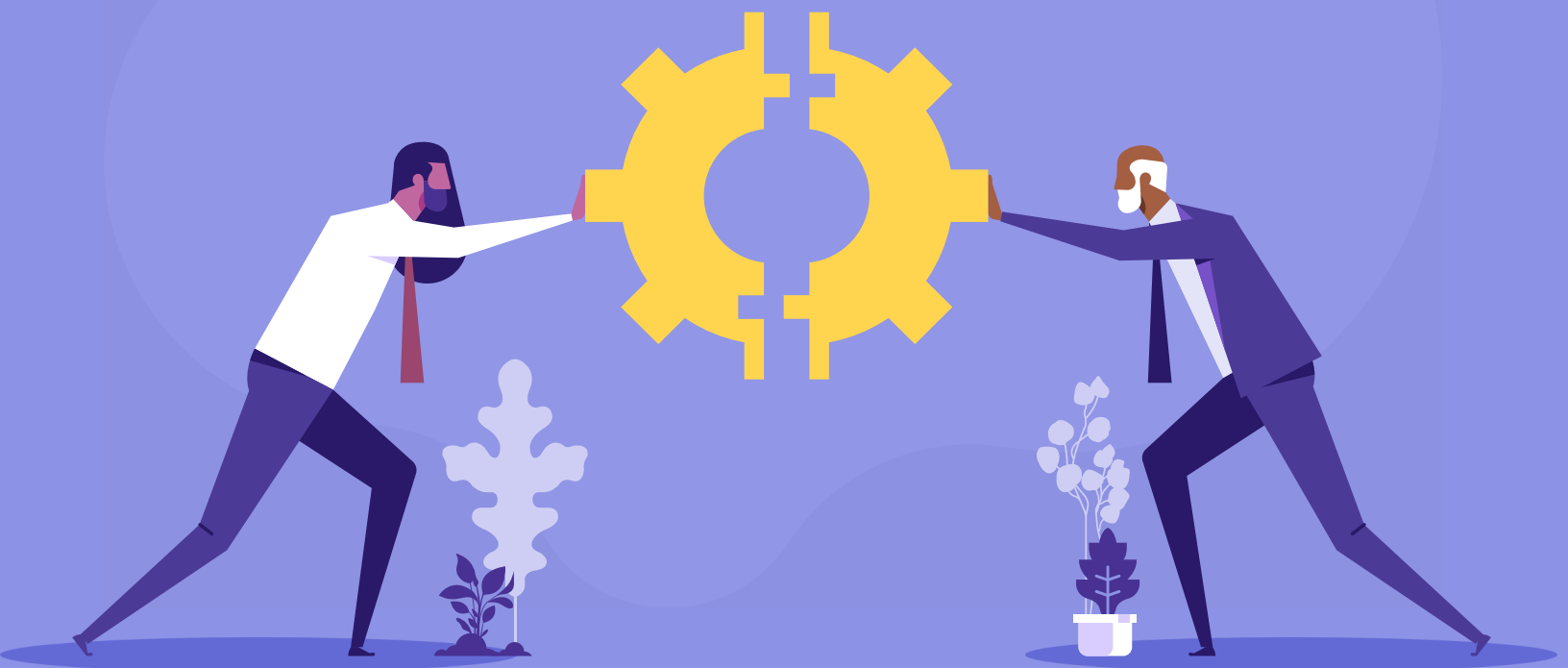
The Great Lakes Social Studies Journal

Volume 3 - Issue 2 - Fall 2023

Innovative Integration



The Great Lakes Social Studies Journal

Volume 3 Issue 2 - Fall 2023

Editor in Chief: Annie McMahon Whitlock

Layouts and Design: Dave Johnson

Tom Lucey, Mary Beth Henning, Mary Frances Agnello, & James D. Laney

3 Teaching for Social Empathy: Using the Arts to Contextualize Financial Literacy as Social Justice

Christopher Hemler & Adam Hellebuyck

16 There's No Place Like Home: A Place-Based Approach to Social Studies Education

Kyle H. Goedert & Lauren Jasinski

20 Teaching a Well-Informed Citizenry: Introducing Learning by Hearings into Civic Education

Meghan Moore-Hubbard

25 Families in Reconstruction

Michigan Council for the Social Studies

Tomorrow's Leaders Learn Today

From the Editor…

Dr. Annie McMahon Whitlock
Grand Valley State University

I am excited to start a new academic year with an issue devoted to integration. Our authors have submitted work that allows us to think about social studies in different ways. Tom Lucey and colleagues wrote about the integration of art, financial literacy, and a Phil Collins song, believe it or not. We also have Michigan authors from the University Liggett School in Grosse Pointe Woods and the Carl Levin Center for Oversight and Democracy at Wayne State University writing about their respective curricula that integrates history, geography, and civics into the communities in metro Detroit. Finally, Meghan Moore-Hubbard provides an inquiry lesson plan for teaching 8th grade Reconstruction that integrates primary sources of Reconstruction-era legislation with voices of Black families during this time.

The beginning of this new year marks the end of my editorship with the *Great Lakes Social Studies Journal*. I was honored to be this publication's inaugural editor and I am very proud of the six issues we created. Thank you to Dave Johnson, the editorial board, the MCSS Board of Directors, and the many authors and reviewers who lent their time over the past three years. Dr. Linda Doornbos from Oakland University will be taking over with the next issue, bringing her unique voice and perspective to the journal. Thank you for reading and supporting the *Great Lakes Social Studies Journal*.

Teaching for Social Empathy:

Using the Arts to Contextualize Financial Literacy as Social Justice

Tom Lucey, Mary Beth Henning, Mary Frances Agnello, & James D. Laney

Contemplating an artwork without awareness of its originating contexts creates the potential for misunderstanding its full purpose and meaning. Visual artworks, such as murals or paintings on the walls of buildings designed for administrative purposes, may depict images of power, conquest, or justice; however, they serve to stimulate the emotions of the viewer, rather than tell an accurate historical story. An oft-mentioned example of such a work is John Trumbull's painting of the signing of the Declaration of Independence in the rotunda of the capitol building in Washington, D. C., which is not a truthful historical representation.

Interpretation of art represents a reciprocal process. While the impression of the artwork on the viewer/participant has importance, it is essential that the viewer/participant appreciate the contexts of the artwork's origins. Social knowledge suffers from fundamental falsehoods because of ignorance and misinterpretation of commonly recognized artworks and their environments of composition. Examples of these misinterpreted works include Woody Guthrie's "This Land is Your Land" and possibly the Shakespeare canon (Lucey & Laney, 2009; Agnello et al., 2022).

Another example may be found in children's literature. From 1950 through 1956, C.S. Lewis published seven books, *The Narnia Chronicles*. The sequence of their publication was largely in the same order of their composition. This sequence differed from the chronology of stories and their fictional characters. Beginning in 1994, publishers sequenced the works in the chronological order of the story events. While some debate exists as to the proper sequence of these stories, this new sequence separated them from the environment in which they were created. The new sequencing presented the works in the order intended by the author-storyteller, rather than the sequence of their original publication. The new sequencing allowed the reader to focus on the order of events within the story and the world of Narnia. Yet the new sequencing distracted from the order of events related to their composition and publication within the world of C. S. Lewis. Similarly, viewing visual art out of the context of its origins can distract from the truth of the artist's intentions concerning the artwork.

In the same way that decontextualization of literature and visual artwork can adversely affect the discovery of truths in their representations, in this article we make the claim that conventional teaching about economics and personal finance represents a

decontextualization that obscures social truths. We argue that alternative approaches and revisioning can be employed that reveal a need to pursue social justice. We explain that art-based instruction may serve as a vehicle for discovering economic truths and stimulating social empathy within students. We describe a sequence of three previously published art-based learning activities for a critically compassionate financial literacy, providing a basis for appreciating the misguided nature of conventional interpretations of economics education and personal finance. Finally, we also present a theoretical basis for interpreting financial literacy within the social contexts of critical compassion and empathy for use in justifying the use of art education to teach about economic injustice.

This paper employs the following sequence. First, it considers financial ideologies and how they inform existing financial literacy practices. It describes how compassion represents a strategy to counter social processes of control. Second, it explains how the arts offer instructional tools to spark conversations about social injustice. Finally, it describes three art-based activities, which attempt to engage preservice teachers in conversations about economic injustice and to possibly prompt compassionate responses, as examples for developing other experiences for broaching such classroom conversations.

Background

The statistics are very clear. Surveys of financial literacy find that students possess marginal knowledge, with those from underrepresented populations answering fewer questions correctly than peers from the dominant culture (e.g., Mandell, 2008; Murarka & Oates, 2020). Yet surveys of financial literacy measure a concept that has only become appreciated in recent history. Housel (2020) notes the expectation to work until retirement has only become a recent social development because of the sudden accumulation of American wealth.

Yet efforts at financial coaching would suggest that financial literacy may represent a concept of relevance to those who have sufficient resources to go beyond meeting their daily needs (Loomis, 2018). Christopher Arthur (2012; 2016) argues that traditional perspectives of economics and personal finance originate from a neoliberalist ideology founded on principles of control, making mistaken claims to be objective and neutral. In other words, while the mathematics of saving and investing would indicate that everyone has potential to develop great wealth, the financial system does not publicize the social conditions that inform about its patterns of inclusion and exclusion.

Financial literacy standards promote the accumulation of wealth through a process of entrepreneurial activity and resource control. Yet these standards fail to consider the patterns of generational indebtedness that children inherit from being born into families who live beyond their means. In its existing form, financial literacy education represents a process for indoctrinating children into a system of debt that advantages the socially privileged (Adams, 2022). National financial literacy standards promote capitalist principles that reinforce a system of merit that maintains a social ideology that suppresses underrepresented groups (Blue & Pinto, 2021; Finley, 2021; Lucey & Henning, 2021; Pinto & Coulson, 2011). Curricular standards for financial literacy originate from the Council for Economic Education and the JumpStart Coalition, organizations founded upon principles of business and finance and

neglecting ideologies of stewardship, care, and empathy.

Existing curricular presentations disregard the ideological biases that economic rationalizations conceal. For example, Olah (n.d.) discussed how notions of supply and demand, capital allocation, and social hierarchical circulation of money from the royalty to the lower rungs of society were important observations made by Ibn Khaldun (1377). In addition to ethnocentric views of the scientific beginnings of economics, other biased ways of presenting money matters limit the scope of gender, race, and class considerations in the teaching and learning of economics (Finley, 2021; Pinto & Coulson, 2011; Swalwell, 2021). These scholars describe examples of a dominant ideological narrative that either exploits or disregards traditionally marginalized social groups. Such biased views instill education processes with a view of economic interactions that promotes a merit-based rewards philosophy and presents poverty as a consequence for individuals who make poor decisions. Elementary, secondary, or university classrooms rarely critically examine or critique such narratives (Loewen, 2018).

