope that this study will contribute to the on-going and vital conversation regarding human rights education, and the pivotal role that literacy plays in the realization of those rights.

Risks of Participation

There are risks involved in all research studies. This study may include only minimal risks. For example, the topic of human rights brings with it potentially sensitive topics, such as discrimination and exclusion. Your child may feel uncomfortable discussing these topics. Your child will not be required to answer questions, or participate in classroom activities or discussions that cause him/her to feel uncomfortable.

Cost /Compensation

There *will not* be financial cost to you to participate in this study. The study will not require any additional time from your child other than that they would normally spend as a CDF Freedom School student. As such, your child *will not* be compensated for their time.

Contact Information

If you or your child have any questions or concerns about the study, you may contact either myself at 702-540-6045 or via e-mail at dunkerly@unlv.nevada.edu or the Co- Chairs of my doctoral committee, Dr. Helen Harper, Ph.D at helen.harper@unlv.edu or Dr. Thomas Bean, Ph.D at beant1@unlv.nevada.edu. For questions regarding the rights of research subjects, any complaints or comments regarding the manner in which the study is being conducted you may contact **the UNLV Office for the Protection of Research Subjects at 702-895-2794.**

Voluntary Participation

Your child's participation in this study is voluntary. Your child may refuse to participate in this study or in any part of this study. Your child may withdraw at any time without prejudice to your relations with the university or with the CDF Freedom School Summer Program. You and your child are encouraged to ask questions about this study at the beginning or any time during the research study.

Confidentiality

All information gathered in this study will be kept completely confidential. No reference will be made in written or oral materials that could link your child to this study. All records will be stored in a locked facility at UNLV for three (3) years after completion of the study. After the storage time the information gathered will be destroyed.

Participant Consent:

I have read the above information and agree to participate in this study. I am at least 18 years of age. A copy of this form has been given to me.

Signature of Parent

Child's Name (Please print)

Parent Name (Please Print)

Date

REFERENCES

- Allen, A. (1997). Creating spaces for discussion about social justice and equity in an elementary classroom. *Language Arts*, 74, 518-524.
- Allington, R. L. (2002). Big brother and the national reading curriculum: How ideology trumped evidence. Portsmouth, NH: Heinemann.
- Alvermann, D. E. (Ed.). (2004). Adolescents and literacies in a digital world. New York: Peter Lang.
- Alvermann, D. (2006). Forward. In C. Lankshear & M. Knobel (Eds.), *New literacies: Everyday practices and classroom learning* (2nd ed., pp. xv-xvii). New York: Open University Press.
- Amnesty International USA (2000). *Our world, our rights: Teaching about rights in the elementary school*. London: Amnesty International
- Anderson, L. (1977). Global education: An overview. *Social Education*, 41(4), 35-36.
- Appiah, K. A. (2006). *Cosmopolitanism: Ethics in a world of strangers*. New York: W.W. Norton.
- Apple, M., & Christian-Smith, L. K. (Eds.). (1991). *The politics of the textbook*. London: Routledge
- Apple, M., Kenway, J. Singh, M. (2005). *Globalizing Education: Policies, pedagogies, & politics*. New York: Peter Lang.
- Au, K., & Jordan, C. (1981). Teaching reading to Hawaiian children: Finding a culturally appropriate solution. In H. T. Trueba, G. P. Guthrie, & K. H. Au (Eds.), *Culture and the bilingual classroom: Studies in classroom ethnography* (pp. 139-152). Rowley, MA: Newbury House.

