

**SOCIAL SCIENCE EDUCATION CONSORTIUM  
ANNUAL CONFERENCE 2022**



*Moving Beyond*  
**A SINGLE  
STORY**



**DUBLIN, IRELAND  
JUNE 21-26, 2022**

Held in partnership with  
Dublin City University

Centre for Human Rights and Citizenship Education



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## Welcome to DCU!

Dear delegates,

I want to wish you a very warm welcome to DCU. We are delighted to host the 2022 SSEC International Conference, and I hope you enjoy your time on our university's historic St Patrick's Campus.

Today, more than ever, the Social Sciences have a critical role to play in helping us to understand, analyse and address a whole range of complex global issues and challenges. At DCU we are immensely proud of the work being done in this area, both in terms of our Teaching and Learning, and with regard to research hubs such as the DCU Centre for Human Rights and Citizenship Education, the DCU Centre for Engaged Research, The Institute for Future Media Democracy and Society, and the DCU Centre for Climate and Society, to name just a few.

With a theme of “moving beyond a single story”, this year’s excellent conference programme promises to illuminate some of the multiplicity of narratives around us - perspectives that sometimes lie hidden, but when uncovered to general view can only enrich our lives and our society. I wish you an enjoyable conference during which I am sure you will gain new insights, meet new friends, and find new stories.

Best wishes,

Prof Dáire Keogh  
President, DCU

## Welcome to Dublin!

Together with our colleagues from Dublin City University, the Social Science Education Consortium is so excited to welcome you and your families to Dublin!

During our time together, we’ve crafted a program that highlights not only the traditions of our host country but also a shared experience that serves a unique function across all of our cultures: stories and the retelling of them. Throughout time and space, people have shared stories of their people, their histories, their experiences, their imaginations, their dreams, and their lives with each other. Stories serve to illuminate, humor, instruct, share, question, and remember. Stories can also challenge and resist or silence and erase. Contending with the complicated nature of stories through the voices of oppressor and oppressed, we explore hegemonic narratives, the counter-narratives they demand and situate those within what it means to tell our truths. As we convene in Dublin, Ireland, we are delighted to highlight the myriad stories we tell and inquire into what it is about them that keeps us enthralled through carefully curated plenary sessions, breakout sessions, and place-based excursions. Rooted in the deeply historic tradition of Irish storytelling, this theme seeks to honor the people who have called Ireland home for millennia with presentations centered on the idea of stories.

Further, as our conference title indicates, a single story is dangerous and limits critical understandings about people and their lives ([Adichie, 2009](#)<sup>1</sup>). The essence of this idea is that an expansive space where all voices are invited and honored as they identify themselves is the heart of the conference theme. Over the next five days, we seek to develop greater understanding by going beyond a single story and finding what depths are possible when single stories are put into conversation with one another, when they listen to one another and consider where they overlap and converge, as well as where they diverge. We seek to learn about what multiple perspectives and engaging with them looks like in schools, for teachers, and across the social science subject areas. Stories are critically important to how we raise new generations, but how do stories function in economics, political science, geography, anthropology, sociology, psychology, and history? Whose stories and voices have been systematically excluded? What can we learn from international stories? What do story themes like peace, conflict, justice, harmony, and others offer to social science education? What results when we encounter stories that move us to think in ways we have never considered before? What pedagogies of storytelling can open curricular space for learners in all settings? How can social science education conceptualize moving beyond a single story in new ways and what perhaps could result?

Following this conference, SSEC will again work with Information Age Publishing to produce a conference themed book, drawing from high-quality and theme-responsive papers. We encourage all of you to submit your papers for consideration as book chapters as we further seek to use research and theory connecting to all levels

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<sup>1</sup> SSEC appreciates the framework Adichie offers in this TedTalk and finds it important to cite the ideas that inspire us, though we would be remiss if we did not acknowledge the recent controversy involving her statements of trans women and respond with the reiteration of SSEC’s commitment to welcome all people as they are to our conference and consortium.

of social science education, Pre-K through University, to illuminate a multitude of voices and stories and how we come to understand or teach them.

Kathryn E. Engebretson, SSEC President

Amy Allen, SSEC Program Chair

Charles S. White, SSEC Executive Director

Anne Marie Kavanagh, Dublin City University

Caitriona Ni Cassaithe, Dublin City University

Peter Whelan, Dublin City University

## WiFi Information and Campus Maps

Wifi access on all DCU campuses: <https://www.dcu.ie/iss/eduroam-wireless-wifi-network>

St. Patrick's Campus map: <https://www.dcu.ie/campus-maps#bootstrap2>

**Note: Conference presentations will take place on St. Patrick's Campus in Block E.**

Glasnevin Campus map: <https://www.dcu.ie/campus-maps#bootstrap1>

All Hallows Campus map: <https://www.dcu.ie/campus-maps#bootstrap3>

*News and meeting updates before and during the conference will be posted on Twitter and can be found using #SSEC22*

## Meals

Light breakfasts, lunches, and snacks during conference presentations are included for conference attendees.

Dinner at *Celtic Nights* is included; otherwise, dinner is self-pay.

Lunch for the *Wicklow Tour* is self-pay.

## June 21, 2022

### Day One: Registration and Welcome

All Day

Arrivals

Sightseeing on your own

[See recommended activities here!](#)

8:00 - 4:00 PM

Conference Check-in and Registration Available  
Luggage Storage available at Glasnevin

Glasnevin Lodging

5:30 - 7:00 PM

Welcome Reception

Library Foyer  
DCU St. Patrick's Campus

7:00 PM

Dinner (on your own)  
[See dinner suggestions near DCU here!](#)



By Rail | By Coach

## June 22, 2022

### Day Two: Wicklow Mountaineer Tour

Check-in *no later than 9:00* for the 9:33 departure from Dublin Connolly Station to Arklow in the main concourse area at Dublin Connolly Station. A representative will be waiting for you in a bright yellow jacket.

**For those staying at Glasnevin, a coach will take you to the train station. Meet in front of the DCU housing lobby for departure at 8:15.**

About the tour: Enjoy an elevated view of Dublin City and its architecture as the train travels south from Dublin Connolly station towards Arklow, Co. Wicklow. Regarded as one of the most stunning train routes in Ireland, the train journey hugs the coastline as it travels toward Bray and Greystones

along the coast and cliff edge. From Arklow, the tour continues by coach onto Avoca Handweavers for a personal tour of the oldest working woolen mill, first established in 1723.

Our lunch stop is at a local pub (**self-pay**), Fitzgeralds of Avoca, which serves up hearty Irish pub fare (see menu below). Avoca is sometimes known as Ballykissangel, where the successful BBC television series of the same name was filmed. Our next stop is Glendalough, a twelfth-century monastic settlement. We take you to the Upper Lake of Glendalough - this was the original site of the monastic settlement and features Reefert Church, Temple-na-Skellig, St. Kevin's Cell, St. Kevin's Bed, the Caher, and various crosses. We then walk back along the boardwalk to the Monastic City where you can see ruins of churches, a graveyard, and the famous Round Tower.

The tour then continues through the stunning landscape of Wicklow before your return journey to Dublin.

We return to Dublin by 16:45, then your evening is free to explore Dublin.



[Check here](#) and [here](#) for suggested dinner stops and directions on how to use your Leap card to make your way back to your lodging. If you are staying at DCU Glasnevin and return there later than 11:00 PM, you will need to contact the front desk to unlock the campus gate.

**June 23, 2022**  
**Day Three: Conference Presentations**

|              |                             |                                 |
|--------------|-----------------------------|---------------------------------|
| 8:00-9:00 AM | Morning tea/coffee/biscuits | DCU St. Patrick, E Block Lounge |
| 9:00-9:50 AM | Day One Opening Session     | Amphitheater (E214)             |

**Welcome**

*Kathryn Engebretson, SSEC President*

**Plenary: Stories we Live By or Stories to Live For? Reclaiming the Social Sciences in Pursuit of Social and Global Justice**

*Audrey Bryan, Dublin City University*

This session interrogates the role of various overarching stories or “master narratives” that we live by—including storylines of infinite economic growth, techno-solutionism, and human exceptionalism—in constraining our imaginations about how best to achieve more sustainable, equitable futures. In so doing, it critiques the increasing presence of neoliberalism within the social sciences and education, arguing that this ideological framework is thwarting prospects for planetary survival and global solidarity by promoting market-led, technological solutions to global challenges and delimiting conceptions of citizenship. It stresses the urgency of reclaiming the social sciences and education from the grip of ‘neuromania’ and techno-solutionism and re-orienting global governance and social policy towards the pursuit of social and global justice. It highlights the critical role of these disciplines in replacing stories we live by with stories to live for, and considers a range of conceptual, methodological, and cultural tools that can help us to move beyond a single story of humanity and society.

*Audrey Bryan is an Associate Professor of Sociology in the School of Human Development at Dublin City University’s Institute of Education. She has published nationally and internationally on the climate crisis; gender and sexuality; racism and anti-racism, and social class inequality and education. Her most recent work explores the role of emotion in education and offers a critique of techno-solutionism and social-emotional learning as pedagogical responses to global challenges.*

10:00-10:55 AM      Breakout Session 1

**Room 1 (E203): Stories Rooted in Indigeneity and Land**

*Discussant: Dr. Cory Wright-Maley*

**Navigating Spaces, Teacher Education, and Difficult History(s)**

*Demoiny and Tirado*

When dealing with teacher candidates (TCs), teacher educators face a lot of pressures to help get them ready for their classrooms. Will they know how to teach well? Will they spark curiosity in their classrooms? Will they help their students become more engaged citizens? In this presentation, we, with our TCs, trouble the notions of space, difficult history, and imagination as we worked and learned at a local site of enslavement, Pebble Hill. While we helped TCs to think about the difficult layerings of history, we noticed that some TCs struggled with the notion that their peers had not thought about the complex histories surrounding all of us. In this presentation, we share some of our struggles with how we’ve approached space, how TCs have engaged in this thinking, and how we seek to become more aware spatial thinkers while helping our TCs do the same.