Critical Ideologies of Financial Literacy

Chris Arthur (2012, 2016) argued that the predominant curricular paradigm for financial literacy represents one of economic injustice, supporting a corporate-driven ideology of financial resource management founded on principles of blame and merit. Empirical evidence provides support for these claims, which argue that political rhetoric, rather than sound reasoning, guide policies that shape financial education curricula and perpetuate the social injustices brought about by their implementation (Davidson & Davidson, 1996; Pinto, 2013; Pinto & Coulson, 2011). Although in the early 20th century, Harold Rugg's popular social studies curriculum promoted inquiry into social justice, seldom, if ever, do issues of minimum wage, gender wage discrimination, class, underclass, labor unions, astronomical salaries of chief executive officers, health insurance, work benefits, family leave, and other timely topics manifest themselves in what is painted as an overly sanitized version of the free-market economy (Baganstos, 1977; Boesenberg & Poland, 2001).

Arthur (2016) observed that conventional approaches to economic literacy and financial literacy education affirm a capitalist ideology in which money becomes the standard for social valuing. He noted that in this capitalist environment, social injustices occur because marginalized social groups and individuals lack material resources or knowledge to empower themselves. The rhetoric associated with this conventional approach to economic and financial literacy relates to Adam Smith's argument in *Wealth of Nations* (1986/1776) that one visits the butcher out of the need for meat and the compensation for it. Conventional notions of financial literacy rest upon principles of ownership and self-promotion. The things that one controls in comparison to others serve to signify social status and power. Thus, financial literacy, couched as social power, affirms the social ideology of the privileged. Those who control the most resources advocate a social literacy that reinforces the social ideology that supports positions of power informed by money and asset control.

A critical perspective of financial literacy (which represents a sub-discipline of economics education) perceives the basis of this conventional approach and its claims of social neutrality as resting upon flawed foundations that neglect a holistic societal valuing and that lack appreciation for alternative purposes for living. Social studies education classrooms exploit students by imposing an unjust binary notion of citizenship that derives from capitalist ideologies (Lucey et al., 2017). Integrating these understandings into education curricula provides an opportunity to inform learners about the manipulation of consumers to purchase goods and services that they may not otherwise need or want.

We assert that conventional approaches to financial education lack appreciation for empathetic reasonings aside from those rooted in profit. This condition relates to a system of financial control rooted in indebtedness to a privileged few who guide social, economic, and education policy (Adams, 2022; Piccanio & Spring, 2012). Neoliberal perspectives may employ systems of fear (of poverty or lost

resources) to motivate control of goods and services. We suggest the basis for developing alternative visions for financial literacy lies in alleviating fear and instead promoting care and charity.

A critical approach to economic and financial education requires curricular processes that challenge students to examine the emotional assumptions and structures that undergird unjust social conditions (Westheimer & Kahne, 2004; Westheimer, 2015). As Adams (2022) puts it,

> In America, debt is something we have not only been conditioned to live with, but given the extent to which Americans rely on debt to get by, it is what we also live by and as. Financial education is complicit in the production of indebted citizenship. (p. 8)

According to Westheimer (2015) a justice-oriented citizen examines and challenges the social structures to affect social change. A critical perspective of financial literacy considers the social and psychological structures that inform financial behaviors could contribute to such change. As the gap between "haves" and "have nots" expands, sensitivity of the rich for the poor diminishes and quality of life erodes (Wilkinson & Pickett, 2011). An alternative approach to economic and financial education represents a means to empowerment that values the economic counternarratives of the socially marginalized and the worth of their economic identities (Shanks & Hall, 2021). Viewing economic and financial education from a perspective of care and compassion serves to offset the mindset of control and manipulation that governs economic and financial systems.

Alternative views may be found within the perspectives of marginalized groups and the foundations upon which they base economic decisions. Blue and Pinto (2021) propose standards for interpreting financial education from an indigenous perspective. Conner and Shanks (2022) describe an economic education unit that provides a blend of instructional strategies to prompt students' examination of economics in relation to their lives. The unit builds from a Black community founded on joyfulness and in which individual identity develops from individual valuing, rather than economic production.

Alternative pedagogical approaches to financial literacy may employ different affective patterns than those guided by psychologies of control that promote conventional economic education approaches. We perceive this approach as offering an alternative framework for teaching about personal finance in a contextually relevant manner by emphasizing effects that counter the conventional perspective.

Art as a Tool for Learning and Creativity

Aesthetics represents a long-neglected aspect of social studies learning (e.g., Cote, 2011; Garrett & Kerr, 2016; Helmsing, 2014; Houser, 2005). Art represents a vehicle for experiencing and examining emotions that relate to the struggle for social/economic justice. Research documents the success of using art to facilitate students' achievement and broaden their patterns of thinking (Deasey, 2002; Fiske, 1990). It is this potential to broaden students' creative thinking that makes it ideal for stimulating conversations about social justice. According to Booth (1997) the act of art goes beyond the narrow conception of composing a song or carving a sculpture. It represents a process that one recognizes in one's own daily experiences. As one realizes how one's patterns of action represent components of a larger social artwork, one has the potential to recognize financial decisions as shaping economic forces that influence social welfare. This revisioning of daily experiences is essential to reframing financial literacy. Interpreting financial literacy as an exercise in creating social works that promote human dignity rather than facilitating wealth accumulation that draws from human exploitation offers hope for realizing social justice.

Research documents the potential benefits of using art to teach children about social studies concepts, including those relating to economics (e.g., Burstein & Knotts, 2010; Howard et al., 2018; Laney et al., 1996). Through interaction with aesthetic "texts" (i.e., visual, dramatic, and musical works that provide for multidimensional interpretation), children experience the chance to critically think about economics and social relationships and to examine related assumptions (Chung & Li, 2020; Laney, 2018; Laney & Willerson, 2017).

The deliberate employment of art represents an opportunity to visualize social dimension and context. Woywood's (2017) reframing of students' disengaged and uninformed art perspectives encouraged their involvement in a more nuanced exploration of art's relationship to social meaning. Arts-centered instruction provides teachers the potential to stimulate students' emotions of empathy and care towards the

socially marginalized (Dobrick & Fattal, 2018; Lucey & Laney, 2012).

Envisioning a socially just society requires possession of the skills to create alternative visions from those conditions that shape one's experiences. When educated in and through art, participants develop the skills to observe artistic presences in their social contexts.
The Discipline-Based Art Education (DBAE) model represents one instructional approach that promotes students' art awareness, participation and creation. In the DBAE model, the teacher presents a researched artwork that conveys the learning topic. The students discuss the concept and the artwork's background, then develop their own artworks to convey their knowledge of the learning. This learning process enables students to experience representations of the studied concepts and then create their own interpretations. Linking the development of artworks to a social vision represents the final step.

The learning from this experience developed children's abilities to make multiple connections between (a) the parts of the new learnings (i.e. the new art and economic content) and (b) the new art-economic learnings and their own knowledge base and/or background experiences. They deeply and meaningfully processed the new art and economic earnings, developing improved conceptual understanding, retention, and transfer to other familiar and unfamiliar works of art.

The depth, substance, and dimensionality of social processing resulting from DBAE affords young learners opportunities to re-envision their worlds in compassionate and empowering ways. Art-based learning offers potential to broaden students' social awareness and extend it to other contexts. Bridging the gap between the classroom and the metaphors that define the community provides students with the skills necessary to realize the visions of social empathy that learning could promote.

Applications of Emotional-Cognitive Theory

Drawing on the work of Panksepp and Biven (2012) and others, Narvaez (2014) observed that developmental contexts affect the emotions that shape patterns of reasoning. The extent of harshness or compassion experienced in one's developmental environments shapes how one interprets relationships with one's community. Narvaez and Bock (2014) explained the notion of Multi-Ethic Theory, in which all people consider themselves moral, yet because of their limited experiences with or awareness of diverse behavioral contexts, they may lack the ability to perceive or appreciate different behavioral reasoning. Classrooms that employ empathy and sensitivity provide environments that offer potential to open students' minds to other points of view.

In combination, different art forms may stimulate students' psychological processing in various ways including development of empathy. For example, visual and musical artworks affect visual and auditory senses. Visual and dramatic arts, literature, and film offer potential for student participation in activities that encourage their engagement in, empathy with, and/or visualization of events or situations. Consider how Erin Gruell (2007) and her students were empowered to fundraise through the art of popular culture, dance, and cuisine to bring a Holocaust survivor from Europe to their Los Angeles inner city school in the film *Freedom Writers* (La Gravenese, 2007) because of personal engagement with the art of writing journals inspired by the *Diary of Anne Frank* (1967). Art represents an instructional vehicle that offers students opportunities to engage in altruistic activities rooted in empathy.

In addition to relying on the literary and fine arts, other pedagogical vehicles are available for prompting students' affective engagement in the learning of social studies concepts (Bell, 2010). Shanks, and Hall (2021) describe how hip-hop music provides a vehicle for active engagement in financial literacy learning. This vision perceives the process of human existence as one rooted in community stewardship rather than social exploitation.

Discipline-Based Art Education Activities

We describe three activities; two are lessons based on the DBAE Model and were previously published in another work (Lucey et al., 2017). These two activities serve as bookends for a court simulation that tries an individual for theft (Lucey & Giannangelo, 2017). The lesson plans may be found in the cited resources; however, we also invite the reader to adapt the activities, as described below, for his or her own classroom as he or she deems appropriate. The common theme among these activities lies in their focus on the patterns of economic injustice that underpin citizenship conceptions and the patterns of injustice associated with their applications.

As a unit, these three activities prompt students to question the assumptions of conventional economic reasoning. The following questions may serve as

questions for students' consideration at the beginning of the unit: What is the purpose of working? What is the purpose of making money? Do those who have more money always have more freedom? What are some of the reasons people are rich or poor? What is our obligation to the poor in our community? What is our obligation to the rich? As the unit unfolds, students realize a broader view of relationships that inform financial wealth gaps and their meanings.

Poverty

The first activity utilizes Marten de Vos's painting of *Dives and Lazarus* (c 1550), which depicts the parable told by Jesus in Luke 16: 19-31. The activity pairs this image with Phil Collins' song "Another Day in Paradise" (1989). In Jesus's parable, the rich man (Dives) who turns a deaf ear to the calls of the poor man in life (Lazarus) burns in the afterlife and seeks relief from Lazarus. Dives is denied relief because of his disregard for Lazarus in life. Lazarus asks that Dives be allowed to go warn Lazarus's brother to change his lifestyle, and he is told by God that just as Lazarus did not hear God's warnings in this world, his brother's choices would not be affected by Dives' warnings either.

St. John Chrysostom (d. 407/1984) in his first sermon of Lazarus and the rich man articulated the depths of meanings associated with *Dives and Lazarus*, describing nine conditions that Lazarus endured:

- Illness along with poverty
- Poverty greater than any other
- Inability to defend himself.
- Enduring the above three simultaneously
- Lack of community protection
- Observing those possessing wealth
- Experiencing no other as poor
- Slandered reputation by community
- The affluent experience wellness despite their cruelty and inhumanity.