- Au, K.H., & Mason, J.M. (1981). Social organizational factors in learning of reading: The balance of rights hypothesis. *Reading Research Quarterly*, 17(1), 115-152
- Auerbach, E. (2005). Connecting the local and the global: A pedagogy of not-literacy. In J. Anderson, M. Kendrick, T. Rogers, & S. Smythe (Eds.), *Portraits of literacy across families, communities and schools* (pp. 363-379). Mahwah, NJ:Erlbaum.
- Barone, D., Taylor, J., & Hardman, D. (2006). *Reading First in the classroom*. New York: Allyn and Bacon.
- Barone, D., Mallette, M., & Xu, S. (2005). *Teaching early literacy: Development, assessment, and instruction*. New York: Guilford Press.
- Bean, T.W. (2010) *Multimodal learning for the 21st century adolescent*. Huntington Beach, CA: Shell Education.
- Bean, T.W. & Harper, H.J. (2011). The context of English language arts learning: The high school years. In D. Fisher and D.Lapp (Eds.), *Handbook of research on teaching the English Language Arts* (3rd ed.) Mahwah, NJ: Erlbaum/Taylor Francis.
- Bean, T.W. & Harper, H.J (2006a). Exploring notions of freedom in and through young adult literature. *Journal of Adolescent and Adult Literacy* 50, (2), 96-104.
- Bean, T.W. & Moni, K. (2003). Developing students' critical literacy: Exploring identity construction in young adult fiction. *Journal of Adolescent and Adult Literacy* 46, 638-648
- Beck, U. (2002). The cosmopolitan society and its enemies. *Theory, Culture, and Society*, 19 (1-2), 17-44.
- Belfrage, S. (1965). *Freedom Summer*. New York: Viking Press.
- Benhabib, S. (2006). *Another cosmopolitanism*. Oxford: Oxford University Press.

- Bennett, J. & Hart, S.N. (2001). Respectful learning communities: Laying the foundations of human rights, democracy and peace in the new millennium. In Hart, S., Cohen, C.P., Erickson, M.F., & Flekkoy, M. (Eds.) *Children's Rights in Education*. London: Kingsley Publishers
- Berlin, I. (1958). Two concepts of liberty: An inaugural lecture delivered before the University of Oxford. Oxford, England: The Clarendon Press.
- Bhola, H. S. (2008). Adult literacy for sustainable development: Creating a knowledge-based discourse for action. In *Signposts to literacy for sustainable development*. Complementary studies by Harbans S. Bhola and Sofía Valdivielso Gómez UNESCO Institute for Lifelong learning: Hamburg, Germany.
- Bourdieu, P. (1977). *Outline of a theory of practice*. New York: Cambridge University Press.
- Brodkey, L. (1991). Tropics of literacy. In C. Michell & K. Weiler (Eds.), *Rewriting literacy: Culture and the discourse of the other*. (pp161-168). Toronto: OISE
- Bourdieu, P. (1977). *Outline of a theory of practice*. New York: Cambridge University Press.
- Burbules, N.&Torres, C. (2000). Globalization and education: Critical perspectives. Routledge: NewYork.
- Butcher, K.T. & Manning, M.L. (2005). *Young adult literature: Exploration, evaluation and appreciation*. New York: Prentice Hall
- Calkins, L (1986/1994). *The art of teaching writing*. Portsmouth, NH: Heinemann
- Carson, C. (1995). In struggle: SNCC and the black awakening of the 1960's. Cambridge: Harvard University Press.

- Case, R. (1997). Global education: It's largely a matter of perspective. In R. Case & P. Clark (Eds.), *The Canadian anthology of social studies: Issues and strategies for teachers* (pp. 75-82). Burnaby, B.C.: Faculty of Education, Simon Fraser University
- Cherland M.R. & Harper, H.J. (2007) *Advocacy research in literacy education: Seeking higher ground*. Mahwah, New Jersey: Lawrence Erlbaum Associates.
- Children's Defense Fund (2011). *Portrait of inequality*. Children's Defense Fund. Washington, DC.
- Children's Defense Fund (2011). *Call to action for our children*. Children's Defense Fund. Washington, DC.
- Children's Defense Fund (2010). *Black and white: Black children compared to white children fact sheet*. Children's Defense Fund. Washington, DC.
- Children's Defense Fund (2009) *2008-2009 Annual Report*. Children's Defense Fund. Washington, DC.
- Children's Defense Fund (2007). *Cradle to prison pipeline report*. Children's Defense Fund. Washington, DC.
- Children's Defense Fund (2010) *Summer Integrated Reading Curriculum, Vol. 12*. Children's Defense Fund. Washington, DC.
- Children's Defense Fund (2010). *Ella Baker Child Policy Training Institute Manual*. Children's Defense Fund. Washington, DC.
- Cobb, C. (1990). Organizing freedom schools. In S. Erenrich (Ed.), *Freedom is a constant struggle: An anthology of the Mississippi civil rights movement* (p. 134-137). Montgomery, AL: Black Belt Press.