### **An Ecological Future: Giving Voice to the Natural World in Social Science Investigations**

*Durham (Young Scholar)*

This paper explores social science for an ecological future by demonstrating the impact of investigations into historical, civic, and economical events/concepts through an ecological lens. Building on a 2019 SSEC presentation in North Carolina about new materialism, this paper, still firmly grounded in notions of new materialism (which seek to flatten the hierarchy of agency between human and nonhuman entities) adds a clear ecological focus, purpose, and tack by investigating our obligation and responsibilities as human actors in the global assemblage. Drawing from Dark Ecology (Morton, 2016), the paper explores how thinking ecologically in a historical sense might enliven our responsibilities and obligations stemming from our impact on and by the natural world. In this way, it offers a story that complicates our once hegemonic notions of human agency while offering a counter-narrative by giving a much-deserved voice to the natural world.

### **Because we Live on their Land': Non-Native Teachers' Epistemic Responsibilities and Communities with Indigenous History and Sovereignty Curriculum**

*Conrad (Young Scholar)*

Curricular materials and schooling systems continue to position Indigenous nations, peoples, and knowledges as irrelevant and primitive. As Indigenous-led education mandates proliferate, understanding how educators can best teach Indigenous perspectives and hi/stories grows urgent. Co-designed with eight Native advisors, this qualitative study seeks to clarify how teachers understand their epistemic responsibilities in such endeavors. Using teacher interviews, observations, student interviews, and other data, this research examines five non-Native K-12 teachers' instruction across three schools. Drawing from Indigenous, sociocultural, critical, and social epistemology theories of knowledge and fine-grained analysis of two classroom episodes, this research clarifies teachers' approaches to epistemological responsibility or accountability through their beliefs and actions in a social context. Findings indicate five epistemic communities impacting teachers' observed instruction, groups to which they perceived sometimes overlapping epistemic responsibilities. The resulting community-based framework of epistemic responsibilities offers practical and theoretical implications across contexts for teacher education and social studies instruction.

### **Room 2 (E205): Stories Told with the Arts**

*Discussant: Dr. Kelsey Evans-Amalu*

#### **Building Story Tellers: Lessons from Spoken Word and Improv**

*Bagwell*

As a high school social studies teacher and a doctoral candidate at the University of Wisconsin-Madison, this session looks to bridge research and practice by providing tangible methods for educators to foster a community of story tellers in their classroom. Teachers who pursue opportunities for students to speak with and listen to their classmates help their students access a more genuine democratic learning experience (Andolina & Conklin, 2018). By incorporating art-based approaches like spoken word poetry and improvisation (improv) into the classroom students find their voices at the center stage. In this session, we will examine how, through spoken word and improv, students are given a space to explore the power of vulnerability as they begin to value diverse (socially, culturally, and politically) perspectives while bringing their own voices and narratives into the classroom.

#### **Lost Stories: Deconstructing the Data Analysis Process of Visual Arts and Found Poetry**

*Banks*

This personal scholarly narrative is a reflective account of a researcher revisiting the data analysis process of visual arts and found poetry. The researcher deconstructs the original data analysis process and connects anecdotal evidence. This paper explores how scholarly reflection of the research process

can bring to light new discoveries, learning, questions, and new stories. It also delves into how this new learning can improve the richness of the research process and its outcomes.

### **Learning about each Other's Stories: Employing the Cajita Project in a College Classroom**

*Guzman-Foster*

A contemplative, arts-based pedagogy known as the “cajita project” will be shared with audience members. A cajita is a sacred box, a knowledge canvas, a creative vessel, or an artistic canvas. Cajitas allow a space for students to develop a cultural autobiographical story told in carefully selected artifacts such as family photos, personal jewelry, newspaper articles, candles, food, and prerecorded music. The stories students create through their cajitas honor ancestry, family struggles, and triumphs, as well as the contributions of different family members (Pulido 2002). The cajita project is designed to assist students in becoming a reflective, socially conscious scholar-practitioner. Understanding that the cajita is a highly personal reflective box that one designs and builds using one's own creativity and life experiences is imperative. Each cajita is unique to each individual, and no two cajitas are alike, just like no single story applies to all.

### **Room 3 (E303): Stories the Gendered Body Tells**

*Discussant: Dr. Dan Bordwell*

#### **A Multi-Perspectival Exploration of the Provision of Relationships and Sexuality Education (RSE) in Initial Teacher Education (ITE): 'Stories' to be told from the TEACH-RSE research study**

*Maunsell*

For the first time in an Irish context, Relationships and Sexuality Education (RSE) in Initial Teacher Education (ITE) was explored in the TEACH-RSE research study. A multi-perspectival approach was central to the TEACH-RSE research design involving the collating of 'stories' pertaining to RSE provision in ITE. The multiple perspectives included a Systematic Review of the international, peer-reviewed literature on the provision of sexuality education in ITE to student teachers and a Documentary Analysis of the publicly available documentation on RSE and RSE-related provision across a sample of primary and post-primary ITE programmes in Ireland. Student teachers' perspectives on RSE provision at ITE were gathered through a mixed methods study, employing an online survey and focus group interviews, and Initial Teacher Educators' perspectives on the provision of RSE on primary and post-primary ITE programmes were garnered through qualitative interviews. Finally, consultation with relevant educational stakeholders contributed to the development of evidence-based, stakeholder-informed TEACH-RSE Recommendations for the provision of RSE at ITE.

#### **The Body Poetic: Uncovering the Educational Panopticon**

*Montgomery and Burge*

The speed of change in education—driven by disease and technology—has overtaken us. To collapse this dromological velocity and allow female educators to carve out space for sense-making (and to catch our breath), we co-created a paper designed to frame the consideration of what these alterations mean for our craft as educators, and more broadly, our lives as human beings. Thus we cobbled together, through re-storying via a hermeneutic of faith, a shared story of experience enabled through the meaning-making of poetry and guided by a question: what does it mean to erode the last of our private space in service of learning objectives and how does this reveal the larger narrative over the state control of bodies, more saliently female bodies, in education? Finally, we hope to uncover a path forward, re-narrating our identities in more agentic, embodied ways.



## **Gender Non-Conforming Stories and Practices**

*Davis*

My lived experience as an African American, cisgender woman informs my research and practice as a culturally responsive teacher educator. Yet, in 2009, upon learning of the suicides of two 11-year-olds, Carl Joseph and Jaheem, I realized a gap in my scholarship. This session highlights the impact of the boys' gender non-conformity on my professional and personal development. Attendees will be invited to consider the role of gender non-conformity in their professional journey.

11:05-12:30 PM          Workshops Session 1

### **Room 1 (E203):**

*Ferreras-Stone*

#### **!Hola Vecino! Sharing Intertwined Cuban American Stories in Social Studies**

US social studies curriculum omits, misrepresents and marginalizes the stories of many. This session will share the intertwined yet omitted stories of Cuba and America. Three specific Cuban counter stories will be told by the session facilitator, a Cuban American who attended U.S. schools. These counter stories are: (1) an immigration story, (2) 'Operation Peter Pan' and (3) 'Patria Y Vida'. Session participants will workshop how these counter stories can be embedded into their curriculum. Participants will review materials (i.e. video, children's literature, timelines, images) to support their instruction of Cuban counter stories with upper elementary and middle school students (which can be adapted to be used with older audiences).

### **Room 2 (E205):**

*Solem and Stoltman*

#### **U.S. Geography Education: A Story of Inequality in Student Opportunity and Outcomes**

The U.S. National Assessment of Educational Progress (NAEP) periodically conducts large-scale empirical studies of student achievement in school subjects including geography. In this workshop, participants will: 1. Review major findings of recent research based on geography achievement data provided by the NAEP, 2. Learn how geography achievement is associated with race, gender, socioeconomic status, and other student characteristics, 3. Identify factors that appear to explain inequality in student outcomes in U.S. geography education, 4. Apply qualitative and critical theory perspectives to interpret achievement gaps, 5. Generate ideas for improving student outcomes and fostering educational equity in the field.