The listing of these conditions serves to illustrate the dimensions of poverty experienced by the poor of which the privileged are unaware or unthinking. They also convey how obsession with wealth and self-promotion create a shallow vision of the world that blinds the rich to the depths of plights experienced by the poor.

Students view the painting while listening to the song and reading the song's lyrics. After the class completes the viewing/listening experience, the teacher debriefs students by asking questions about the image and song, emphasizing details about the works that point to the severity of the conditions. For example, the dogs in the painting appear to wag their tails as they attend to Lazarus, yet the humans at the table appear repulsed by his presence.

The song by Collins reinforces de Vos's painted image by telling a story of a rich man who ignores the calls for assistance from a homeless woman on a city street corner. The melody of Collins' song represents a slow routine, which echoes the plight of the homeless girl, in contrast to the hurried pace of the passerby. The teacher may ask students to consider the slow monotony of an existence among those having "nothing to do."

During the debriefing, the teacher provides students with background information about the artists and the works. This information serves to inform the students about the artists' motives for developing the artworks and helps to dispel any misunderstandings about their intended meanings or purposes. Teachers and preservice teachers are given the opportunity to discuss their own identification with the characters in the painting or in the song. Do they identify more with Lazarus in the painting and the homeless woman in the song? Or do they identify with the painting's wealthy people at the dinner table or the song's rushing passerby? Interestingly, some preservice educators have stated that they identify with the servants in the painting who were following imperatives and just doing other people's bidding. This may be a testimony to the powerlessness felt by students and educators in a system driven by standards. Other future educators have suggested that they have struggled with food insecurity, like Lazarus in the painting, or the homeless woman in the song.

Fostering a community of caring and trust while discussing the visual and musical arts can elicit entryways into thinking critically about why some of us are rich or poor. Careful selection of works of art to focus on issues of social justice also eases participants into analyzing often-ignored issues of financial literacy. *Dives and Lazarus* is such a detailed painting that students are quickly drawn into discussing it. And by providing the lyrics to "Another Day in Paradise," students have a song lyricist's words to prompt discussion of social positioning.

Court Trial

The middle activity consists of a court simulation called "The Case of the Stolen Flour" (Lucey & Giannangelo, 2017). The simulation is a fictitious

account of a scene in a town on the Great Plains during the 19th century. In this trial, a local business owner and established members of the community have accused a visitor to the community of breaking into a warehouse, stealing the flour from within, and causing social unrest. The simulation provides students with an experiential opportunity to learn about economics and citizenship.

Students choose whether to participate in the simulation as judge, lawyers, clients, witnesses, or jurors. Each participant receives instructions for his or her role and can develop his or her part, as the judge and bailiff organize the class/courtroom for the trial. After completion of the trial, the class is debriefed about the experience and its relationship to economics and citizenship education.

The debriefing process addresses two elements of the lesson: the learning experience itself and the meaning of lesson content. The students respond to questions about the activity, noting what elements they considered to be successful and what elements they considered to need improvement. Students discuss how they felt about participating in a courtroom drama. For example, the witnesses are prompted to consider how they felt when asked to testify. The content debriefing challenges students to consider the extent to which economics relates to (1) the conditions that prompted the trial to occur, (2) the resources accessible to both of the parties to defend themselves at trial, and (3) the citizenship values held by all parties at the trial. The activity encourages students to consider what factors influence patterns of economic decision-making and how patterns of social judgment may represent the bias of the interpreter, rather than the actual state of the accused.

In our experience, students (pre-service teachers) readily identified that the court system of the early 19th century was biased against those with financial resources just as they perceived it to be biased today in favor of those with more resources. For example, preservice teachers pointed out how O. J. Simpson used his wealth to win acquittal for murder. They also referred to the more recent "Varsity Blues" scandal where money seemed to buy privilege and justice may not have been fully served. While the simulation emphasizes the injustices that can be perpetuated by the criminal justice system, educators also made connections to discrimination against African Americans in courtrooms. The racism of the justice system is vividly illustrated in the secondary English curriculum by teaching Harper Lee's *To Kill a Mockingbird* (1989), a Pulitzer Prize winning novel that famously frames the injustices of the courtroom as a black man named Tom Robinson is falsely convicted of raping a white woman. But rarely is Lee's work connected to financial literacy or discipline-based art education.

Corporate Life

The final activity, like the first, pairs two artworks. The first artwork is an image of George Segal's sculpture *Rush Hour* (1983). As students view the sculpture, they listen and read the lyrics to the song "Fast-Paced World" (Dugas, 2008) by The Duhks. Segal's sculpture consists of six human figures wearing trench coats and staring at the ground as they walk together. It conveys the monotonous life of city office workers who mindlessly follow a routine path daily, their identities defined in the context of a mass city populous rather than as unique individuals.

The song "Fast Paced World" has a haunting drive to it. Its lyrics speak to a sense of personal worth that has been distorted through prosperity, theology, and consumerism. The song and the sculpture reinforce each other's meanings by affirming a sense of uniformity and sameness amongst people, including the listeners and viewers of these works of art. Combined, these works communicate how those who have economic resources may shape identities of individuals and societies in images and words of their own devising.

The themes of rushing and work in both art selections elicit discussions among students about the purpose of work and life. Is it to do as much work and make as much money as possible? Or is the purpose of work and life to be able to enjoy family, friends, and find spiritual fulfillment? For busy educators, these artistic selections prompt interesting discussions about how much they feel rushed and challenged to meet multiple obligations, yet they recognize that they don't always feel fulfilled by meeting the demands of their work world alone. They identify with the lyrics in the song, "We have forgotten what is sacred."

In combination, these three activities raise students' awareness that economics represents a study of human values. Everyone in society has a story to be valued, regardless of the economic resources that he or she accesses. The activities employed here use various art forms to motivate student discussion about individuals' disparate economic positions and the disparate patterns of life, power, and values that may exist among societal participants.

After completing all three of the activities, students can be invited to generate their own visual or musical works of art that illustrate a theme related to compassionate financial literacy. Our students have responded through the creation of visual imagery and through making connections to popular songs. For example, our students have produced artfully constructed collages to illustrate the concept of financial freedom and other visual works of art to contrast the ideas of paradise and hell using spiritual and economic symbols. Many individual students have also identified, described, and justified popular songs that they felt portrayed messages that relate to compassionate financial literacy. Some of the songs chosen by preservice educators for possible use with elementary students include: "Diamonds on the Soles of her Shoes" (by Paul Simon), "Can't Buy Me Love" (by The Beatles), "Rich Girl" (by Gwen Stefani), "9 to 5" (by Dolly Parton), and "Where is the Love" (by The Black-Eyed Peas). Encouraging students to discuss popular music (including rap and hip-hop) and artwork related to economic social justice prompts important discussions that are often ignored by mainstream financial literacy lessons and curricula. Art invites students to consider underlying questions such as why people work, the purpose of making money, the relative degree of freedom offered by wealth, reasons for economic inequality, and the reciprocal responsibilities of the wealthy and poor.

Conclusion

As conventionally presented, financial literacy represents a process for affirming a merit-based reward philosophy. In this paper, we have argued for using art to stimulate different patterns of emotions within students to affect an alternative lens for understanding financial literacy. By using art forms that depict sensitivity to issues of economic injustice, teacher educators may present financial literacy as an area that counters capitalist ideologies while creating empathy for those that society marginalizes.

We began this paper with a discussion of contexts and how the manner of presentation shapes how students may understand artworks. When presented in the contexts of the backgrounds of the artists and relevant cultural or historical information and when debriefed within these understandings, the power of these works' justice-orientations becomes evident. Juxtaposing different forms of art from different times can help students realize that quandaries about economic social justice are timeless and will continue to challenge present and future generations. One need not look further than the American classic by John Steinbeck, *The Grapes of Wrath* (1939), whose Great Depression message was no less valid than the more recent news coverage of the housing bubble crisis of 2008 (BBC, 2009).

The three activities presented in this paper provide opportunity to stimulate emotional responses among preservice teacher candidates and foster their sensitivity to the plights of those in economic need. Politics and education must respond to the needs of the impoverished, or our society may turn upon itself in ways that could have been prevented through the development of young people with critical and compassionate imagination, empathy, and agency.

References

Adams, E. (2022, December). *America runs on debt: Locating indebted citizenship in social and financial education*. Paper presented at the annual meeting of the College and University Faculty Assembly, National Council for the Social Studies, Philadelphia, PA.

Agnello, M. F., Lucey, T. A., & Laney, J. D. (2022). Was Shakespeare a man or a woman? Discipline-Based Art Education as a tool for literary inquiry and guided discovery. *Research Issues in Contemporary Education, 7*(3), 120-171.

Arthur, C. (2012). *Financial literacy education*: *Neoliberalism, the consumer and the citizen*. Sense Publishers.

Arthur, C. (2016). *The ethics of entrepreneurship and financial literacy education: A security and freedom for the other*. Doctoral Dissertation. York University, Toronto, ON.

Bagenstros, N. T. (1977). Social reconstruction: The controversy over the textbooks of Harold Rugg. *Theory & Research in Social Education*, *5*(3), 22-38. https://doi.org/10.1080/00933104.1977.10506013

Bell, L. A. (2010). *Storytelling for social justice. Connecting the narrative and the arts in antiracist teaching*. Routledge.

Blue, L. E., & Pinto, L. E. (2021). Disrupting the alibi: Toward a postcolonial financial literacy and entrepreneurship ideal. In T. A. Lucey (Ed.), *Financialization, financial literacy, and social education* (pp. 5-22). Routledge.