- Cocks, J. (1985). Suspicious pleasures: On teaching feminist theory. In M.Cully and C. Portuges (Eds.), *Gendered subjects: The dynamics of feminist teaching.*(pp. 171-182) Boston and London: Routledge and Kegan Paul
- Cole, M. (1999). Cultural psychology: Some general principles and a concrete example. In Y. Engestrom, R. Meittenin, & R-L Punamaki (Eds.) *Perspectives on activity theory* (pp. 87-106) Cambridge: Cambridge University Press.
- Coiro, J., Knobel, M., Lankshear, C., & Leu, D. J., Jr. (2008). Central issues in new literacies and new literacies research. In J. Coiro, M. Knobel, C. Lankshear & D. J. Leu, Jr. (Eds.), *Handbook of research on new literacies* (pp. 1-21). New York: Lawrence Erlbaum Associates.
- Cook, S.A.(2008). Give peace a chance: The diminution of peace in global education in the United States, United Kingdom, and Canada. *Canadian Journal of Education* 31, 4 889-914
- Conquergood, D. (1982). Performing as a moral act: Ethical dimensions of ethnography of performance. *Literature in performance* 5 (2) 1-13
- Davies, L. (2006). Global citizenship: Abstraction or framework for action? *Educational Review*, 58(1), 5-25.
- Davies, I., Gregory, I., & Riley, S. (1999). *Good citizenship and educational provision.* London: Farmer.
- Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom.* New York: The New Press.
- Dittmer, J. (1994). *Local people: The struggle for civil rights in Mississippi.* Urbana:University of Illinois Press.

- Dewey, John. (1916). *Democracy and Education*. New York: MacMillan
- Dudley-Marling, C. & Paugh, P. (2005). The rich get richer and the poor get direct instruction. In B. Altweger (Ed.) *Reading for profit: How the bottom line leaves kids behind*. Portsmouth, NH: Heinemann.
- Duke, N.K. & Mallette, M.H. (2011). *Literacy Research Methodologies* 2nd Edition. New York: The Guilford Press.
- Edelsky, C. (2006). *With literacy and justice for all: Rethinking the social in language and education*. 3rd edition. Mahwah, New Jersey: Lawrence Ealbaum Associates.
- Edelsky, C., Altwerger, B., & Flores, B.(1991) *Whole language: What's the difference?* Portsmouth, NH: Heinemann
- Engestrom, Y. (1999). Activity theory and individual and social transformation. In Y. Engestrom, R. Meitinen, & R-L Punamaki (Eds.) *Perspectives on activity theory* (pp. 19-38) Cambridge: Cambridge University Press.
- Erickson, M.F. (2001). Status and prospects: Concluding perspectives. In Hart, S., Cohen, C.P., Erickson, M.F., & Flekkoy, M. (Eds.) *Children's Rights in Education*. London: Kingsley Publishers.
- Evans, M., & Reynolds, C. (2004). Introduction: Educating for global citizenship in a changing world. Retrieved November 2, 2009 from <http://cide.oise.utoronto.ca/globalcitizenship/intro.pdf>
- Foucault, M. (1972). *The Archaeology of Knowledge and the Discourse on Language*, trans. A. M. Sheridan Smith New York: Pantheon
- Foucault, M. (1978). *The history of sexuality: Volume I: An introduction*. New York: Vintage Books.

- Foucault, M. (1980a). Truth and power. In C. Gordon (Ed.). *Power/Knowledge: Selected interviews and other writings. 1972-1977* (pp. 109-133). New York: Pantheon Books.
- Foucault, M. (1980b). Questions on geography. In C. Gordon (Ed.). *Power/Knowledge: Selected interviews and other writings. 1972-1977* (pp. 63-77). New York: Pantheon Books.
- Foucault, M. (1983). On the genealogy of ethics: An overview of works in progress. In H.L. Dreyfus and P. Rabinow (Eds.), *Michel Foucault: Beyond structuralism and hermeneutics*, 2nd Edition (pp. 229-252). Chicago: University of Chicago Press.
- Fountain, S. (1995). *Education for development: A teacher's resource for global learning*. S. Fountain (Ed.), London: United Nation's Children's Fund.
- Freire, P. (1970). *Pedagogy of the oppressed* (M. B. Ramos, Trans.). New York: Herder and Herder.
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy and civic courage*. New York: Rowman and Littlefield.
- Gee, J.P. (2004). Discourse analysis: What makes it critical? In R. Rogers (Ed). An introduction to critical discourse analysis in education. Mahwah, New Jersey: Lawrence Ealbaum Associates.
- Gee, J.P. (1996). *Social linguistics and literacies: Ideology in discourse*. London: Falmer Press
- Gibson, M.A. & Rojas, A.R. (2006). Globalization, immigration and the education of “new” immigrants in the 21st century. *Current Issues in Comparative Education*, 9,(1), 69-76.