### **Room 3 (E303):**

*Kavanagh and Ní Cassaithe*

#### **Unsilencing our Storied Past: Using Irish Indigenous Stories and Indigenous Knowledge in Primary Education**

This workshop explores the importance of including indigenous stories and knowledge in primary/K-12 education in two particular contexts. The first part of the workshop opens with an analysis of the role that indigenous stories might play in addressing contemporary socio-ecological crises. This is followed by workshop activities which draw on traditional folktales from the Irish Traveller Community to interrogate issues related to climate change and sustainability. The second part explores traditional ways of knowing in Ireland with particular reference to oral stories collected about folk medicine. Using the popular children's famine novel "Under the Hawthorn Tree" and extracts from the Schools' Folklore Collection (a national survey of folklore conducted by Irish school children in 1937-38), it investigates the folk medicines used in Ireland in the past. These hands-on workshops will explore ways that students, teachers, and communities can reclaim traditional knowledge to create spaces for new stories and ways of knowing.

|                |                    |                            |
|----------------|--------------------|----------------------------|
| 12:30-1:30 PM  | Lunch              | DCU St. Patrick, Cafeteria |
| 1:30 - 2:25 PM | Breakout Session 2 |                            |

### **Room 1 (E203): Stories from Around the World**

*Discussant: Dr. Kathryn Engebretson*

#### **Always Remember What's Behind You So You Can Reach What's In Front of You': The Transnational Civic Engagement of a West African High School Student**

*Keegan (Young Scholar)*

Using a critical visual research methodology, this study explored how Kadija, a West African migrant youth from Senegal attending a high school for late-arrival migrants in New York City, engaged in everyday civic practices amidst polarizing discourses of Muslims and African migrants as threatening and dangerous. Kadija authors a visual counternarrative that challenges hegemonic stories of Muslim, African, and migrant, as well as contemporary discourses of citizenship and civic belonging as tied to a single nation-state. The study has significant implications for educators in contexts experiencing an increase in diversity, and the stories of migration told in those places.

#### **Half a Century: Moving from System to System**

*Kontrimas (Lithuania)*

Fifty years in one man's life is quite a long period. What about society, culture, civilization? The last half a century for a person from Northeast Europe – particularly from Lithuania – was fulfilled with numerous changes. Some of them were great; some, controversial, but all these changes could be headlined with a couple of words: riding from system to system. What Westerners could not understand or even imagine is that this road is in constant movement, constant collision, constant tension. My "narration" from Lithuania will tell about life on the border between two systems, between the West and Russia. After hearing the story, perhaps some listeners' illusions may disappear.

#### **Re-storying Canadian Identity**

*Wright-Maley (Canada)*

The Black Lives Matter movement brought to light the extent to which settler-Canadians fail to recognize how Canadian colonialism is enmeshed with anti-Black racism, oppression, and enslavement (Sefa Dei, 2017). The erasure of Black-Canadian histories enables the hegemonic story of Canadian national identity to be founded upon the artifice of our beneficence to others, thus promulgating the myth of our moral superiority to Americans (Gooden & Crawford, 2016; Hyslop, 2018). Canadian representations of Black histories are few and far between (King & Simmonds, 2018; Nelson, 2020) and frequently begins with the uncritical teaching about the Underground Railroad, in which Canada is the destination (Frost, 2018). Mobilizing Black histories is instrumental in the restorying of Canadian identity formation for Black students as positive and inclusive of Black peoples in Canada (Abdi & Ibrahim, 2016).

### **Room 2 (E205): Stories about Citizenship**

*Discussant: Dr. Dean Vesperman*

#### **Democratic Practice in the Classroom**

*Bohan and Bradshaw*

In this presentation, we examine democratic education in American classrooms by exploring the historical and philosophical foundations of democratic education, as well as examining how democratic education is practiced in 21st century schools and communities. While democracy is viewed by philosophers of education as a social construct to be cared for primarily by educators, placing the

responsibility for democracy solely on teachers is unrealistic. However, by implementing democratic pedagogies to foster student decision-making in a respectful environment, such as the Confederate monument project, students and teachers can embark on a “mode of associated living” that values democracy.

**“Trying to Reconcile My Ancestry, My History”: One Teacher’s Enactment of Critical Citizenship Education in an Eighth Grade U.S. History Classroom**

*Holmes*

This presentation outlines the findings of a qualitative case study conducted in an American eighth grade U.S. history classroom in which the Black female teacher utilized a lens of critical citizenship to teach her predominantly White students. Findings emphasize the teacher’s use of personal narratives and human stories to support students’ investigation into the complexities and nuances of history and historical figures.

**Educational Leadership in the Anthropocene: Moving Beyond a Single Story**

*White and Cooper*

Good leadership is in demand, resulting from the neoliberal era within which we live. This era has seen the development of standardized testing in schools as a proxy for student achievement. Creativity, imagination, and the arts, in general, have been dismissed as frivolous to education. Almost everything has become commodified. The results echo Herbert Marcuse’s admonishment that a society without culture is in jeopardy. This session focuses on the importance of developing agency in educational leadership as a vehicle for preparing youth for an uncertain global future. Through our “Five Contexts,” we illustrate how educational systems can harness what little opportunity remains to reverse our almost certain extinction and to create future leaders who offer agency and structure for moral and ethical leadership. Educational leaders throughout the social sciences must proactively educate students to become their own agents of change, rather than merely creating citizens to follow neoliberal agendas.

2:35-3:30 PM

Breakout Session 3

**Room 1 (E203): Stories about and for our Youngest**

*Discussant: Dr. Sara Demoiny*

**Moving Beyond Hanukkah and the Holocaust: Teaching Religion Through Discussion and Diverse Text Sets**

*Allen*

In the classroom, religion is often ignored or taught stereotypically. For example, Judaism is generally discussed in one of two contexts, the Holocaust or Hanukkah, while other stories of Jewish culture are completely silenced. This qualitative study seeks to disrupt that narrative through storytelling by implementing a series of lessons about Judaism in a third-grade classroom using a diverse text set. Data analyzed for this study includes observation of various inquiry and discussion techniques. By incorporating complex discussions of religion in the classroom, teachers move beyond a single story and give voice to previously silenced narratives.

**One Story Does Not Fit All: Ethnic Studies and Civic Counter Narratives in Elementary Social Studies**

*Stebbins (Young Scholar)*

The dominant stories of citizenship taught in elementary social studies in the United States tend to perpetuate injustices and inequalities by advancing stereotypes, maintaining the status quo, and excluding marginalized voices. Grounded in a conceptual framework of ethnic studies and critical perspectives of elementary social studies, citizenship, and civic education, this paper highlights how

ethnic studies is an avenue to (re)imagine elementary social studies to move beyond a single story of citizenship. This paper broadly explores how and why ethnic studies pushes against dominant discourses of citizenship by centering counter narratives of communities of color. More specifically, this paper explicates two specific types of civic counter stories that ethnic studies tells: stories of civic belonging and civic agency of communities of color. Taken together, this paper demonstrates how elementary social studies educators can leverage ethnic studies to move beyond a single story and present more inclusive depictions of citizenship.

### **Disrupting a Single Story About Refugees Through Teaching About the Great Famine**

*Torres*

This paper describes how American third-grade students responded to the story of and events surrounding the Irish Great Famine (An Gorta Mor), and how their work contributed to an understanding of larger issues surrounding the refugee experience through this historical perspective. Learning about An Gorta Mor was part of a larger study investigating how children responded to the Syrian refugee crisis after engagement in a unit about refugees which incorporated multiple historical perspectives. This presentation will specifically address the part of the unit that focused on the Great Famine and the resultant displacement of millions of Irish, and how learning about these events helped students begin to construct an understanding of cultural genocide, the use of propaganda to other and dehumanize, and the development of xenophobia.

### **Room 2 (E205): Stories, Emotions, and Striking Critical Harmony**

*Discussant: Dr. Chara Bohan*

### **Resisting the different story: Affective and discursive challenges to decentering whiteness in history education**

*Sheppard (Young Scholar)*

This study examines state-level responses to national social movements working to decenter whiteness in the history curriculum in the wake of increased awareness of racist police violence, and to racism more broadly, following the 2020 murder of George Floyd. Drawing on reporting and editorials from the Des Moines Register related to social studies legislation as well as the actual proposed and enacted legislation in Iowa in the 2021 calendar year, this paper presents findings that demonstrate how emotional discourses are put to use to defend and sustain the master narrative of American, white, settler colonial history in social studies education.

### **Poetry, Affect, and Contemplative Reflection: Queer History in the Social Studies Classroom**

*Evans-Amalu (Young Scholar)*

Through the poems in *October Mourning, A Song for Matthew Shepard*, poet Leslea Newman, offers varied perspectives of the story of Matthew Shepard—poems that dictate a deeper narrative that gives voice to the voiceless—inclusive of Matthew himself (as seen in the poem “Then and Now”). Although the story of Matthew Shepard is ultimately a bittersweet triumph that resulted in hate crime legislation, the multifaceted nature of the atrocity is not that simple to tell in the classroom. The poetry included in *October Mourning* suggests a different interpretation of the event that may provide potential for deeper contemplation and empathy while teaching LGBTQ history in the high school social studies classroom. The following article draws on Audre Lorde’s conceptualization of erotic power to offer a lesson utilizing multiple sources that may be included in the teaching of difficult and sensitive topics in history.

### **Centering Critical Harmony: Difference and Dissent in Social Education**

*Barton and Ho*

This session will explore the importance of preparing students to deliberate societal policies that promote harmony as a central element of social and civic education. Harmony, a central element of political philosophy and public life in Asia and other parts of the world, recognizes the importance of social bonds and the interdependence of people and groups, and the necessity of considering and accommodating the needs of others. Education for harmony would orient students toward thinking about such bonds and relationships that can be strengthened through public policy, yet harmony is often conceived in terms of uniformity and conformity. This presentation will illustrate the concept of “critical harmony,” which emphasizes the need for dissent, the importance of diverse perspectives in the formulation of policy, and how society is improved through the recognition of difference, even in radical forms.