Boesenberg, E., & Poland, K. S. (2001). Struggle at the frontier of curriculum: The Rugg Textbook Controversy in Binghamton, NY. *Theory & Research in Social Education*, *29*(4), 640-671.

https://doi.org/10.1080/00933104.2001.10505960.
Booth, E. (1997). *The everyday work of art*. Naperville, IL: Sourcebooks.
British Broadcasting Company. (2009, April 14). *Grapes of wrath*: A classic for today. Retrieved August 15, 2017, http://news.bbc.co.uk/2/hi/7992942.stm
Broome. J., Pereira, A., & Anderson, T. (2018). Critical thinking: Art criticism as a tool for analyzing and evaluating art, instructional practice, and social justice issues. *The International Journal of Art & Design Education*, *37*(2), 265-276. https://doi.org/10.1111/jade.12111.
Burstein, J., & Knotts, G. (2010). Creating connections: Integrating the visual arts with social studies. *Social Studies and the Young Learner*, *23*(1), 20-23.
Chung, S. K., & Li, D. (2020). Socially engaged art education: Exploring issues of homelessness in an elementary art classroom. *International Journal of Education & The Arts*, *21*(21). http://ijea.org/v21n21/v21n21.pdf.
Collins, P. (1989). Another day in paradise. *But seriously* (CD). Atlantic Records.
Conner, K., & Shanks, N. (2022, December). *What is an economic life? Black feminist economics in a high school economics class.* Paper presented at the annual meeting of the College and University Faculty Assembly, National Council for the Social Studies. Philadelphia, PA.
Cote, J. (2011). Arts-based education and creativity. In C. J. Craig & L. F. Deretchin (Eds.), *Cultivating curious and creative minds: The role of teachers and teacher educators, part II* (pp. 126-143). Rowman & Littlefield.
Chrysostom, St. J. (d. 407/1984). *On wealth and poverty*. (C. P. Roth, Trans.). St. Vladimir's Seminary Press.
Davidson, G., & Davidson, P. (1996). *Economics for a civilized society*. M. E. Sharpe, Inc.
Deasy, R. J. (Ed.) (2002). *Critical links: Learning in the arts and student academic and social development*. Arts Education Partnership.
de Vos, M. (c. 1550). *Dives and Lazarus* (painting). Retrieved from https://www.katherineara.com/gallery/
Dobrick, A. A., & Fattal, L. (2018). Exploring examples in elementary teacher preparations. Arts-centered instruction for social justice. *Social Studies Research and Practice*, *13*(1), 72-83. https://doi.org/10.1108/SSRP-07-2017-0039.
Dugas, S. (2008). Fast paced world. *Fast paced World* (CD). Sugar Hill Records.
Finley, S. (2021). Financial literacy, financial liberalization: Toward a critical race approach to financial education. In T. A. Lucey (Ed.), *Financialization, financial literacy, and social education* (pp. 113-127). Routledge.
Fiske, E. B. (1990). *Champions of change. The impact of the arts on learning*. India: SN Booksworld.
Frank, A. (1967). *The diary of Anne Frank*. (B. M. Mooyaart, Trans). Bantam Books.
Garrett, H. J., & Kerr, S. L. (2016). Theorizing the use of aesthetic tests in social studies education. *Theory & Research in Social Education*, *44*(4), 505-531. https://doi.org/10.1080/00933104.2016.1211047.
Gruell, E. (2007). *The freedom writers diary*. Broadway Books.
Helmsing, M. (2014). Virtuous subjects: A critical analysis of the affective substance of social studies education. *Theory & Research in Social Education*, *42*(1), 127-140. https://doi.org/10.1080/00933104.2013.842530.
Housel, M. (2020). *The psychology of money. Timeless lessons on wealth, greed, and happiness*. Harriman House.
Houser, N. O. (2005). Arts, aesthetics, and citizenship education: Democracy and experience in a postmodern world. *Theory and Research in Social Education*, *33*(1), 45-72. https://doi.org/10.1080/00933104.2005.10473271.
Howard, A., Swalwell, K., & Adler, K. (2018). Making class: Children's perceptions of social class through illustrations. *Teachers College Record*, *120*(7), 1-44. https://www.tcrecord.org/content.asp?contentid=22130
Khaldun, I. (1377). *The Muqaddimah: An Introduction to history*. (F. Rosenthal, Trans.). Retrieved from https://asadullahali.files.wordpress.com/2012/10/ibn_khaldun-al_muqaddimah.pdf
LaGravenese, R. (2007). *Freedom writers*. Paramount Pictures.
Laney, J. D. (2018). Teaching financial literacy through the arts: Theoretical underpinnings and guidelines for lesson development. In T. A. Lucey & K.S. Cooter (Eds.), *Financial literacy for children and youth* (2nd Ed.) (pp. 89-108). Peter Lang.
Laney, J. D., Moseley, P. A., & Pak, L. K. (1996). Children's ideas about selected art and economic concepts before and after an integrated unit of instruction. *Citizenship, Social, and Economics Education*, *1*(1), 61–78. https://doi.org/10.2304/csee.1996.1.1.61

Laney, J. D., & Willerson, A. (2017). Teaching for economic literacy and economic justice with and through the arts. In M. B. Henning (Ed.), *Innovations in economic education: Promising practices for teachers and students*, K–16, (pp. 46-65). Routledge.

Lee, H. (1989). *To kill a mockingbird*. Harcourt School.

Loewen, J. (2018). *Lies my teacher told me: Everything your American history textbook got wrong*. New Press.

Loomis, J. M. (2018). Rescaling and reframing poverty: Financial coaching and the pedagogical spaces of financial inclusion in Boston, Massachusetts. *Geoforum*, *95*, 143-152. https://doi.org/10.1016/j.geoforum.2018.06.014.

Lucey, T. A., Agnello, M. F., & Laney, J. D. (2017). Outside in: A critically compassionate approach to civic engagement. *Social Studies Research & Practice*, *12*(3), 295-309. https://doi.org/10.1108/SSRP-08-2017-004.

Lucey, T. A., & Giannangelo, D. M. (2017). Simulation to promote citizenship and economic education in elementary education. In M. B. Henning (Ed.). *Innovations in economic education: Promising practices for teachers and students K- 16*, (pp. 22 - 45). Routledge.

Lucey, T. A., & Henning, M. B. (2021). Toward a critically compassionate financial literacy: How elementary preservice teachers view the standards. *Theory & Research in Social Education*, *49*(1), 107-136. https://doi.org/10.1080/00933104.2020.1859422.

Lucey, T. A., & Laney, J. D. (2012). From classroom to community: Preparing preservice teachers in the art of teaching about social justice. In A. Honigsfeld & A. Cohan (Eds.), *Breaking the mold of education for culturally and linguistically diverse students. Innovative and successful practices for 21st century schools* (pp. 53-60). Rowman and Littlefield.

Lucey, T. A., & Laney, J. D. (2009). This land was made for you and me: Teaching for Economic justice in upper elementary and middle school grades. *The Social Studies*, *100*(6), 260-272. https://doi.org/10.1080/00377990903283916.

Mandell, L. (2008). Financial literacy of high school students. In J. J. Xiao (Ed.) *Handbook of consumer finance research* (pp. 163-184). Springer.

Murarka, L., & Oates, K. K. (2020). Financial literacy in millennials. *Journal of Humanities and Social Sciences Studies*, *2*(6), 41-54. https://doi.org/10.32996/jhsss.2020.2.6.5

Narvaez, D. (2014). *Neurobiology and the development of human morality: Evolution, culture, and wisdom*. W. W. Norton.

Narvaez, D., & Bock, T. (2014). Developing ethical expertise and moral personalities. In L. Nucci & D. Narvaez (Eds.), *Handbook of moral and character education* (2nd Ed.) (pp. 140-158). Routledge.

Olah, D. (n.d.). The amazing Arab scholar who beat Adam Smith by half a millennium. Evonomics: The next evolution in economics. Retrieved from http://evonomics.com/amazing-north-african-scholar-beat-adam-smith-half-millennium/

Panksepp, J., & Biven, L (2012). *The archeology of mind. Neuroevolutionary origins of human emotions*. W. W. Norton & Company.

Piccanio, A. G., & Spring, J. (2012). *The great American Education-Industrial complex. Ideology, technology, and profit*. Taylor and Francis.

Pinto, L. E. (2013). When politics trumps evidence: Financial literacy narratives following the global financial crisis. *Journal of Education Policy*, *28*(1), 95-120.

Pinto, L. E., & Coulson, E. (2011). Social justice and the gender politics of financial literacy education. *Journal of the Canadian Association for Curricular Studies*, *9*(2), 54-85.

Segal, G. (1983). *Rush hour* (Sculpture). Retrieved, from http://georgesegal.blogspot.com/

Shanks, N., & Hall, D. (2021). "And I know the money don't really make me whole" Feminist financial literacy through Hip-Hop pedagogy. In T. A. Lucey (Ed.), *Financialization, financial literacy, and social education* (pp. 172-196). Routledge.

Smith, A. (1986/1776). *The wealth of nations. Books I-III.* Penguin Classics.

Steinbeck, J. (1939). *The grapes of wrath*. Penguin Books.

Swalwell, K. (2021). Noticing and questioning capitalism with elementary students. In T. A. Lucey (Ed.), *Financialization, financial literacy, and social education* (pp. 42-60). Routledge.

Westheimer, J. (2015). *What kind of citizen? Educating our children for the common good*. Teacher College Press.

Westheimer, J., & Kahne, J. (2004). What kind of citizen? The politics of educating for democracy. *American Educational Research Journal*. *41*(2), https://doi.org/10.3102/00028312041002237.

Wilkinson, R., & Pickett, K. (2011). *The spirit level: Why greater equality makes societies stronger*. Bloomsbury.

Woywood, C. (2017). An invitation: Multicultural art and visual learning in elementary education. *Journal of Cultural Research in Art Education*, *34*, 85-98. https://jcrae.art.arizona.edu/index.php/jcrae/article/view/77.

OER PROJECT

Free social-studies curricula, professional development, and resources

A family of free, online social-studies courses, OER Project curricula are adaptable to a variety of local curricular standards. OER Project teachers also gain access to professional-development opportunities and a community of teachers, scholars, and learning experts. Join us today!

SEMESTER- AND YEAR-LONG COURSES

BIG HISTORY PROJECT

An introductory, interdisciplinary history course that starts with the Big Bang and ends with students considering the future, all while learning powerful reading, writing, and critical-thinking skills along the way. Ideal for middle-school and high-school students.

WORLD HISTORY PROJECT

A standards-based world history course that builds upon foundational historical-thinking skills in preparation for AP®, college, and beyond. Ideal for high-school students. WHP is available in three different periodizations, which allows you to choose the one that best fits your state standards.

WORLD HISTORY PROJECT AP®

Designed to align with the AP® World History: Modern Course and Exam Description, this comprehensive year-long course provides a cohesive approach to learning and understanding the history of the world while simultaneously preparing students to take the AP® World History: Modern exam.

GET STARTED

Ready to start teaching an OER Project course?
Just sign up at: oerproject.com

Questions?
Email team@oerproject.com and we'll get right back to you.