- Goldstein, T. (2007). Educating world teachers for cosmopolitan classrooms and schools. *Asia Pacific Journal of Education*, 27 (2), 131-155.
- Gore, J.M. (1993). *The struggle for pedagogies: Critical and feminist discourses as regimes of truth*. New York: Routledge
- Greenleaf, R.K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press.
- Griffiths, R. (1998). *Educational citizenship and independent learning*. London: Jessica Kingsley.
- Gutierrez, K.D. (2008). Language and literacies as civil rights. In S. Greene (Ed.), *Literacy as a civil right: Reclaiming social justice in literacy teaching and learning*. New York: Peter Lang.
- Gutierrez, K. D. & Lee, C.D. (2009). Robust informal learning environments for youth from non-dominant groups: Implications for literacy learning in formal schooling. In L.M. Morrow, R. Rudea, & D, Lapp (Eds.), *Handbook of research on literacy and diversity*, New York: Guilford Press.
- Hansen, D.T. (2010). Cosmopolitanism and education: A view from the ground. *Teachers College Record* 112 (2).
- Hansen, D. T. (2008). Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies* 40(3), 289-312.
- Hanvey, R. (1976). *An attainable global perspective*. New York: Global Perspectives in Education.

- Harper, H.J. (2002). When the big snow melts: White women teaching in Canada's North. In C. Levine-Rasky (Ed.), *Working through whiteness: International perspectives* (pp. 269-288). Albany, NY: State University of New York Press.
- Harper, H.J. , Bean, T.W. & Dunkerly, J. (2011). Cosmopolitanism, globalization and the field of adolescent literacy. *Canadian and International Education* 39, (3). p. 1-13.
- Harper, H.J. & Bean, T.W. (2006b). Fallen angels: Finding adolescents and adolescent literacy in a renewed project of democratic citizenship. In D.E. Alvermann, K.A. Hinchmann, D.W. Moore, S.F. Phelps, & D.R. Waff (Eds.), *Reconceptualizing the literacies in adolescent's lives* (2nd ed., pp. 147-160). Mahwah, NJ: Erlbaum.
- Harper, H.J & Bean, T.W.(2009). Adolescent literacy in a cosmopolitan age. Paper presented at the Canadian Society for Studies in Education. Ottawa.
- Harper, H.J. & Dunkerly, J.M. (2009). Educating the world: Teachers and their works defined by the United Nations Educational, Scientific and Cultural Organization (UNESCO). *Current Issues in Comparative Education*, 12, (1). 56-65.
- Hart, R. (1992). Children's participation: from tokenism to citizenship. Innocenti Paper, No. 4 UNICEF International Child Development Centre: Italy.
- Hicks, D. (2003). Thirty years of global education: A reminder of key principles and precedents. *Educational Review*, 55(3), 265-275.
- Hicks, D., & Holden, C. (2006). *The challenge of global education: Issues, principles and practice*. New York: Routledge.
- Hicks, D. (2002). *Reading lives: Working class children and literacy learning*. New York: Teachers College Press.
- Howe, F. (1984). *Myths of co-education*. Bloomington: Indiana University Press,

- Hull, G. A. & Stornaiuolo, A. (2010). Literate arts in a global world. *Journal of Adolescent and Adult Literacy* 54, (2) 85-97.
- Jackson, T.O. (2006). Learning to teach in Freedom Schools: Developing practices and identities as educators and activists. Unpublished dissertation. Michigan State University.
- Janks, H. (2010). *Literacy and power*. New York: Routledge.
- Jimenez, R, Smith, P. & Teague, B. (2009). Transnational and community literacies for teachers. *Journal of Adolescent and Adult Literacy* 53, (1) 16-28.
- Kaestle, C. (1991). *Literacy in the United States: Readers and reading since 1880*. New Haven: Yale University Press.
- Kell, C. (2004). Conundrum of literacy and human rights. *Convergence* 37, 3 (27-40).
- Kellner, D. (2000). New technologies/new literacies: Reconstruction education for the new millennium. *Teaching Education*, 11(3), 245-265.
- Kirshner, D. & Whitson, J.A. (1997). *Situated cognition: Social, semiotic and psychological perspectives*. Mahwah, New Jersey: Lawrence Erlbaum Associates.
- Knobel, M., & Lankshear, C. (2005). "New" literacies: Research and social practice. In *54th yearbook of the National Reading Conference* (pp. 22-50). Oak Creek, WI: National Reading Conference.
- Kress, G. (2003). *Literacy in the new media age*. London: Routledge.
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32, 465-491.
- Lankshear C. & McLaren P.L (1999) Critical Literacy: Politics, praxis, and the post-modern (pp 367-377). Albany, NY: State University of New York Press.