3:30-4:00 PM                      Afternoon tea/coffee/biscuits    DCU St. Patrick, E Block Lounge

4:00-5:00 PM                      Breakout Session 4

### **Room 1 (E203): Stories Teachers Tell**

*Discussant: Dr. Amy Allen*

#### **How Do We Center Equity?: Examining The Stories Teachers Tell in Elementary Social Studies Classrooms**

*Rock*

In order to meet the needs of an increasingly diverse K-12 student population, our instruction in social studies methods courses must include explicit focus and analysis of practices of equity in tandem with inquiry-based content pedagogies. Recognizing the value of demonstrating these practices authentically in real classrooms with real students, we invited local teachers to help us create instructional resources—narrated videos of lessons and annotated lesson plans—to capture their in-the-moment pedagogical decisions that connected with students’ lived experiences, assets, and funds of knowledge. We found that through this deep contextualization of their classrooms and students, the stories that teachers tell are rich and complex in how they enact this work. We assert it is only through such storytelling that preservice teachers can begin to internalize the breadth, depth, and scope of what centering equity into practice looks like, sounds like, and feels like as a teacher of the social sciences.

#### **Racial Optics in the Social Studies Classroom**

*Muhlenfeld-Johnson (Young Scholar)*

The 21st century has brought new awareness and calls to decentralize the white narrative in order to give equitable attention to the voices of those that have been marginalized, dismissed, and silenced. However, there is still much work to be done before social studies curriculum will be synonymous with the learning of a myriad of multicultural stories in every aspect of history. This study examines the racial lens of ten American social studies teachers and determines the extent that their own perspectives may have influenced their curriculum. This session highlights a portion of a larger study conducted by the author and specifically examines the participants’ engagement with journaling and racial lens scales. An analysis of curriculum submitted by each participant is conducted as well in order to determine the extent of their inclusion of multiple perspectives in their social studies classrooms.

#### **From Risk and Adversity to Resilience and Flourishing: The Impact of Quality Relationships in Children’s Lives**

*Bourke*

While it is well established that experiences of environmental adversity in childhood are associated with developmental difficulties, and that multiple adverse experiences increase this developmental impact, there is also a body of research that points to the role of resilience in moderating the relationship

between adversity and developmental outcomes. This resilience has been referred to as 'ordinary magic' as it is thought to arise from the normative functions of human adaptational systems but can bestow extraordinary benefits (Masten, 2001). In childhood, good quality relationships with adults can not only play a role in overall wellbeing, they can also act as an important resilience factor in moderating the relationship between adversity and developmental outcomes. This paper will go beyond the predominant focus of the parent-child relationship to also consider the relationship a child has with their teacher in child wellbeing, particularly for children who have experienced adversity to support their resilience in a dynamic and unique way.

## **Room 2 (E205): Stories our Textbooks Tell**

*Discussant: Dr. Eric Claravall*

### **Whose Greatest Story is Ever Told: Historical Agency in Evangelical Christian American History Textbooks**

*Aydinian-Perry, Missias, and Vesperman*

The portrayal of historical agency in textbooks influences how students interact with the stories of the past and their impact on the present. Who we present to students as having the ability to take action influences who students believe is worthy or unworthy of telling their story. This study examines how four important historical eras (Constitutional Convention, Reconstruction, Progressive Era, Civil Rights and Liberation movements) are portrayed in four Evangelical Christian American history textbooks. Using grounded theory in analyzing the text revealed important patterns of whose story and perspective are posited as important. Preliminary findings demonstrate both individual and natural agents as helpless victims of groups afforded agency by the textbook. Next, the texts present a moralistic judgment of actions by these powerful actors. Lastly, these Christian textbooks present a paternalistic vision of agency.

### **Road to Forgotten: Korea in U.S. World History Textbooks**

*Pol*

Why is Korea forgotten in the U.S. imagination? Does curriculum contribute to this narrative? Research has been conducted on Asia's overall representation, as well as China and Japan's narrative in social studies curriculum. However, there has not been a large focus on Korea's representation. This study used mixed methods to examine the top U.S. high school world history textbooks and analyze Korea's place in comparison with narratives on China and Japan in the curriculum. Findings revealed that Korea is marginalized and misrepresented to promote U.S. national interests in East Asia. Korea was characterized with the following themes in textbooks: Korea without a distinct society, Korean War as U.S. event, nuclear North Korea, and Korean innovations relating to U.S. cultural norms, which misses opportunities for students to learn the stories of South Korea's success or the perspectives of Koreans in shaping their own history.

### **Problematize the Narratives of Africa in a Chinese History Textbook**

*Li (Young Scholar)*

Anti-African racism is on the rise in China, but Chinese history textbooks have been failing to challenge the negative stereotypes of Africans among Chinese youth. Using Werner's content analysis framework, this research analyzes the narratives of Africa in a Chinese world history textbook and examines how the narratives sustain anti-African racism. The findings demonstrate that the textbook narratives of Africa are largely fragmented and superficial. They do not explore the rich histories and diverse experiences of African societies. A Eurocentric gaze is evident throughout the textbook, evident in the marginalized positioning of the narratives of Africa in the textbook layout. The history of racism is largely overlooked, and white supremacy is left unexplored and unchallenged. The users of the textbook would be

ill-equipped to identify the ubiquitous stereotypes of Africa in China and challenge the anti-African sentiments they would encounter in society.

**June 24, 2022**

## **Day Four: Conference Presentations and Glasnevin Cemetery Tour**

|              |                             |                                 |
|--------------|-----------------------------|---------------------------------|
| 8:00-9:00 AM | Morning tea/coffee/biscuits | DCU St. Patrick, E Block Lounge |
| 9:00-9:55 AM | Day Two Opening Session     | Amphitheater (E214)             |

### **Plenary: Addressing the Educational Inequalities Experienced by Irish Travellers**

*Hannagh McGinley*

Irish Travellers experience racism and oppression in Irish society. In education, many of them have experienced significantly lower participation and academic achievement rates relative to the non-Traveller community. Research about Travellers' experiences in education points to the dissonance between the social, linguistic and cultural environments of home and school which leads to a strong sense of not belonging, not seeing the relevance of what they are learning in class.

This presentation will focus on Travellers' experiences in education, including my own experiences as a Traveller, Traveller woman, Traveller mother, activist, educator, and researcher. Drawing on critical literatures and on data from a wider study, it examines how intercultural approaches to education are being conceptualised and enacted in relation to Travellers in the Irish context. Finally, the presentation will discuss what is currently being done to address the educational inequalities experienced by Travellers. It will specifically focus on curricular developments and the work being done to increase Traveller participation in further and Higher Education.

*Hannagh McGinley works at the Education Office at the National Council for Curriculum and Assessment (NCCA) where she is responsible for advancing the recommendations of NCCA's Traveller Culture and History in the Curriculum: A Curriculum Audit. Her research expertise is Traveller education and intercultural approaches to education. Her roles have included post-primary school teacher, community development practitioner, casual lecturer and module coordinator. She is currently conducting research on the experiences of Irish Travellers in further and higher education.*

10:05-11:30 AM Workshops Session 2

### **Room 1 (E203):**

*Samuels, Samuels, and Haas*

#### **Legislate to (Un)educate: Examining the Impact of Divisive and Dehumanizing Education Policies**

We explore recent education policies that ban the teaching of critical race theory, restrict teaching race-related topics, and often prohibit conversations about race and racism and problematize their impact in further silencing (and potentially erasing) complex issues about race and racism in historical and sociocultural contexts. The session includes an overview of legislative efforts, examination of results from a study designed to explore perceptions of educators related to the anti-CRT bills, and opportunities for participants to engage with the content. Specifically, participants will reflect on their interpretations of the legislation, discuss their perceptions on how they will (or will not) impact teaching in K-12 and higher education contexts, and collaboratively explore how educators can work to mitigate negative effects and ensure representation and inclusion of diverse stories and experiences in the curriculum.

**Room 2 (E205):**

*Lunney, Kerin, and Heverin*

**Dead Bodies and Live Minds: A Journey Through the Justice System**

This immersive workshop will demonstrate how popular culture’s fascination with true crime stories can be used to make important justice concepts engaging and accessible for a wide audience. Academics and lawyers from the Law Society of Ireland, LYIT and Middlesex University will also discuss the importance of raising levels of public legal literacy and showcase the collaborative Street Law teaching methodology which has been used to increase levels of legal literacy and civic engagement in school and community settings across Ireland and the UK.

- 11:30 - 12:15 PM      Pick up boxed lunch      DCU St. Patrick, E Block Lounge
- 12:15 PM      Buses Depart DCU St. Patrick for Tour of Glasnevin Cemetery
- 1:00 - 2:15 PM      Glasnevin Cemetery Excursion



*The stories of 1.5 million people are faithfully preserved here at Ireland's largest burial place, a beautifully restored Victorian cemetery featuring epic monuments to our past. From poets and presidents, singers and suffragettes, the ordinary and the extraordinary - the stories of those who shaped the history of Ireland are brought to life.*

- 2:15 PM      Free time for exploring on your own
- 6:00-9:15 PM      Invited Event: Young Scholars/Board Dinner  
(Must be at Brazen Head at 6:00 PM sharp)      The Brazen Head (upstairs)  
20 Lower Bridge St  
Usher's Quay

**June 25, 2022**

**Day Five: Conference Presentations and Farewell Dinner**

- 8:00-9:00 AM      Morning tea/coffee/biscuits      DCU St. Patrick, E Block Lounge
- 9:00-9:55 AM      Breakout Session 5



## **Amphitheater (E214): Stories the Racialized Body Tells**

*Discussant: Dr. Greg Samuels*

### **Using Counter-Narratives to Unlearn and Relearn Black History: Tales from Black Lives Matter at School**

*Mathews and Jones*

This presentation shares findings from a narrative inquiry of seven teachers that incorporate the Black Lives Matter at School's 13 Guiding Principles. These teachers demonstrate how they use the curriculum and critical pedagogies to foster Black cultural citizenship. Data comes from multiple individual interviews with participants and an analysis of their lesson plans. The findings demonstrate how teachers disrupt the master narrative of U.S. and World history, identify white supremacy, and support students as they unlearn and relearn Black history.