There's No Place Like Home

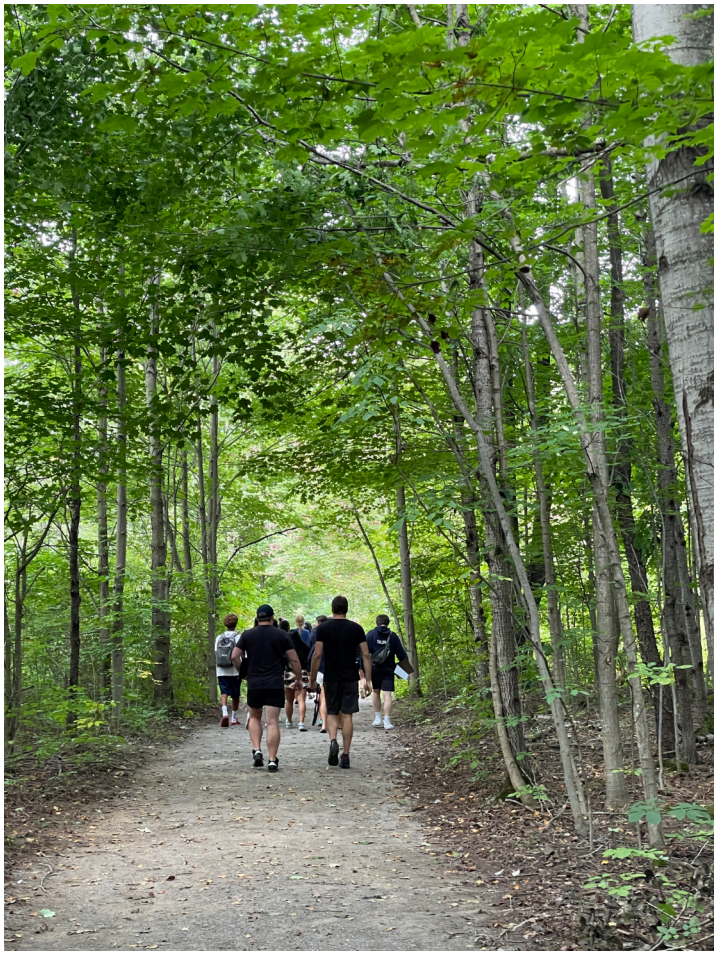
A Place-Based Approach to Social Studies Education

Christopher Hemler & Adam Hellebuyck

For sophomores at University Liggett School, the beginning of the school year looks a little different. Instead of filing into a classroom, these students boarded buses on a three-day excursion to sites related to Michigan's Indigenous and colonial history. Their first stop was the Sanilac Petroglyphs in Michigan's thumb. In the Anishinaabemowin language, the carvings are called *Ezhibiigaadek Asin*, meaning "written on stone," and are Michigan's largest known collection of early Indigenous teachings. While at the petroglyphs, students worked with state interpreters to learn about the culture and beliefs of the Anishinaabe through the pictures carved in the large rock made of Marshall Sandstone, which is co-managed by the Saginaw Chippewa Indian Tribe of Michigan.

From there, students traveled to Tobico Marsh, the Lower Peninsula's largest coastal marshland preserve. While at the marsh, students were introduced to what much of Michigan's coastline would have looked like prior to European colonization. Students read portions of Antoine de la Mothe Cadillac's letter to the King of France, describing Detroit (which was partially coastal marshland) as the "earthly paradise of North America." As they walked along the marsh grasses and lily pads, students used observation and analysis skills to test Cadillac's claims about the area.

The following day, Liggett sophomores visited Hartwick Pines (the Lower Peninsula's last large stand of old growth forest) and canoed the Au Sable River to learn about Michigan's ecology. The students then ended their excursion at Colonial Michilimackinac, a fort museum dedicated to telling the story of the Straits of Mackinac. At the Fort, located in the shadow of the Mackinac Bridge in Mackinaw City, the students are assigned a role of an inhabitant of the area in the 1730s in order to explore the complex relationship between French and Odawa culture, which serves as the first research project of the school year. Through dialoging with historic interpreters and exploring the recreated buildings and exhibits, the students worked to understand the integral connection between European colonists and Indigenous Americans.



Students and teachers from University Liggett School hike to the Sanilac Petroglyphs in Cass City.

In addition to historical thinking, learners are able to connect concepts in other disciplines at the sites. At the petroglyphs, Liggett's science teachers explained the characteristics of Marshall Sandstone and why it is both easy to carve and susceptible to weathering and erosion. For their English Literature class, students wrote a letter that refutes Cadillac's at Tobico Marsh, arguing that Detroit is not fit for settlement. At Hartwick Pines, students used their understanding of scientific and mathematical concepts to identify and measure the trees in the forest in order to draw conclusions about the types of flora and fauna living there. This inter-disciplinary approach provides an opportunity for students to experience a connected educational experience, rather than viewing the different subject areas as their own silos.

This site visit—and the educational activities connected to it—is just one of many in University Liggett School's place-based United States history course, designed to teach American history through the lens of Detroit and the Great Lakes region. Rather than the traditional flexible geographic focus of most high school United States history courses, this class maintains a fixed, place-based approach. Detroit and the Great Lakes Region serve as a lens through which students study and analyze national themes. For example, on this trip students learned the impact that the French had in colonizing the Great Lakes Region in order to compare it to British, Dutch, and Spanish colonization elsewhere in North America.

Liggett students learn about the impact of the lumber industry on Michigan's rivers at the Hartwick Pines Logging Museum in Grayling.

Place-based learning has been a part of science curriculum for years, but schools have been slow to adopt a place-based humanities approach, despite the growing number of identifiable benefits. Gregory Smith, a leading proponent of place-based learning, reviewed research that suggests that a place-based approach can actually improve students' performance on standardized testing because of their increased emotional and intellectual engagement (Smith, 2002). Research also suggests that this approach allows students to develop a sense of agency within their communities. Instead of simply consuming information and ideas from the places around them, David Sobel (2013) argues that place-based learning can help students become resources for their communities, helping to identify and begin to solve the problems they face.

To achieve these benefits, the course at Liggett also features an augmented focus on humanities research and related skills. Because there are fewer secondary sources written from a place-based lens, student research relies heavily on primary sources. Such a focus gives students an opportunity to directly apply, under the guidance and structure of their instructors, vital skills like critical thinking and analysis. The explorations of historic and natural sites allow the students to act as historians, rather than tourists, and allow them to practice these skills in authentic settings.

This innovative approach to teaching history allows students to break from a traditional structure and story of American history that is tied to events rather than places, allowing learners to focus on history that is relevant and immediate to them. While knowledge of colonial Boston or Philadelphia might be a great starting point for communities on the east coast, students in the Great Lakes region can learn just as much about the central ideas of early European colonization—survival and the acquisition of resources, codependency and conflict with Indigenous peoples, and the challenges of building new communities, to name a few—from the study of settlement in New France.

Liggett sophomores quickly realize that local geographic features, including the city streets which still bear the names of prominent French ribbon farming families, are testament to how the French built a community along the banks of the Detroit River. Similarly, students in northern Michigan could make more meaningful connections from a look at life in French and British Colonial Michilimackinac than they could from the study of Jamestown hundreds of miles away. Even when classes are unable to explore these sites in person, the immediate availability of resources from these incredible local resources builds a case to give particular attention to place. By encouraging

students to begin with their understanding of their own place before shifting to the main concepts and themes of American history, this framework instills within students the idea that history is not just something that occurs "someplace else," but something that they themselves are a part of.

Instead of reinforcing a narrative students have likely heard many times throughout their academic explorations, the place-based approach makes more room for alternative narratives, especially those of historically forgotten individuals and peoples. In addition, it promotes discovery and opportunities for students to act as historians and develop new knowledge and interpretations, rather than simply consume knowledge which has been curated for them by generations of textbook writers. This attention to communal history allows students to begin to see areas in which they can make their own contributions to public life. In *Why Place Matters*, Wilfred McClay argues that "in a frenetically mobile and ever more porous and inexorably globalizing world, we stand powerfully in need of such stable and coherent places in our lives—to ground us and orient us, and mark off a finite arena, rich with memory, for our activity as parents and children, as friends and neighbors, and as free and productive citizens" (2014, p.3). Instead of simply consuming information and ideas from the places around them, this place-based approach can help students become resources for their communities, helping to identify and begin to solve the problems they face.

Ever since the pilot version of the course was introduced in September 2014, this course has transformed Liggett sophomores' examination of United States history in significant ways. For example, rather than study (as they had for decades) the New England colonists and their interactions with nearby indigenous peoples, students learn about Great Lakes tribes and work directly with Grand Chief Ted Roll of the Wyandot of Anderdon nation to learn the challenges that colonization has—and continues to—bring to Indigenous communities. The War of 1812, normally nothing more than footnote in traditional U.S. history classes, is a major unit in this course. A close study of the River Raisin battlefield—fought on Michigan soil—allows students to develop a deeper understanding of Detroit's (and the Great Lakes Region's) central role in this conflict and the impact geography and climate can play in any battle. The Civil Rights movement becomes more than a study of southern segregation when students consider Detroit's own participation in the institution of slavery, construction of restrictive housing covenants, and experience with race uprisings in 1863, 1943, and 1967. Throughout the course, students are provided a unique opportunity to explore the conflicting and cooperative relationships between people of different cultures, genders, and experiences, complicating their oversimplified familiarity with the region's struggle to overcome racism and bigotry.

A place-based approach also provides educators an opportunity to assess student understanding and progress differently. Instead of tests, which often encourage students to memorize a specific set of facts which could be easily forgotten, place-based research projects allow students to apply their understanding of local events to the national narrative in new and innovative ways. For example, Liggett students consider the impact of the transportation revolution in Michigan by crafting a sign to tell a particular part of the story of the Clinton and Kalamazoo Canal, deciding not only what to represent but also where to place it along the canal's planned path in metropolitan Detroit.

Historic interpreters at Colonial Michilimackinac describe goods that were traded at the Fort in the 1700s.

Liggett students discuss benefits and challenges of life in a logging camp at Hartwick Pines Logging Museum in Grayling.

Students must understand the general themes and ideas of early American transportation in order to design their informational sign appropriately as they consider how to represent their research in the context of the larger historical themes. These signs are shared with members of the Clinton and Kalamazoo Canal Society, which allows students to receive feedback from professionals in the field of public history in uniquely authentic ways.

Another benefit of a place-based approach is that it can be applied to almost any town, city, or region. Most areas have organizations and groups who are dedicated to preserving the stories of the area. For example, local historical societies and libraries, church membership records, and public war memorials allow students to make connections between their community and United States history.


Historic interpreters demonstrate historic artillery at Colonial Michilimackinac in Mackinaw City.

Rather than simply serve as anecdotes, this local research can drive the discussion of national themes and trends, both when they correspond with textbook narratives and when they challenge them.

The benefits to a place-based approach to history are plentiful. Not only do students develop critical thinking and research skills that will be useful to their lives beyond the walls of the school, but they also begin to ask questions in order to better understand their communities. In addition, and perhaps most importantly, they build an appreciation for the communities in which they live, learn, and play, understanding that history happens all around them. An attitude that allows students to see themselves as part of history can help to develop knowledgeable, concerned citizens in American society.