- Lansdown, G. (2001). Progress in implementing the rights in the convention: Factors helping and hindering the process. In Hart, S., Cohen, C.P., Erickson, M.F., & Flekkoy, M. (Eds.) *Children's Rights in Education*. London: Kingsley Publishers
- Lave, J. (1996). The practice of learning. In J. Lave & S. Chaiken (Eds.), *Understanding practice: Perspectives on activity and context*. (pp. 3-32). Cambridge: Cambridge University Press.
- Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. New York: Cambridge University Press.
- Lesko, N. (2001). *Act your age! A cultural construction of adolescence*. New York: Routledge Falmer.
- Leu, D. J., Jr. (2000). Literacy and technology: Deictic consequences for literacy education in an information age. In M. L. Kamil, P. Mosenthal, P. D. Pearson & R. Barr (Eds.), *Handbook of Reading Research, Volume III*. Mahwah, NJ: Erlbaum.
- Leu, D. J., Jr. (2002). The new literacies: Research on reading instruction with the internet. In A. E. Farstrup & S. J. Samuels (Eds.), *What research has to say about reading instruction* (pp. 310-336). Newark, DE: International Reading Association.
- Lewis, C. & Moje, E. (2003). *Reframing sociocultural research on literacy: Identity, agency and power*. Mahwah, New Jersey: Lawrence Erlbaum Associates
- Lincoln, Y. & Guba, E. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage
- Luke, A. (2004). Teaching after the market: From commodity to cosmopolitanism. *Teachers College Record*, 106(7), 1422-1443.
- Luke, A. & Carrington, V. (2002). Curriculum, ethics, metanarrative: Teaching and learning beyond the nation. *Curriculum Perspectives*.

- Luke, A. & Elkins, J. (1998). Reinventing literacy in “New Times.” *Journal of Adolescent & Adult Literacy*, 42, (1), 4-7.
- Luke, A. & Freebody, P. (1997). Shaping the social practices of reading. In S. Muspratt, Luke, and P. Freebody (Eds.). *Constructing critical literacies* (pp. 185-223). Catskill, NJ: Hampton Press.
- Luke, A. & Grieshaber, S. (2004). New adventures in the politics of literacy: An introduction. *Journal of Early Childhood Literacy* 4(1), 5-9.
- Luke, C. (2000). New literacies in teacher education. *Journal of Adolescent & Adult Literacy*, 43(5), 424-435.
- Lusted, D. (1986). Why pedagogy? *Screen*, 27(5). 2-14
- Lyotard, J.F. (1979). *Introduction: The postmodern condition: A report on knowledge*
Retrieved from <http://www.idehist.uu.se/distans/ilmh/pm/lyotard-introd.htm>
- Mackenzie, A. (2004) Citizens All? Children’s rights and citizenship education An
endline survey of curriculum and practice in a sample of UK schools. London:
UNICEF.
- Madison, D.S. (2004). *Critical ethnography: Method, ethics and performance*. Thousand Oaks; Sage.
- Marshall, C. & Rossman, G. (1999). *Designing qualitative research* (3rd. ed). Thousand Oaks, CA: SAGE Publications.
- Masny, D. (2005). Multiple literacies: An alternative OR beyond Freire. In J. Anderson, M. Kendrick, T. Rogers, & S. Smythe (Eds.), *Portraits of literacy across families, communities and schools* (pp. 363-379). Mahwah, NJ: Erlbaum.