### **We Deh Yah: On Being Black Canadian and Caribbean**

*Dowie-Chin*

Canada's multicultural policies are often touted as proof that it is free of racism. Like so many nations around the world, the summers of reckoning (summers 2020 and 2021) forced Canada to more explicitly confront anti-blackness in both its past, and present. While often contrasted to the United States, Palmer (1976) cautioned that, "The history of the treatment of Blacks in Canada is only less dismal because there are fewer Blacks" (p. 525). Moreover, the Canadian public school curriculum does little to disrupt the image of the "Great White North," rather it reinforces it (Heringer, 2021; Maynard, 2017). Even though there has been a recent attempt to address anti-blackness within Canada, there is still little acknowledgement of it within provincial curricular documents (Ontario, 2013). This paper explores the concept of being "doubly diasporized" through the experiences of Black Canadians of Caribbean ascent. As described by Nelson (2010), the experience of many Black Canadians can underscore the complexity of belonging. For Black Canadians, like myself, who are children of Caribbean parents, there is a connection to both the Caribbean nations of our parents and the Black diaspora while possessing little attachment to Canada, our nation of birth. This experience is not unique to Black Canadians: Black Americans like DuBois, who "coined the problem as one of double consciousness, the problem of being at once a Negro and an American in a racist nation state which denied black Americans the right to full citizenship," have also given voice to this experience (Nelson, 2010, p. 16).

### **Xenophobia, CRT, and Education, Oh My!**

*Anderson*

This session will consider existing literature on nativism and education and how they have intertwined over time, Critical Race Theory in education and its relationship with laws being created which are not Critical Race Theory (CRT) in definition and, finally, the shifting of ethnicities and races within the United States and public schools and how that is interconnected with teacher education programs. The purpose for looking at these topics and their interconnectedness with each other is because the demographics of the United States is shifting. The United States is starting to look like the rest of the world in that the majority populations of the world are not of White European descent. This phenomena has caused a lot of push back and unsubstantiated fears of the unknown. This literature gives insight into suggestions for practice and links historical concepts to present complex problems.

10:05-11:00 AM

Breakout Session 6

## **Room 1 (E203): Stories we Tell through Artifacts**

*Discussant: Dr. Brandon Haas*

### **Promoting Democratic Education by NOT Falling in Love with the Subject of your Biography**

*Bradshaw (Young Scholar)*

This session explores a researcher's relationship to the subject of her biography, demonstrating the common mistakes made by biographers that lead to overly-positive, hagiographical, and even amorous accounts of a subject's life. Through the use of narrative inquiry, I illustrate how my own perspective and biases have led to the creation of a very un-democratic biography. By examining the methodologies of fellow biographers and scholars, I explore how to construct biographies in which we seek to empower those whose voices have been intentionally excluded from the historical narrative to create a more empowered society.

### **Recovering Stories and Multiple Perspectives: Building Historical Empathy through WWI Poems, Letters, and Diaries**

*Stanley*

Over 100 years have passed since WWI. Rapidly aging out of living memory, students may have difficulty relating to those who lived through WWI or comprehending its impact. This theoretical paper explores how using Allied and Central soldiers' stories can develop students' historical empathy to "strengthen the relationship between the past and present" (Bartelds et al., 2020, p. 547). WWI was a war of "personal and collective tragedies" (Audoin-Rouzeau & Becker, 2002, p. 232) and many Allied and Central soldiers recorded their personal stories in poems, letters, and diaries. Despite this, only Allied perspectives are typically included in United States instruction. This paper builds on two aspects of historical empathy to recover unshared stories - a "multiplicity of historical perspectives" (Barton & Levstik, 2004) and perspective recognition (Barton & Levstik, 2004; Brooks, 2011). As part of this session, the author will provide access to a curated selection of WWI poems, letters, and diary excerpts.

### **Using Multiple Historical Sources in Students' Argumentative Essay: Moving Beyond a Single Story**

*Claravall*

When reading and comprehending a single source text, students are less likely to engage in critical thinking and treat history textbooks as a monolithic source of historical knowledge. Multiple source use promotes the teaching of history for the common good - developing critically reflective and socially just citizens. Research and instruction of multiple source use for struggling learners remain scarce, and we know little about how students with learning disabilities (LD) engage in reading and writing from multiple sources. The study was conducted as part of the larger three-year design-based research on historical thinking. In this proposal, I explored and described how twelve 7th grade students with LD demonstrated critical thinking in their argumentative essays using modified multiple historical sources. Students use evidence from the text to support their argument, evaluate the trustworthiness of the documents, and discuss the influence of historical context on the content of the documents.

## **Room 2 (E205): Stories we Tell about the Curriculum**

*Discussant: Dr. Kathryn Engebretson*

### **Crafting Standards While Attempting to Move Beyond the Single-Story**

*Bordwell*

As a member of Minnesota's Social Studies Standards Review Committee, this session shares stories from the contentious process of revising the state's social studies standards. Standards act as a de facto single story and, in social studies, the result has been one of erasure of indigenous cultures, promotion of Eurocentric ideas, and conservative ideas of citizenship. Using a self-study model, I will share several stories from the 13-month process rife with competing consistencies and ideas. These stories, crafted and analyzed through the Story Project Model (Bell, 2010), include vignettes titled Listening Versus Leading, The Capitalist Need to Produce, Progress, Yet Keeping the Baby in the Bathwater. This process is not unique to me or Minnesota, and I hope to engage participants in discussion about how standards are crafted and guide instruction and resource selection in a way that pushes beyond a single story.

### **Is the Teaching of National History a Sensitive Topic in the Québec Social Studies Classrooms?**

*LeFrançois and Éthier*

In Québec, secondary school teachers, teacher trainers, and researchers in social studies have been debating – for at least 15 years – the elements of discipline-based knowledge and the best materials/practices to adopt in the teaching of national history (Cardin, in press). In this context, we explore conceptual convergences and disjunctions within a *lato sensu* scholarly literature that represents current European and North American debates on the concepts of difficult object/sensitive topics in social studies education, although not exhaustive. Can we conceive of the history of Québec/Canada itself as a difficult object, a sensitive topic in secondary school? To examine the hypothesis if it is such an object, a topic, the method consists of two operations: 1) determining the properties defining the concepts of difficult object/sensitive topic; 2) assessing whether the teaching of national history in Québec possesses one or more of these properties.

### **Translanguaging: The Pathway to Critical Understanding and Rich Narratives**

*Strunc and Berg*

This paper discusses the benefits of translanguaging for emergent bilingual students as this communication method allows students to make meaning of constructs in each of the languages they speak. Translanguaging allows students to learn more deeply and move the single narrative of English only in Texas classrooms to the collective narratives of the students, teachers, and the complicated history of schooling in Texas. The paper expands on the work of Ofelia Garcias and other scholars to reflect on the language repertoire of emerging bilingual students and the use of translanguaging to share their complex narratives.

11:10-12:30 PM

Workshops Session 3

#### **Room 1 (E203):**

*De Galarce, Crain, and Crain*

#### **Developing Civic Mindedness Through Storytelling with Daz and Deddy**

Join this mother and her two daughters as they explore storytelling as a powerful teaching tool for every age and across cultures! This interactive workshop will investigate how storytelling can support developing students' perspective taking, critical thinking skills, and civic mindedness. Using storytelling, participants will experience classroom-ready engagement strategies to teach perspective taking and questioning strategies to teach critical analysis and apply the shared strategies in developmentally appropriate ways for participants' specific contexts. The facilitators hope that teachers are better able to adjust their own curriculums to extend beyond a single story and to stretch students' sense of critical consciousness at every grade level. In this way we will all keep asking "What is missing from that story?"

#### **Room 2 (E205):**

*Vujaklija and Pennington*

#### **The Story So Far: Finding Our Stories Through Inquiry**

Whose voices are being silenced in students' communities? How can we access these voices and make them heard? In this workshop, we will share an Inquiry Design Model activity that invites students to examine their own and others' perspectives through the use of young adult literature. Learn how this inquiry provides an entry point for students' to find, develop, and produce their own narratives. The scaffolded inquiry design provides opportunities for students to answer an overarching compelling question by reading young adult literature, designing interview questions, conducting interviews, and producing original podcasts to share their found narratives. See how to explore storytelling through

inquiry, young adult literature, and podcasting. Participants will begin to design activities for their personal classroom contexts and content areas.