References

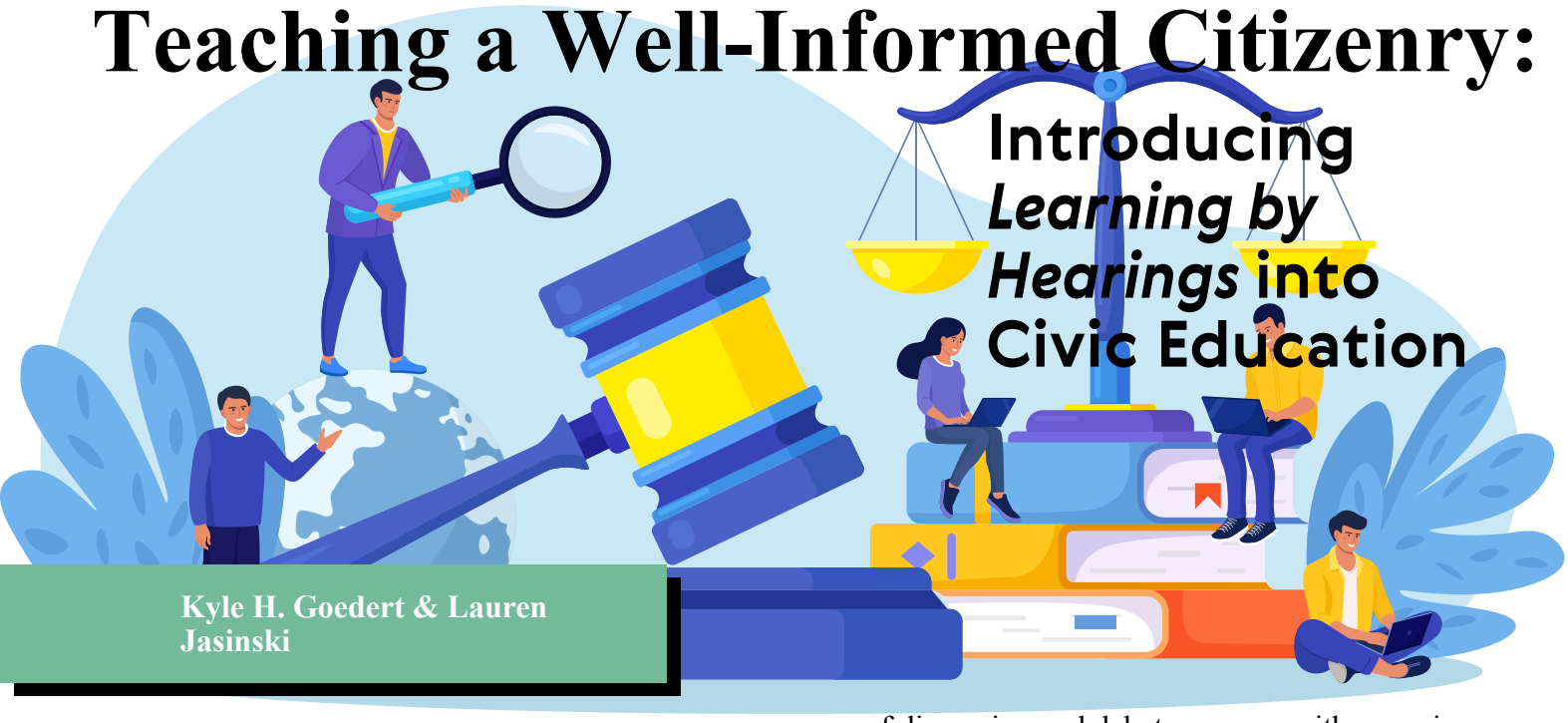
McClay, W. M. (2014). Introduction: Why place matters. In W. M. McClay & T. V. McAllister (Eds.), *Why place matters: Geography, identity, and civic life in modern America* (pp. 1-9). Encounter Books.

Smith, G. A. (2002). Place-based education: Learning to be where we are. *The Phi Delta Kappan, 83*(8), 584-594.

Sobel, D. (2013). *Place-based education: Connecting classrooms and communities* (2nd ed.). Orion.

Teaching a Well-Informed Citizenry:

Introducing *Learning by Hearings* into Civic Education



Kyle H. Goedert & Lauren Jasinski

Two hundred years ago, as he worked to establish the country's free, public education system, President Thomas Jefferson said, "whenever the people are well informed, they may be trusted with their own government" (Thomas Jefferson Foundation, n.d.). Despite the importance of civic education to democratic self-governance, the data suggests that as a nation we are failing to equip our people with the knowledge and skills needed to participate as effective citizens. The Annenberg Public Policy Center's 2022 Civics Knowledge Survey revealed that only 47% of adults in the United States could name all three branches of the federal government, while 25% could not name any. Though partisan conflicts over civics and history education have recently attracted national headlines, this rancor only increases the urgency of answering the question: how do we teach young people about U.S. history and civics in such a deeply divided society (Parker, 2002)? The Levin Center for Oversight and Democracy hopes its new curriculum, *Learning by Hearings*, offers an innovative approach to engaging students with the American story and the opportunities and responsibilities of citizenship in our democracy.

Patrick et al. (2002) explains, "Civic education is a vital means by which our society transmits to the next generation the core knowledge, skills, and dispositions of democratic citizenship. It is what allows democratic societies to reproduce themselves across generations" (p. 93). This core knowledge extends well beyond the names of the three branches of government. Students must understand the purpose of discussion and debate, engage with opposing viewpoints, and develop a curiosity about important social and political issues, according to Lintner (2018). He concludes, "[U]ltimately, the goal of such thought and action, as evidenced through structured discussion and debate, is to inform, enlighten, and embolden students to raise their hands or raise their voices both inside and outside of the social studies classroom" (p. 98).

Social studies teachers understand the importance of civic education, and oral discourse is a trusted learning tool utilized "to produce coherent language in response to a question of public policy" and put "disciplinary knowledge in a meaningful context, making it more likely to be understood and remembered" (Harris, 2002, p. 211). Dialogue also "reinforces the development of social perspectives" (p. 211), including tolerance, and requires critical thinking and reflection. The Levin Center has begun to develop lessons plans, classroom resources, and professional development materials for high school social studies classrooms that allow students to practice and advance these skills while engaging with historical material.

About the Levin Center

The Carl Levin Center for Oversight and Democracy is the nation's leading academic center devoted to elevating the theory and practice of bipartisan, fact-based legislative oversight. The late U.S. Senator Carl Levin founded the Levin Center in 2015 upon his retirement from the Senate with the goal of promoting bipartisan fact-based oversight

and civil discourse as fundamental pillars of our democracy. Headquartered at Wayne State University Law School in Detroit with an office in Washington, D.C., the Levin Center has trained hundreds of congressional staff and state legislative members and staff in the techniques of bipartisan, fact-based oversight. The Levin Center supports and conducts research and scholarship to improve understanding of how oversight works and how it can be strengthened, and it tracks and occasionally intervenes in important litigation related to the right of the legislative branch to obtain information. As the Center has expanded, we feel strongly that we can play a role in improving civic education across Michigan.

The Role of Lawmakers in the Public Square

Legislative oversight is essential to our democracy and fundamental to the job of the lawmakers we elect to represent us. Often, what we know about public matters emerges from the work of journalists publishing news and analysis and lawmakers conducting investigations, holding hearings, and issuing reports to reveal their findings. In recent years there has been a concerning decline in public trust in these and other institutions that have played a central role providing the factual predicate to our public discourse and political debates. Without shared facts about important issues and shared norms of civic truthfulness, our public conversations devolve into tribal contests, and the space for meaningful dialogue and compromise disappears.

As the US Supreme Court wrote 70 years ago, when Congress conducts oversight, it carries out its fundamental duty to serve as the "eyes and voice" of the people (*United States v. Rumely*). Because Congress and state lawmakers have unparalleled power to find facts that inform our debates and to make the laws we live by, legislators have a special responsibility to uncover important facts and share them with the public in good faith. Unfortunately, research from several leading media scholars suggests that misinformation and conspiracy theories are more likely to take hold in the public mind when they are embraced by leaders who hold a public trust (Benkler et al., 2020; Martin & Yurukoglu, 2017). Lawmakers, therefore, can use oversight to advance good governance and democracy, or they can use their powers to undermine democracy and sew division among Americans.

Oversight, Civic Education, and the Educational Power of an Investigative Hearing

Civic education can play a vital role not only in preparing the next generation for the responsibilities of citizenship but also in educating future voters about holding their elected representatives accountable to norms of truthfulness responsibility in carrying out their oversight duties. With this in mind, the Levin Center embarked on a partnership with the YMCA's Michigan Youth in Government (MYiG) model state legislature program in 2018 to incorporate an oversight hearing into the program. Under what we now call the *Learning by Hearings* (LbH) program, students experience an oversight hearing firsthand by playing a variety of roles, including committee member, witness, legal counsel, or journalist based on a fictional scandal or problem developed by the Levin Center. Together, participants uncover the scenario's facts and enact the roles in the case study. The model oversight hearing concludes with a mock press conference laying out the committee's findings and possible policy solutions.

Student participants and MYiG leaders consistently rave about how LbH gives students a unique opportunity to learn about state government and important issues and interact with their peers as they research the facts and hold a hearing to bring those facts to light. The Levin Center has continued to provide the LbH program to MYiG and has expanded the program to serve similar model student legislatures in Florida, North Carolina, Indiana and elsewhere. To hear students and administrators discuss the LbH experience, listen to our "Oversight Matters" podcast anywhere you listen to podcasts.

Classroom Resources

Faced with extreme polarization, our society struggles to equip people with the "civic virtues" that our country's Founders recognized as essential to the perpetuation of democracy (McDermott, 2020). There is, therefore, an urgent need to deploy new tools in our classrooms and after-school programs that enable young people to engage with civics, and each other, in a constructive and enriching way. We believe *Learning by Hearings* does just that.

After several years of running the YiG program, the Levin Center realized that it had developed a powerful tool for enabling students to learn about history, government, and civics. By engaging in a mock investigative hearing, students gain knowledge about our history and government; acquire skills in research, analytical thinking, writing, and public speaking; and develop the confidence and empathy necessary to become effective citizens in our democracy. Oversight investigations offer a window into our governance system. What better way to immerse students in American history and civics than by having them study, re-enact, and thinking deeply about oversight hearings from pivotal moments in the American story?

As the catalog grows, *Learning by Hearings* will offer a library of resources to US Civics and US History teachers that includes guided readings, interactive role play scenarios, inquiry-based lessons, and discussion guides that align with both state standards and the expectations laid out in the College, Career, and Civic Life (C3) Framework. The carefully tailored materials enable students to engage with history and each other as they examine evidence and perform the roles of figures who participated in congressional investigations that changed American history. In some of the *Learning by Hearings* material, students are asked to play real historical figures, with whose opinions they may or may not personally agree. Introducing this element requires students to examine the facts from a different perspective, reflect on why this historical figure held that position, and articulate their arguments accordingly. In other lessons, we apply the Inquiry Design Model (Grant et al., 2017) so that students can interact with complex primary sources and experience uncovering facts and truth firsthand. Each lesson plan includes the student material, supporting documents, and assessment.