- Mason, S.P. & Cohen, C.P. (2001) . Children's rights in education. In Hart, S., Cohen, P., Erickson, M.F., & Flekkoy, M. (Eds.) *Children's Rights in Education*. London: Kingsley Publishers.
- McLean, C. (2010). A space called home: An immigrant adolescent's digital literacy practices. *Journal of Adolescent and Adult Literacy* 54 (1) 13-22.
- McLaren, P. & Torres, R. (1999) Racism and multicultural education: Rethinking 'race' and 'whiteness' in late capitalism. In S. May (Ed.), *Critical multiculturalism*. London: Falmer Press.
- Meintjes, G. (1997). Human rights education as empowerment: Reflections on pedagogy: In G. Andreopoulos & R.P. Claude (Eds.), *Human rights education for the 21st century*. (pp/.64-79). Philadelphia: University of Pennsylvania Press.
- Mihr, A. (2004). *Teaching Human Rights: Evaluating Human Rights Education*. Paper presented at EpsNet Conference 18.-19. June 2004 Prague. Retrieved November 11, 2009 from www.humanrightsresearch.de.
- Moll, L.C., Amanti, C., Neff, D. & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice*, 31, 132-141.
- Moll, L.C. & Greenburg, J. (1990). Creating zones of possibilities: Combining social contexts for instruction. In L.C. Moll (Ed.), *Vygotsky and education: Instructional implications and applications of sociohistorical psychology*. Cambridge, England; Cambridge University Press.
- Morgan, W. (1997). *Critical literacy in the classroom: The art of the possible*. New York: Routledge.

- Morrell, E. (2008). *Critical literacy and urban youth: Pedagogies of access, dissent and liberation*. New York: Routledge.
- Morris, M. (1988). The pirate's fiancée: Feminists and philosophers, or maybe tonight it will happen. In I. Diamond and L. Quinby (Eds.) *Feminism and Foucault: Reflections on resistance* (pp. 21-42). Boston: Northeastern University Press.
- Mundy, K., Manion, C. Masemann, V., Haggerty, M. (2007). Charting global education in Canada's elementary schools: Provincial, district and school level perspectives. UNICEF OISE/UT.
- Narahara, M. (1998). Gender stereotypes in children's books. East Lansing, MI: National Center for Research on Teacher Learning .ERIC Document Reproduction Service No. ED123165).
- New London Group. (1996). A pedagogy of multiliteracies: Designing social futures. *Harvard Educational Review*, 66(1), 60-92.
- Nieto, S. (2002). *Language, culture and teaching: Critical perspectives for a new century*. Mahwah, New Jersey: Lawrence Ealbaum Associates.
- Noblit, G.W., Flores, S.Y. & Murillo, E.G (2004). *Post-critical ethnography: An introduction*. Cress, NJ: Hampton Press.
- O'Brian, C. (1996). *The barefoot college: Or knowledge demystified*. Paris: UNESCO
- Parker, W. (in press). "International Education" in U.S. public schools. *Globalisation, Societies and Education*.
- Payne, C. (1995). *I've got the light of freedom: The organizing tradition of the Mississippi freedom struggle*. Berkeley: University of California Press.

- Payne, C. (1997) Education for activism: Mississippi freedom schools in the 1960's.
Paper presented at the Annual Meeting of the American Education Research Association, Chicago, IL.
- Payne, C. (2000). Education for activism: Mississippi freedom schools in the 1960's. In W. Ayers, M.Klonsky & G. Lyons (Eds.), *A simple justice: The challenge of small schools*. New York: Teacher's College Press
- Perlstein, D. (2002) Minds stayed on freedom: Politics and pedagogy in the African-American struggle. *American Educational Research Journal*. 39, 2, pp. 249–277
- Perlstein, D. (1990). Teaching freedom: SNCC and the creation of the Mississippi freedom schools. *History of Education Quarterly*, 30, 297- 324
- Perry, T. (2003). Freedom for literacy and literacy for freedom: The African-American philosophy of education. In T. Perry, C. Steele & A. Hilliard, *Young gifted and black: Promoting high achievement among African-American students*. Boston: Beacon, pp. 11-52.
- Pike, G., & Selby, D. (1988). *Global teacher, global learner*. London: Hodden and Stoughton.
- Pike, G., & Selby, D. (1999). *In the global classroom 1*. Toronto: Pippin Publishing.
- Pike, G., & Selby, D. (2000). *In the global classroom 2*. Toronto: Pippin Publishing.
- Powell, R. (1999). *Literacy as a moral imperative: Facing the challenges of a pluralistic society*. Lanham, MD: Rowman & Littlefield.
- Purcell-Gates, V. (2004). Ethnographic research. In N.K. Duke & M. Mallette (Eds). *Literacy research methodologies* (pp. 92-113). New York: The Guilford Press.