**Room 3 (E303):**

*Hinde and Jimenez*

**Fractured, Stealthy, or Healthy: How is Elementary Social Studies Taught?**

Succumbing to pressures to teach tested areas, social studies in American elementary classrooms is often taught only if there is time after other subjects, usually language arts, have been taught. In efforts to keep social studies in their school day, some teachers attempt to “integrate” the content into other subject areas, particularly language arts. Integrating the curriculum can be a powerful and effective way to teach, or it can result in students who do not understand the relevance of social studies to their world nor how it relates to the rest of the curriculum. To describe how elementary teachers attempt to integrate social studies, these presenters devised a framework that typifies elementary social studies into three categories: Fractured, Stealthy, and Healthy. Teaching Healthy social studies maintains the importance and relevance of social studies and all subject areas and allows the curriculum to flow like good curriculum should.

|               |                 |                            |
|---------------|-----------------|----------------------------|
| 12:30-1:30 PM | Lunch           | DCU St. Patrick, Cafeteria |
| 1:30-2:30 PM  | Closing Session | Amphitheater (E214)        |

**Plenary: Important but Not Enough: Career Reflections on Teaching Multiple Perspective History in Northern Ireland.**

*Alan McCully*

The term *teaching difficult history* has become established in recent literature. It is a neat phrase to encompass the significant challenges curriculum designers, teacher educators and teachers face in societies where periods of the past ‘reverberate in the present and surface some fundamental disagreements over who we are and what values we hold’ (Gross & Terra, 2018). Sensitivities to past grievances, ancient and recent, are especially strong in societies where division has manifested itself in recent violence. The presenter’s engagement with social studies teaching, particularly in the field of history, has spanned the years of Northern Ireland’s Troubles and its struggle to move forward from its past. Initially, he was a school student at the outbreak of unrest, a high school teacher during the Troubles period and then a teacher educator and researcher in the emerging from conflict years after the 1994 ceasefires.

The presentation is a personal career reflection on the curricular and pedagogical interventions in history and social studies initiated to bring greater understanding and social cohesion to a deeply divided society. At its core is an early belief in the disciplinary tenets of history, with its emphasis on evidence and alternative perspectives, to enable young people to question ill-considered positions inherited from within communities; and the gradual realisation that in many instances disciplinary history alone does not overcome the emotion invested through tribal loyalties. The presentation concludes by offering suggestions as to how teachers in divided societies can facilitate a blend of cognitive and affective learning to help their students better understand how the past (and present) influences their lives. In the case of NI, it draws attention to structural changes that might support such approaches.

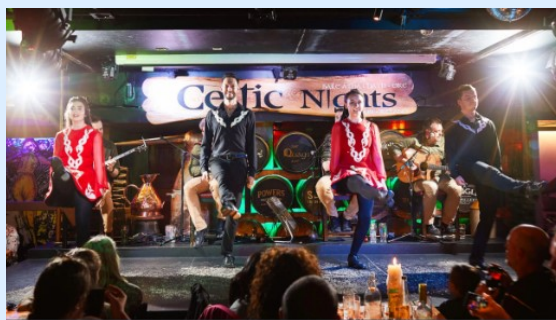
*Alan McCully holds an Honorary Research Fellowship in the UNESCO Centre, School of Education, Ulster University. Previously he was a Senior Lecturer in the School of Education, working, mainly, as a history teacher educator and researcher. Prior to that he taught history in a high school for twenty years. His research has focused on educational responses to conflict, the interface between history learned in schools and that encountered informally in*

communities in divided societies, and the teaching of controversial and sensitive issues. He has written extensively on these themes and is the author of over seventy publications including reports, a textbook, articles in academic journals and chapters in edited books.

2:30 PM-3:30 PM      SSEC Annual Corporation Meeting      Amphitheater (E214)  
[Meeting agenda available here](#)

3:30 PM      Free time to explore on your own  
[See suggestions here!](#)

7:40 PM      Group Dinner: Celtic Nights      Arlington Hotel  
23-25 Bachelors Walk  
O'Connell Bridge



*This traditional show runs all year round and continues to excite audiences from every corner of the world with its energy, passion and what we like to call the “craic”. Located in the heart of Dublin city, next to the famous O’Connell Bridge overlooking the River Liffey, this show is choreographed for maximum audience participation and full family entertainment. It includes World Championship dancers and All-Ireland winning musicians showcasing some of Ireland’s ‘sean nos’ (old style) Irish dance and the famous Brush Dance as well as a traditional three-course Irish dinner.*

10:30 PM      For DCU Glasnevin lodgers, a bus to campus will depart immediately after the show.

**June 26, 2022**

**Day Six: Departure Day**

Thanks for a splendid experience. Safe travels until next time.

### **Ge ng Around Dublin With Your Leap Card**

#### **What is a Leap card?**

A Leap card is a prepaid travel card which can be used on buses, trains and trams in and around Dublin. For more information, see here: <https://about.leapcard.ie/about>

#### **What services can I use my Leap card on?**

You can use your Leap card on Dublin Bus (public bus service in Dublin), the Luas (tram service), the DART (electrified light commuter rail) and Bus Éireann services (in the wider Dublin area).

Dublin Bus & Bus Éireann: <https://www.dublinpublictransport.ie/dublin-buses>

Luas: <https://www.dublinpublictransport.ie/dublin-trams>

Dart: <https://www.dublinpublictransport.ie/dart-times>

## How does a Leap card work?

All SSEC delegates will receive a card **prepaid with €15 credit**. See below for topping-up this payment. If you're taking the **train or Luas**, just touch on against the validator sensor before you get on and touch off against the validator when you get off.

On the **bus**, just touch on, not off. **If you're taking a short journey** on Dublin City bus services (for example from DCU to the Dublin City Centre), ask the driver to validate it (so you don't get charged the fare for the full journey of the bus' route). Tell the driver your destination and the correct amount will be deducted.

**Short video about using your Leap card:** <https://www.youtube.com/watch?v=rnXAoKDLp5Q>

**How do I top-up my leap?** You can do it in the following ways (to open links, hold down the 'ctrl' key which will enable you to click on the link):

1. Download the [Leap Top-Up app](#) for free and use it to add credit when you like, check your balance and collect tickets (google search will bring it up)
2. At TFI [Leap Card Payzone outlets](#) (these are at the tills in most shops)
3. At Luas, DART and commuter rail ticket machines
4. You can also use [Auto Top-Up](#) for regular top-ups to be debited from your bank account (not really needed for your stay)
5. Online at [leapcard.ie](http://leapcard.ie), but please note if you [top-up online](#), you still have to collect your travel credit or ticket at either a TFI Leap Card outlet or another nominated load location

## How do I plan my journeys?

You will find useful information on the **Transport for Ireland** website or app.

You can download the Transport for Ireland app which also gives real time information by entering the bus number or the bus stop number (located on the top of each bus stop)

<https://www.transportforireland.ie/live-travel-info-service-updates/real-time-app/>

Or browse on the URL: [https://journeyplanner.transportforireland.ie/nta/XSLT\\_TRIP\\_REQUEST2?language=en](https://journeyplanner.transportforireland.ie/nta/XSLT_TRIP_REQUEST2?language=en)

To use the website/app, simply enter where you are departing from and your destination.

If located at the Conference Venue (DCU Institute of Education, St. Patrick's Campus), your location is "**Drumcondra, St Patrick's College Of Education Dcu**". If located on the Glasnevin Campus and departing from the Campus, your location is "**DCU Helix, stop 7571, Whitehall (Dublin City)**"

When getting buses to and from the conference venue, the **library entrance** is closest to the conference rooms. It is the large multi-storey glass building that you can see from the main Upper Drumcondra Road.

When leaving accommodation on the Glasnevin Campus in order to go to St. Patrick's Campus (conference venue), you can walk (approx 30 mins) or take the bus. The following buses will bring you to the St. Patrick's Campus: **No. 1, 11, 13, 16, 33, 41, 41B, 41C, 44.**

**No. 44** departs directly from the Glasnevin Campus (Helix theatre stop # 7571) and is the best bus to get! However, this is not a frequent service. At present, there are departures at 7.30am, 8.30am, 9.30am, 10.30am, 11.30am, 12.30pm, 13.30, 14.30, 15.30, 16.30, 17.30, 18.45, 19.45, 21.00, 22.00 & 23.00. More information here: <https://bustimes.org/services/44-enniskerry-powerscourt-national-school-the-heli> If checking departure

times for leaving Glasnevin Campus, scroll down the page to the second timetable titled “The Helix - Enniskerry Village” (The first timetable is for buses going in the opposite direction, i.e. departing from Enniskerry Village).

Other buses depart from close by, e.g. **No. 11** and **No. 13**. Others stop on the main Drumcondra road adjacent to Collins Avenue where the Glasnevin Campus is located but involve a 10-15 minute walk, e.g. **No. 1, 16, 41, 41B, 41C**.

When leaving St. Patrick’s Campus [or for those staying in The Skylon Hotel or the All Hallows Campus or close by], if going into the City Centre, you will likely take the bus from **stop 7603**, which is directly across the road from the College’s main library entrance (near the Cat and Cage Pub). The buses that will take you to the City Centre include **No. 1, 11, 13, 16, 33, 41, 41B, 41C, 44**. Bus drivers tend to be friendly so just ask!

If heading away from the conference venue (St. Patrick’s Campus) or away from the City Centre and towards accommodation on the Glasnevin Campus, the best bus to take as before is the No. **44** (as above). It departs approximately once per hour.

If you have just missed a **44**, you can also take the following buses which stop close to the Glasnevin Campus and walk the remainder of the way: **No. 1, 11, 13, 16, 41, 41B, 41C**.

All Hallows Campus is a 5 minute walk from St. Patrick’s Campus.