In addition to the lesson plan materials, The Levin Center's "Portraits in Oversight" are a substantial and constantly growing resource of historical Oversight Investigations and key figures in American History. We have begun to adapt these Portraits into shorter, classroom friendly versions called "Snapshots" that can be used to introduce complex material or give context for future lessons. These "Snapshots" are accompanied by a Comprehension Guide and a Discussion Guide for easy use in a classroom. Audio and Spanish versions of these Snapshots will be available on our website soon. An important aspect of our *Learning by Hearings* material is that it will remain free to all educators via our website. The Levin Center is dedicated to fact-based and equitable civic education for all students in our state.

Why Oversight Matters

Deliberative exercises in classrooms not only teach important civics lessons, but also improve reading, writing, and speech skills. In a survey of social studies and history teachers, 73.7% said that academic argumentation and debate activities had a "significant positive impact" on students' abilities to "evaluate a speaker's point of view, reasons, and use of evidence and rhetoric, identifying any fallacious reasoning or exaggerated or distorted evidence" (Zorwick & Wade, 2016, p. 441). 26.3% of these teachers reported a "marginal positive impact," and none reported "no meaningful impact" or negative impacts (p. 441). Similar positive impacts were reporting for students' abilities to "cite specific textual evidence to support analysis of sources;" "determine central ideas and provide an accurate summary;" "evaluating an author's premises, claims, and evidence by corroborating or challenging them with other information;" and "write arguments focused on discipline-specific content, with precise claims and counterclaims developed fairly and thoroughly" (p. 441). These

positively impacted skills are all incorporated into *Learning by Hearings* exercises.

While the Levin Center's *Learning by Hearings* curriculum is rooted in historical examples, the issues raised in these legislative investigations contain many parallels to the political climate students are growing up in today. Legislatures across the country and at the federal level are still reckoning with America's history of racism as they debate reparations for slavery, navigate police violence against people of color, and confront white supremacist violence, as Congress did during its investigation of the KKK in the Reconstruction era. Abuse of power was not limited to Joe McCarthy's hunt for Communists in the 1950s, as shown by the recent resurgence of populism and authoritarianism. Congress' numerous investigations into the Trump Administration and impeachment proceedings has reignited interest in the Senate's investigation of the Watergate scandal and resignation of President Richard Nixon (Miles, 2021). These cases, thanks to plentiful government records on the subjects, provide additional opportunities for students to engage with primary sources such as hearing transcripts, investigative reports, and even video of the hearings.

In a poll of young voters conducted in fall of 2021, the Harvard Institute of Politics found that most youth surveyed (43%), regardless of political affiliation, would prefer that elected officials find compromise, even if it came at the expense of their preferred policies. Though an encouraging statistic, students must learn *how* these compromises can be accomplished if they are to pursue them in civic participation. Zorwick and Wade (2016) emphasize that "students can learn content in many ways, but understanding and applying that information requires experiences that make the content meaningful" (p. 442). *Learning by Hearings* provides a unique experience for students to navigate through real-world examples of congressional fact-finding and deliberation, practice applying what they know and articulating their positions, and reach a consensus with multiple stakeholders. Incorporated into the civics education curriculum, *Learning by Hearings* will help students develop a deeper understanding of how the American government operates and how they can meaningfully contribute to the political conversation, whether they find themselves in the halls of Congress or a member of a well-informed citizenry.

To follow along with the ongoing Civic Education work done by the Levin Center for Oversight and Democracy, please subscribe to our newsletter at bit.ly/LevinCivicEd or contact our Civic Education Specialist at ljasinski@wayne.edu.

References

Annenberg Public Policy Center. (2022, September 13). *Americans' civics knowledge drops on First Amendment and branches of government.* https://www.annenbergpublicpolicycenter.org/americans-civics-knowledge-drops-on-first-amendment-and-branches-of-government/

Benkler, Y., Tilton, C., Etling, B., Roberts, H., Clark, J., Faris, R., Kaiser, J., & Schmitt, C. (2020, October 1). *Mail-in voter fraud: Anatomy of a disinformation campaign* [Working paper]. Harvard University Berkman Klein Center for Internet & Society. https://cyber.harvard.edu/publication/2020/Mail-in-Voter-Fraud-Disinformation-2020

Grant, S. G., Swan, K., & Lee, J. (2017). *Inquiry-based practice in social studies education: Understanding the Inquiry Design Model* (1st ed.). Routledge.

Harris, D. E. (2002). Classroom assessment of civil discourse. In W. C. Parker (Ed.), *Education for democracy: Contexts, curricula, assessments* (pp. 211 – 232). Information Age Publishing.

Harvard Institute of Politics. (2021, December 1). *Harvard youth poll.* https://iop.harvard.edu/youth-poll/fall-2021-harvard-youth-poll

Lintner, T. (2018). Small explosions: Igniting controversy in the secondary social studies classroom. In J. Clabough (Ed.), *No reluctant citizens: Teaching civics in K-12 classrooms* (pp. 97 – 112). Information Age Publishing.

Martin, G. J., & Yurukoglu, A. (2017). Bias in cable news: Persuasion and polarization. *American Economic Review, 2017, 107*(9), 2565-2599. https://pubs.aeaweb.org/doi/pdfplus/10.1257/aer.20160812

McDermott, J. (2020, February 20). *Civic virtue, and why it matters* [blog post]. National Constitution Center. https://constitutioncenter.org/blog/civic-virtue-and-why-it-matters.

Miles, J. (2021). The ongoing crisis and promise of civic education. *Curriculum Inquiry, (51)*4, 381-388. https://doi.org/10.1080/03626784.2021.1953294

Parker, W. A. (Ed.). (2002). *Education for democracy: Contexts, curricula, assessments.* Information Age Publishing.

Patrick, J. J., Vontz, T. S., & Nixon, W. A. (2002). Issue-centered education for democracy through Project Citizen. In W. C. Parker (Ed.), *Education for democracy: Contexts, curricula, assessments* (pp. 93 – 112). Information Age Publishing.

Thomas Jefferson Foundation. (n.d.). *The role of education.* Thomas Jefferson Monticello. Retrieved February 10, 2023 https://www.monticello.org/the-art-of-citizenship/the-role-of-education/

Zorwick, L. W., & Wade, J. M. (2016). Enhancing civic education through the use of assigned advocacy, argumentation, and debate across the curriculum. *Communication Education, 65*(4), 434 – 444. https://doi.org/10.1080/03634523.2016.1203005

Michigan Council for the Social Studies

OLYMPIAD

Tomorrow's Leaders Learn Today

Stand Up! Risk Takers and Change Makers

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

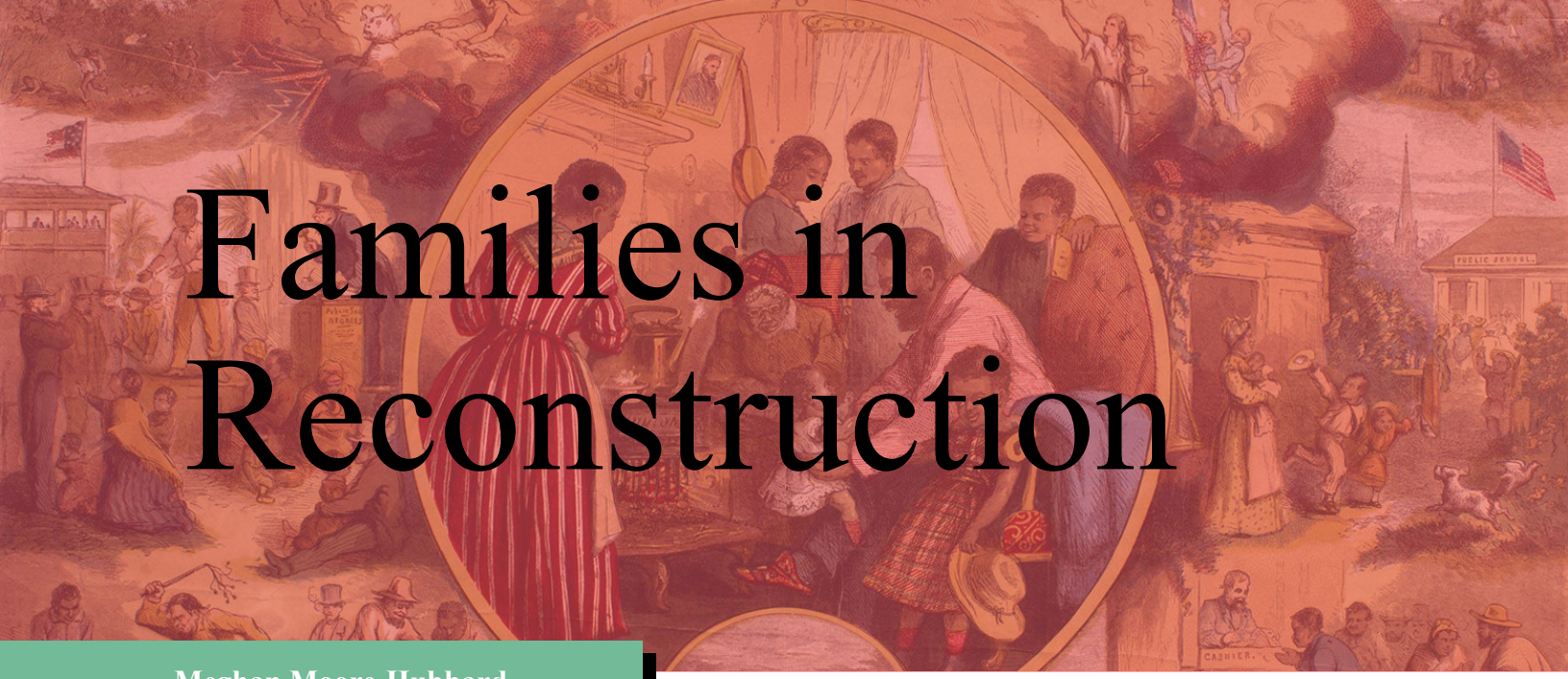
US HOLOCAUST MEMORIAL MUSEUM, COURTESY OF OESTERREICHISCHE NATIONALBIBLIOTHEK

TEACH ABOUT THE HOLOCAUST WITH FREE RESOURCES

Classroom-Ready Resources and Special Event Invitations Straight to Your Inbox

SIGN UP TODAY

ushmm.org/educator-signup



Families in Reconstruction

Meghan Moore-Hubbard

"…unable to return and seek out their abandoned families even if inclined to do so, they were absolutely and necessarily dependent upon the public for the means of bare subsistence."