- Richardson, R. (1979). *Learning for change in world society*. London: World Studies Project.
- Robins, M., Francis, L., & Elliott, E. (2003). Attitudes toward education for global citizenship among trainee teachers. *Research in Education*, 69, 93-98.
- Rogers, A. (2000). Literacy comes second: Working with groups in developing societies. *Development in Practice* 10, 2 (236-240).
- Rogoff, B. (1995). Sociocultural theory on three planes. In J.V. Wertsch, P. Del Rio, & A. Alvarez (Eds.) *Sociocultural studies of the mind*. (pp. 139-164). New York: Cambridge University Press.
- Rose, M. (2010). Education-for-All: Unpacking the college-for-all versus occupational training debate. Teachers College Record, Date Published: September 20, 2010
<http://www.tcrecord.org> ID Number: 16150, Date Accessed: 3/5/2011 8:53:45.PM.
- Rothchild, M.A. (1982). The volunteers and the freedom schools: Education for social change in Mississippi. *History of Education Quarterly* 22, 401-420.
- Rubin, H.J. & Rubin, I.S. (2005). *Qualitative interviewing: The art of hearing data*. (2nd ed). Thousand Oaks: Sage.
- Sapiro, V. (2004). Not your parent's political socialization: Introduction for a new generation. *Annual Review of Political Science*, 7(1-23).
- Scott, C.E. (1990). *The question of ethics*. Bloomington and Indianapolis: Indiana University Press.
- Shannon, P. (2007). *Reading against democracy: The broken promises of reading instruction*. Portsmouth, NH: Heinemann.

- Spring, J. (2007) *A new paradigm for global school system :Education for a long and healthy life*. Mahwah, New Jersey: Lawrence Erlbaum Associates.
- Stephens, J. & McCallum, R. (1998). *Retelling stories, framing culture: Traditional story and metanarratives in children's literature*. New York: Routledge.
- Stevens, L.P. & Bean, T.W. (2007). *Critical literacy: Context, research and practice in the K-12 classroom*. Thousand Oaks, CA: Sage.
- Street, B. (2003). What's "new" in new literacy studies? Critical approaches to literacy in theory and practice. *Literacy, Education and Development*, 5(7), 1523-1615.
- Sutherland, E. (1965). *Letters from Mississippi*. New York: McGraw-Hill.
- Sutton, M. (1999). Global education and national interest: The last fifty years. *International Journal of Social Education*, 13(2), 6-28.
- Thayer-Bacon, B.(2008) Democracies-always-in-the-making: Maxine Greene's influence *Educational Studies*, 44(3),256-269.
- Thomas, J. (1993) *Doing critical ethnography*. Newbury Park: Sage.
- Tierney, R. (2006). Global/Cultural teachers creating possibilities: Reading worlds, reading selves, and learning to teach. *Pedagogies: An International Journal*, 1(1), 7-87.
- Tomasevski, K. (2003). *Education denied*. London: Zed Books.
- UNESCO (2008). "The contribution of early childhood education to a sustainable society." Samuelsson, I.P. Kaga, Y.(Eds.). Paris: United Nations Educational, Scientific and Cultural Organization.
- UNESCO (2008). "Inclusive Education: International Conference on Education, 48th Session, Geneva, November, 2008.

- UNESCO (2004). Position paper: The plurality of literacy and its implications for policies and programmes. United Nations Educational, Scientific and Cultural Organization. Paris, France.
- UNESCO/UNICEF (2007). *A human rights-based approach to education: A framework for the realization of children's right to education and rights in education*. United Nations Educational, Scientific and Cultural Organization. United Nations Children's Fund. London: United Nation's Children's Fund.
- UNICEF (1995). *Education for development: A teacher's resource for global learning*, S. Fountain (Ed.), London: United Nation's Children's Fund.
- Vasquez, V. (2004) *Negotiating critical literacies with young children*. Mahwah, New Jersey: Lawrence Ealbaum Associates.
- Waldron, F., & Ruane, B. (Eds.) (2010). *Human Rights education: Reflections on theory and practice*. Dublin: Liffey.
- Westheimer, J. & Kahne, J. (2004). What kind of citizen? The politics of educating for democracy. *American Educational Research Journal Summer 2004*, 41,2, pp. 237–269.
- Wray, M. & Newitz, A. (Eds.) (1997). *White trash: Race and class in America*. New York:Routledge.
- Zinn, H. (1990). *A people's history of the United States*. New York: Harper Perennial.