Public Transport to DCU Campuses: <https://www.dcu.ie/how-to-get-here>

## Getting Around Dublin With Taxis/FreeNow



In addition to the Leap system, you can also travel around Dublin through the taxi system. Taxis can be hailed from a taxi rank or, similar to Uber, using an iPhone app called FreeNow.

Visit [https://www.free-now.com/download-app-qr-code?af\\_sub5=free-now.com\\_cta](https://www.free-now.com/download-app-qr-code?af_sub5=free-now.com_cta) to scan the QR code and set up your FreeNow account.

## Sample Travel Time To/From Selected Conference Destinations

**Altido Dublin** AM to St. Pat's Campus 32-46 minutes by public transport (car - 24-35 minutes)

**Altido Dublin** AM to Connolly Rail Station 20 minutes by public transport (car - 12-35 minutes)

**Altido Dublin** PM to Arlington Hotel (Celtic Nights) 16-19 minutes by public transport (29 minute walk) (car - 10-26 minutes)

**Beckett Locke** to St. Pat's Campus 10 minutes by public transport (9 minute walk) (car - 12-16 minutes)

**Beckett Locke** to Connolly Rail Station 10 minutes by public transport (car - 7-20 minutes)

**Beckett Locke** to Arlington Hotel (Celtic Nights) 14-21 minutes by public transport (car - 10-28 minutes)

**Bonnington** Dublin to St. Pat's Campus 8-10 minutes by public transport (14 minute walk) (car - 7-14 minutes)

**Bonnington** Dublin to Connolly Rail Station by public transport 25-30 minutes (car - 12-30 minutes)

**Bonnington** Dublin to Arlington Hotel (Celtic Nights) 21-29 minutes (car - 16-45 minutes)

**Castle Hotel** to St. Pat's Campus 12 minutes by public transport (25 minute walk) (car - 5-16 minutes)

**Castle Hotel** to Connolly Rail Station 13-17 minutes by public transport (16 minute walk) (car - 5-14 minutes)  
**Castle Hotel** to Arlington Hotel (Celtic Nights) 8-12 minutes by public transport (12-15 minute walk) (car - 10-28 minutes)

**Croke Park** to St. Pat's Campus 13 minutes by public transport (18 minute walk) (car - 8-12 minutes)  
**Croke Park** to Connolly Rail Station 16-18 minutes by public transport 7-21 minute walk) (car - 5-12 minutes)  
**Croke Park** to Arlington Hotel (Celtic Nights) 20-24 minutes by public transport (25 minute walk) (car - 10-35 minutes)

**Custom House Quay** to St. Pat's Campus 20-29 minutes by public transport (car - 7-24 minutes)  
**Custom House Quay** to Connolly Rail Station 6 minute walk (car - 3 minutes)  
**Custom House Quay** to Arlington Hotel (Celtic Nights) by public transport 9 minutes (10 minute walk) (car - 8-22 minutes)

**DCU All Hallows** to St. Pat's Campus 9 minute (walk -20 minutes)  
**DCU All Hallows** to Connolly Rail Station 25-30 minutes by public transport (car - 7-20 minutes)  
**DCU All Hallows** to Arlington Hotel (Celtic Nights) 25-29 minutes by public transport (car - 16-45 minutes)

**DCU Glasnevin** to St. Pat's Campus 21-24 minutes (33-42 minute walk) (car - 8-26 minutes)  
**DCU Glasnevin** to Connolly Rail Station 36-48 minutes (car - 14-40 minutes)  
**DCU Glasnevin** to Arlington Hotel (Celtic Nights) 7:45 PM 31-39 minutes by public transport (car - 18-50 minutes)

**Dublin One** to St. Pat's Campus 7 minutes by public transport (17 minute walk) (car - 3-12 minutes)  
**Dublin One** to Connolly Rail Station 13-19 minutes by public transport (20 minute walk) (car - 4-14 minutes)  
**Dublin One** to Arlington Hotel (Celtic Nights) 13-17 minutes by public transport (24 minute walk) (car - 12-35 minutes)

**Harvey's Guest House** to St. Pat's Campus 3-12 minutes by public transport (20 minute walk) (car - 9-12 minutes)  
**Harvey's Guest House** to Connolly Rail Station 15-17 minutes by public transport (15-19 minute walk) (car - 10-14 minutes)  
**Harvey's Guest House** to Arlington Hotel (Celtic Nights) 11-19 minutes by public transport (18 minute walk) (car - 10-35)

**Maldron Tallaght** to St. Pat's Campus 75 minutes AM by public transport (car 60-75 minutes)  
**Maldron Tallaght** to Connolly Rail Station 53-69 minutes AM by public transport (car - 75-85 mins)  
**Maldron Tallaght** to Arlington Hotel (Celtic Nights) 45-55 minutes by public transport (car - 22-55 minutes)

**Maynooth AM** to St. Pat's Campus 38-52 minutes by public transport (car - 75-90 mins)  
**Maynooth AM** to Connolly Rail Station 38-52 minutes by public transport (car - 70-90 mins)  
**Maynooth PM** to Arlington Hotel (Celtic Nights) 41-55 minutes by public transport (26-70 minutes)

**Moxy Dublin AM** to St. Pat's Campus 13-17 minutes by public transport (car - 18-24 minutes)  
**Moxy Dublin AM** to Connolly Rail Station 6-8 minutes by public transport (car 4-9 minutes)  
**Moxy Dublin PM** to Arlington Hotel (Celtic Nights) by public transport (5 minute walk)

**Skylon** to St. Pat's Campus 13 minutes by public transport (3 minute walk) (car - 8-12 minutes)  
**Skylon** to Connolly Rail Station 18-27 minutes by public transport (38 minute walk) (car - 5-12 minutes)



Skylon to Arlington Hotel (Celtic Nights) 19-23 minutes by public transport (car - 12-40 minutes)

## Restaurants and Supermarkets

### Restaurants (all very close to St. Patrick's Campus)

**Restaurant 104:** <https://restaurant104.ie/> Located straight across the road from the Library. Nice location for lunch. Average price between €10 and €15.

**The Ivy House:** <https://www.theivyhouse.ie/> The Ivy House is a pub with a fairly decent menu. The chicken wings are worth a try!

**Casa del Toro:** <https://casadeltoro.ie/> This is a Spanish Tapas restaurant. Very nice tapas but a little pricey for what you get!

**San Sab:** <https://www.sansab.ie/> San Sab is a St. Pat's favourite. It does a nice range of Thai food and is reasonably priced. Apparently the Pad Thai is quite nice. Average price €10 but they do have lunch deals and do take aways.

**Chilli Banana:** <https://chillibanana.ie/> Chilli Banana is a more upmarket version of San Sab. Very nice menu!

**Il Corvo:** <https://ilcorvo.ie/> This is an Italian restaurant. The menu looks nice. Average main course €€

**Fagan's Bar and Restaurant:** <https://faganspub.ie/> Good pub grub and a nice carvery lunch/dinner menu. A regular haunt of former Irish Taoiseach Bertie Ahern.

**Kavanagh's (The Gravediggers).** [Google](#) A bit of a trek (located beside Glasnevin Cemetery) but a gem of a traditional Dublin pub that serves what is said to be the best coddle in the world. Note: they have a strict 'no singing' policy that even applies to U2 frontman Bono!

**Skylon Hotel restaurant:** <https://www.dublinskylonhotel.com/dining.html>

**Shouk:** <https://www.shouk.ie/> A BYOB Irish/Israeli/Iraqi delight of a place with group menus and a fabulous outdoor dining area. About a 10 min walk from St. Patrick's Campus (towards the city).

**Izumi Japanese Sushi & Chinese:** <https://www.izumi.ie/?l=en>

**Mint Leaf:** <https://www.mintleaf.ie/> Lovely little Indian restaurant.

### Take Aways and Fast Food (all very close to St. Patrick's Campus)

**Domino's Pizza:** <https://www.dominos.ie/pizza-near-me/dublin/106a-upper-drumcondra-road>

**Knead Pizza & Bottle Shop:** <https://kneadpizza.wi-q.com/>

**Mr. Burrito:** <https://mrburritodublin.com/>

**Abrakebabra Fast Food:** <https://www.abrakebabra.com/>

**Base Wood Fire Pizza:**

[https://www.basewfp.com/?gclid=Cj0KCQjw4PKTBhD8ARIsAHChzRK1ZSkCcid4b6j-rJRMhnzXqAGZjHScOD0CbXgBUagTz\\_k-8L6OicaApsKEALw\\_wcB](https://www.basewfp.com/?gclid=Cj0KCQjw4PKTBhD8ARIsAHChzRK1ZSkCcid4b6j-rJRMhnzXqAGZjHScOD0CbXgBUagTz_k-8L6OicaApsKEALw_wcB)

### Light Lunch/Breakfast

**Anderson's Creperie:** <https://goo.gl/maps/zVYcCUWsMndGbYdq5> <https://www.andersons.ie/>

**Le Petit Breton:** <http://www.lepetitbreton.ie/> <https://g.page/LePetitBreton1?share>

**The Lovely Food Company:** <http://www.lovelyfood.ie/>

**Bia Blasta:** <https://www.biablastadrumcondra.com/?l=en>

### Coffee Shops (close to St. Patrick's Campus)

**Insomnia Coffee Company:** 122 Drumcondra Road Upper. <https://www.insomnia.ie/>

**Starbucks:** (St. Patrick's Campus in Library building)

**Bread & Butter:** 94A Drumcondra Road Lower. <http://breadandbutter.ie/>

### Pizza (close to Glasnevin Campus)

**Fired Pizza:** <https://www.firedpizza.ie/?l=en>

### Food Ordering Apps

**JUST EAT:** <https://www.just-eat.ie>

**Deliveroo:** <https://deliveroo.ie/>

### Supermarkets, Convenience Stores, and Grocery Stores

**Lidl Drumcondra:** 9 Drumcondra Road Upper (beside St. Patrick's Campus library entrance). Cheap and cheerful and apparently deals in decent nappies (diapers!). Large range of products including wine and beer! <https://goo.gl/maps/iXsXE25mFadBXpbA7>

**Mace Drumcondra:** 122 Drumcondra Road Upper. Across the road from the library entrance. Next door to The Ivy House Pub. Limited range of basics (and tobacco and alcohol). Can top up leap cards here. <https://goo.gl/maps/nBRyznpYDc39agd77>

**Tesco Express:** 22 Drumcondra Road Upper. Across the road from the main entrance to St. Patrick's Campus. Small supermarket that is very student friendly, so lots of convenience foods and stationery! <https://goo.gl/maps/uXLckqA68LTJvSrd9>

**Londis** (on St. Patrick's Campus): Shoebox size shop that might qualify for smallest convenience store in Ireland but it is on campus (near the Library). Limited range of snack foods, tobacco products, soft drinks/soda and tea and coffee. Pre-made sandwiches may or may not be available.