VITA

Graduate College
University of Nevada, Las Vegas

Judith M. Dunkerly

Degrees:

Bachelor of Science, Elementary Education, 2001
University of Nevada, Las Vegas

Master of Education, Curriculum & Instruction - Literacy, 2005
University of Nevada, Las Vegas

Publications:

Dunkerly, J., & Serafini, F. (2009). Examining images of family in commercial reading programs. *Journal of Educational Controversy*. Volume 4 (1).

Harper, H., & Dunkerly, J. (2010). Educating the world: Teachers and their work as defined by the United Nations Educational, Scientific and Cultural Organization (UNESCO), *Current Issues in Comparative Education*, Vol. 4, 56-65.

Harper, H.; Bean., T.W., & Dunkerly, J (2011). Cosmopolitanism, globalization and the field of adolescent literacy. *Canadian International Education Journal. Comparative and International Education Society of Canada*, 1-13.

Dunkerly, J., & Harper, H. (in progress). The Girl Citizen-Reader: Gender and Literacy , Education for 21st Century Citizenship.

Presentations:

Dunkerly, J. (2011). We Who Believe in Freedom Cannot Rest: Experiences with Literacy and Human Rights Education in a CDF Freedom School. Paper presentation at the American Educational Research Association Annual Conference. New Orleans, LA.

Dunkerly, J. (2011). Reading the World in the Word: The Possibilities for Literacy Instruction Framed Within Human Rights Education. Paper presentation at the Association of Teacher Educators. Orlando, FL.

Harper, H., Bean, T., & Dunkerly, J. (2011). Cosmopolitan Literacy: Changing and Challenging Literacy for the 21st Century. Paper presentation at the American Educational Research Association Annual Conference. New Orleans, LA.

Harper, H., & Dunkerly, J. (2010). The Girl Citizen-Reader: International Initiatives for 21st Century Citizenship. Paper presentation at the American Educational Research Association Annual Conference. Denver, CO.

Dunkerly, J. (2009). From Carrots to Sticks - The Impact of Post-NCLB Literacy Policy on Classroom Practice: Implications for Teachers and Teacher Educators. Association of Teacher Educators Summer Conference. Reno, NV.

Dunkerly, J., & McKinney, M (2009). The History of Literacy Advocacy: Sponsors, Themes, Experiences. 58th Annual National Reading Conference. Albuquerque, NM.

Dunkerly, J. & Moffitt, C. (2009). They Don't Look Like Me": Using Critical Literacy to Reconsider and Expand Images of Family in Text. International Reading Association, 54th Annual Convention –West, Phoenix, AZ.

Harper, H., & Dunkerly, J. (2009). Girl – Citizen Reader: Gender and Literacy Education for 21st Century Citizenship. 58th Annual National Reading Conference. Albuquerque, NM.

Harper, H., & Dunkerly, J. (2009). Educating the World: Teachers and Their Work as Defined by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Canadian Society for the Study of Education (CSSE)37th Annual Conference. Ottawa, CA.

Harper, H., Bean, T., Wimmer, J., & Dunkerly, J. (2009). Questions of Practice in Adolescent Literacy from Classroom Teachers and Teacher Educator/Researchers. Institute No. 4 International Reading Association, 54th Annual Convention –West. Phoenix, AZ.

Dunkerly, J. (2008). Images of Family in Commercial Reading Programs: A Critical Examination. 57th Annual National Reading Conference. Orlando, FL.

Dunkerly, J. (2008). Teachers or Technicians: An Examination of One District's Program-Based Literacy Professional Development. 26th Annual Northern Rocky Mountain Educational Research Association (NRMERA) Conference. Lake Tahoe, NV.

Distinctions and Awards:

Finalist – Presidential Scholarship, University of Nevada, Las Vegas (2010) .

Recipient – Distinguished Educator, Clark County School District/Southwest Region (2006).

Dissertation title: Reading the World in the Word: The Possibilities for Literacy Instruction Framed Within Human Rights Education

Dissertation Examination Committee: Chairperson: Thomas W. Bean, Ph.D
Committee Member: Mary Elizabeth Spalding, Ph.D
Committee Member: Linda Quinn, Ph.D
Committee Member: Sonya Horsford, Ed.D.
Graduate Faculty Representative: Lori Olafson, Ph.D