**Londis** (Glasnevin Campus): The Hub. The Glasnevin store is huge and well-stocked with everything you could possibly need. <https://goo.gl/maps/uLDLyrXELlopAv2LA>

## Recommended Activities to Explore in Your Free Time

### Things to do with or without kids (locally)

**Croke Park Museum** <https://crokepark.ie/gaamuseum> Not your typical museum. This is a sports museum dedicated to the Irish national sports of gaelic football, hurling and handball. It includes a stadium tour and interactive games based on the national sports. There is also a skyline walk up over the top of the stadium. Lots of history and lots of fun for kids!

**Croke Park Stadium:** The Leinster Quarter Finals will take place on Saturday 25 June 2022 - Sunday 26 June 2022. If you want to see top class sportsmanship and skill played by non-professional sports stars, this is the place to be! And if you are really lucky, Dublin will be playing! Tickets can be purchased at

<https://www.gaa.ie/tickets/> and cost approx €30 for adults and €5 for children. **Note:** the whole Drumcondra area will be very busy on these two days as fans converge on Croke Park Stadium.

### Things to do (not so locally)

**Dublin Hop On/Hop Off Bus Tours:** There are a number of operators and all offer the same thing really. Great way to see Dublin as you can 'hop off' at any of the tourist attractions and 'hop on' again when you are done. Some offer free child places, group discounts and discounts on entry to attractions.

**The National Leprechaun Museum Of Ireland:** <https://www.leprechaunmuseum.ie/> (More dedicated to Irish mythology and storytelling than leprechauns). None of us have been so we can't vouch for the quality. Approx €10 - not suitable for under 7s and they also do an adult only night tour €18.

**Dublinia:** <https://www.dublinia.ie/> An interactive museum focusing on Viking and medieval Dublin. Very close to Christchurch and the original Viking settlement that gave Dublin its name (Dubh Linn - the Black Pool). Also close to Temple Bar and The Brazen Head.

**Viking Splash Tour: (website unavailable at the moment)** Tour the streets of Viking Dublin in a WW2 lorry thing (that can travel on water) wearing a Viking helmet (complete with ahistorical horns) and roaring Viking roars at Dubliners (who are so used to it now that they often roar back at you), listening to the interesting (and sometimes fabricated history of Viking Dublin). Tour ends with a splash in the Liffey (hence the name) right beside Colin Farrell's swanky waterside apartment (though that's a secret!). Vikings, helmets, WW2 water lorries, roaring and the Liffey - what's not to love here!

**The Dead Zoo (Natural History Museum):** <https://www.museum.ie/en-IE/Museums/Natural-History> The Dead Zoo is the nickname for The Natural History Museum. It earned this moniker because it is full of stuffed, dead animals and skeletons. While it doesn't sound like much craic, it's a wonderful Victorian museum filled with spectacular displays such as the now extinct Giant Irish Deer skeletons. Currently closed for renovations which may be finished by June.

**St. Stephen's Green park:** <https://ststephensgreenpark.ie/> Really pretty historic park and garden located adjacent to Grafton Street (main pedestrian shopping street). Contains flowers, plants, ducks, historical sculptures and a playground! You can download a guide for kids to the monuments of the park at this link: <https://ststephensgreenpark.ie/education/> It's fun for kids and educational too! (Hurrah!)

**Dublin Zoo (the alive one!):** <https://www.dublinzoo.ie/> Open since 1831! Over 400 animals live here! A massive hit with all kids! You need to book in advance. Ticket info here: <https://www.dublinzoo.ie/your-visit/zoo-prices/>

### Parks and Playgrounds (in the locality)

**Griffith Park (close to St. Patrick's Campus):** <https://goo.gl/maps/ZkFMhSaNsD7oxbfJ9>

**Griffith Park Playground:** <https://goo.gl/maps/jWt47pfKYHh89z1D9>

**Albert College Park (close to Glasnevin Campus):** <https://goo.gl/maps/ULbq45otw4BPUZJQ9>

**Albert College Park Playground:** <https://goo.gl/maps/vEgNFH5mUdWxorQz9>

**The Botanic Gardens:** <https://botanicgardens.ie/>

### Popular Tourist Destinations in Dublin (Advance reservations may be required)

**The Guinness Storehouse:** <https://www.guinness-storehouse.com/en>

**Trinity College Dublin (The Book of Kells):**

[https://www.tcd.ie/visitors/book-of-kells/?gclid=Cj0KCOjwg\\_iTBhDrARIsAD3Ib5g\\_daA2jZ6JqUTBeVecxaZ5ZfX5sRp6vcO51GU5Cp5OfSh9yg3ReX0aAuL7EALw\\_wcB](https://www.tcd.ie/visitors/book-of-kells/?gclid=Cj0KCOjwg_iTBhDrARIsAD3Ib5g_daA2jZ6JqUTBeVecxaZ5ZfX5sRp6vcO51GU5Cp5OfSh9yg3ReX0aAuL7EALw_wcB)

**EPIC The Irish Emigration Museum:** <https://epicchq.com/>

**The Little Museum of Dublin:**

[https://www.littlemuseum.ie/?gclid=Cj0KCOjwg\\_iTBhDrARIsAD3Ib5jjvQfhr8fUKv8GJNPW9KFZsnB1XHXve3okncB9JZf1Blx4kBJ8ABMaAkyHEALw\\_wcB](https://www.littlemuseum.ie/?gclid=Cj0KCOjwg_iTBhDrARIsAD3Ib5jjvQfhr8fUKv8GJNPW9KFZsnB1XHXve3okncB9JZf1Blx4kBJ8ABMaAkyHEALw_wcB)

**Kilmainham Gaol:** <https://kilmainhamgaolmuseum.ie/>

**Jameson Whiskey Distillery (Bow Street):** <https://www.jamesonwhiskey.com/en/visit-our-distilleries/>

**Teelings Whiskey Distillery:** <https://www.teelingwhiskey.com/our-home/>

**Irish Whiskey Museum:** <https://www.irishwhiskeymuseum.ie/>

**Dublin Castle:** <https://www.dublincastle.ie/>

**National Gallery of Ireland:** <https://www.nationalgallery.ie/>

## Health Care Information

### Pharmacies and Drug Stores

**Lloyds Pharmacy:** 10 Drumcondra Road Upper <https://goo.gl/maps/RXcDdey8RTSJvm6FA>

**Pharmhealth:** (Glasnevin Campus) <https://www.pharmhealth.com/pharmacy-glasnevin-location/>

### Doctors, ER, and Medical Care

**Drumcondra Village Medical Centre:** <http://drumcondramedicalcentre.ie/>

**Mater Hospital Emergency Department:** <https://www.mater.ie/patients/emergency-department/>

**Health Service Executive advice relating to Covid-19:** <https://www2.hse.ie/conditions/covid19/>

### Emergency Services Numbers

112 (medical emergency)

999 (ambulance, police/Gardaí, fire brigade & coast guard)

More information here:

<https://www.gov.ie/en/service/89da6-how-to-contact-emergency-services-in-ireland/#:~:text=Call%20the%20emergency%20services%20by,any%20phone%2C%20free%20of%20charge>



# Social Science Education Consortium (SSEC)

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| Ashling    | Bourke         | Centre for Human Rights & Citizenship Education, DCU |
| Lauren     | Bradshaw       | University of North Georgia                          |
| Audrey     | Bryan          | Dublin City University                               |
| Sara       | Burge          | Missouri State University                            |
| Eric       | Claravall      | Cal State University, Sacramento                     |
| Jenni      | Conrad         | Temple University                                    |
| Karyn      | Cooper         | Ontario Institute for Studies in Education           |
| Maria      | Crain          | EW Stokes Elementary School                          |
| Teresita   | Crain          | CNN & Inquiring Minds                                |
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| Brónagh    | Heverin        | Letterkenny Institute of Technology                  |
| Elizabeth  | Hinde          | Metropolitan State University of Denver              |
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| Natalie    | House              | University of Oklahoma                               |
| Margarita  | Jimenez-Silva      | University of California Davis                       |
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