-excerpt from the Results of Emancipation in the United States of America by a Committee of the American Freedman's Union Commission, 1867

Following the Civil War in the U.S., Reconstruction meant different things to different groups and political leaders. Lincoln's goal to "bind up the nation's wounds" intended to allow easy readmission of the seceded southern states into the Union, careful not to punish them too harshly. Unfortunately, the policies and infrastructure to ensure the rights of formerly enslaved folks were not often successful in the long run. This lesson takes a closer look at the impact on formerly enslaved families attempting to reunite, some of whom had long been separated due to the horrors of slavery while some had more recently become separated during the Civil War. According to a report on the results of emancipation in the U.S. by the American Freedman's Union Commission in 1867, "The separation of families by the war, and illegitimate birth in consequence of slavery, left a great number of children practically in a state of orphanage."

The era of Reconstruction in the southern United States is one laden with nuance, hope, and dismay. In her book, *I Can't Wait to Call you My Wife,* Rita Roberts (2022) shares letters of love and family written by African Americans in the years before, during, and following the American Civil War. By utilizing the following documents and others like them, students will engage with primary sources and hone their historical thinking skills. More importantly, it will help students come to understand the nuance of a period filled with hope yet laden with the difficulties of the continuing legacy of slavery.

Introducing students to the background of the Reconstruction era should include a clear distinction of how systems of white supremacy did not legally recognize family and marriage among enslaved people. And because of the limitations placed on Black folks, their marriages and family units were not protected or recognized by the U.S. government. Of the many horrors of slavery, separating families from one another is undoubtedly one of the most heinous. As Du Bois (1935, p. 11) states, "Free laborers today are compelled to wander in search for work and food; their families are deserted for want of wages; but in all this there is no such direct barter in human flesh." The notion of leaving one's family in search of work is not uncommon in our society contemporarily or historically but the distinction between free and enslaved, paid and unpaid, choice and force must be made clear to students.

Although the era of Reconstruction brought increased representation and citizenship to formerly enslaved men, it was also a time of Black codes, the growth of the KKK, and the system of

sharecropping all of which served to terrorize Black folks and limit the protections they received. The purpose of this lesson is to shift the focus on conversation from labor and politics to the human element of families. The notion of splitting up families carries some parallels to recent U.S. immigration policies and teachers may choose to help students make those connections to current events. The following questions will guide teacher and students through this lesson:

Guiding Question
What were the consequences of Reconstruction for African American families?

Supporting Questions
How were African American families separated prior to Reconstruction?
What steps did African Americans take towards reuniting their families?
What institutions were helpful in the task of reuniting families & what made this task difficult?

Implementation

U5.3 Reconstruction
Using evidence, develop an argument regarding the character and consequences of Reconstruction.

8 – U5.3.1 Compare the different positions concerning the Reconstruction of Southern society and the nation, including the positions of President Abraham Lincoln, President Andrew Johnson, Republicans, Democrats, and African-Americans.

8 – U5.3.2 Describe the early responses to the end of the Civil War by describing the • policies of the Freedmen's Bureau (E2.2) • restrictions placed on the rights and opportunities of freedmen, including racial segregation and Black Codes (C2, C5)

For the eighth-grade unit on Reconstruction this activity lends itself to showcasing the character of Reconstruction from the perspective of African Americans as well as the role of institutions and policies, including the Freedmen's Bureau, in helping or harming attempts at reuniting families.

At the beginning of the class period the teacher should display the guiding question for the lesson: *What were the consequences of Reconstruction for African American families?* Begin this lesson plan with a brainstorming activity by asking students what questions needed answering and what needs needed meeting for formerly enslaved folks following emancipation and the Civil War. Create a list on the board of student responses and then provide students with this list of the twelve tasks of the Freedman's Bureau as seen below.

Freedmen's Bureau:
1. Determine each state's needs and conditions.
2. Relieve immediate hunger and distress.
3. Appoint state commissioners and bureau officials.
4. Put laborers to work at a regular wage.
5. Transport laborers, teachers, and officials.
6. To furnish land for peasants.
7. Open schools.
8. Pay Black soldiers and their families.
9. Establish hospitals.
10. Ensure justice between enslaver and formerly enslaved people.
11. Guard against and respond to criticism.
12. Find $$ to pay for all of these things.

Source: DuBois, 1935, p. 225

Compare the student list to the list above and discuss any discrepancies between the two. Answer any questions students may have about items on the list and explain each as needed. Ask students if they believe there should have been more things included in the job of the Freedmen's Bureau.

Now that students are in the headspace of this era, display document #1 (see Appendix A) and provide students with the document analysis tool (Appendix B). Utilizing the I Do, We Do, You Do protocol teachers should read the first document and elicit feedback from students according to the document analysis tool, modeling for students how they should complete each portion of the tool. After completing the first document together, students should work in pairs to look at document #2 while the teacher circulates answering questions as needed. After students complete the second document in pairs the teacher should bring the class back together to ensure students understood the document and task. Finally, students will complete documents #3 and #4 independently.

Teachers may choose to do this as a stand-alone activity, either following direct instruction or as a beginning activity on

African American experiences during Reconstruction. Teachers may, instead, choose to utilize these documents as part of a larger Document Based Question (DBQ). DBQs are traditionally used in social studies classrooms for students to practice historical thinking skills by utilizing primary sources as evidence to support them in answering an overarching question. In this instance, the content from the documents could be used to answer any of the supporting questions listed above.

The Document Analysis Tool is designed to help students practice the historical thinking skills of sourcing, contextualization, impact, and synthesis. However, modifications can easily be made to accommodate teacher needs, for example one may choose to focus on only one historical thinking skill. The analysis tool can easily be modified to become more simplistic and focused only on context and content, for example. However, the synthesis skill is important for students when analyzing multiple documents to look for trends across different sources. Another potential modification is to have students rotate around the room to different documents to complete the document analysis tool.

Following the reading and completion of all documents, students should return to a whole group discussion to answer the guiding question: *What were the consequences of Reconstruction for African American families?* The check for understanding or exit ticket should include the three supporting questions and require evidence cited from at least one document. To begin the next class period or to close out this one, the teacher may also choose to display the following excerpt from the "Rules and Regulations for Assistant Commissioners:"

> VIII. Negroes must be free to choose their own employers, and be paid for their labor. Agreements should be free, *bona fide* acts, approved by proper officers, and their inviolability enforced on both parties. The old system of overseers, tending to compulsory unpaid labor and acts of cruelty and oppression, is prohibited. **The unity of families, and all the rights of the family relation, will be carefully guarded. In places where the local statutes make no provisions for the marriage of persons of color, the Assistant Commissioners are authorized to designate officers who shall keep a record of marriages, which may be solemnized by any ordained minister of the gospel, who shall make a return of the same, with such items as may be required for registration at places designated by the Assistant Commissioner. Registrations already made by the United States officers will be carefully preserved (**Committee of the American Freedman's Union Commission, 1867).

Conclusion

It seems only fitting that we center our study on the era of Reconstruction from the experiences of formerly enslaved and newly emancipated Black folks. As W.E.B. Du Bois stated in his 1935 work *Black Reconstruction in America*, "The chief witness in Reconstruction, the emancipated slave himself, has been almost barred from court. His written Reconstruction record has been largely destroyed and nearly always neglected." Teachers could utilize dozens of additional primary sources for this activity and there are many more aspects of Black peoples' political work during Reconstruction including the building of schools, ensuring voting rights, and various other forms of activism. Still, these documents give students a brief sense of some of the difficulties facing formerly enslaved people even after emancipation in the social sphere of family. This activity aims to showcase the continued legacy of slavery following the Civil War. Emancipation, while often joyful, also included mourning as Black folks sought to reconstruct their families. Ideally, this activity also sheds light on the lengths that formerly enslaved folks went to in order to find loved ones.

Appendix A

Document 1

Oath of Harriet Saunders to the Freedmen's Bureau, Starkville Mississippi, September 14, 1867

Harriet Saunders, a colored woman states on oath that she is the mother of Lucius & Gracy Ann two minor children, that these children were bound out to Green W. Walker with her consent but that her consent was obtained by fraud & misrepresentation and that she did not know what "bind out" children meant, that he promised to give up the children whenever she became dissatisfied & left, but she has some time since left & he refuses to give them up- that her son Richard Oliver is over fourteen years of age & was bound out to Dr. Josephus Walker. That she is able to take care of & provide for said children & prays for an order setting aside said letters of apprenticeship.

Her mark
(Signed) Harriet X Saunders
[Athens, Georgia, June 22, 1868]

Source: Roberts, 2022, p. 239

Document 2

Advertisement from *The Christian Recorder*, weekly newspaper of the African Methodist Episcopal Church in Philadelphia, May 8, 1869

INFORMATION WANTED
Of my son Charles Blackwell. He was sold from me in Lancaster county, Virginia, ten years ago, when quite young. He was sold from the estate of Mr. Joseph Beacham to Mr. Lewis Dix, and then taken to Mississippi. I am an old man and need the companionship of my son. Any assistance in securing information of his whereabouts will be thankfully received. Ministers in Mississippi and throughout the entire country will please read in their churches. Address information to my address,

Lewis Blackwell
Lancaster Court House, Virginia

Source: Johnson, 2009, p. 13

Document 3

Spotswood Rice, letter to his daughters, Benton Barracks Hospital, St. Louis, Missouri, September 3, 1864

My children, I take my pen in hand to rite you a few lines to let you know that I have not forgot you and that I want to see you as bad as ever...be assured that I will have you if it cost me my life...Your Miss Kaitty said that I tried to steal you But I let her know that god never intended for man to steal his own flesh and blood...I your father have a plenty for you when I see you Spott & Noah sends their love to both of you. Oh! My dear children how I do want to see you.

[Spotswood Rice]

Source: Roberts, 2022, p. 157

Document 4

John Q.A. Dennis, letter to Secretary of War Edwin M. Stanton, July 26 1864, Maryland

Dear Sir I am glad that I have the Honour to Write you afew line I have been in troble for about four yars my Dear wife was taken from me Nov 19th 1859 and left me with three Children and I being a Slave at the time Could Not do Anny thing for the poor little Children...and the man that they live with half feed them and half Cloth them & beat them like dogs & when I was admitted to go see them it use to brake my heart & Now I say again I am Glad do have the honour to write to you to see if you Can Do Anny thing for me or for my poor little Children I was keap in Slavy untell last Novr 1863...
So as I have been recently freed I have but letle to live on but I am Striveing Dear Sir but what I went too know of you Sir is it possible for me to go & take my Children from those men that keep them in Savery if it is possible will you pleas give me a permit from your hand then I think they would let them go...
Hon sir will you please excuse my Miserable writeing & answer me as soon as you can I want get the little Children out of Slavery

Source: Roark et al., 2010, p. 390

Appendix B

Students will practice the historical thinking skills of the author's purpose, intended audience, contextualization, and synthesis. By utilizing the analysis tool below, either virtually or on paper, they will be able to determine the larger impact of the primary documents above.

Skill/Topic	Document 1	Document 2	Document 3	Document 4
SOURCING: Author's Purpose Intended Audience	Who is writing this document & who is receiving it? How does that impact what's being said?			
CONTEXT: year/era	What things should we note about this time period that might impact what's being said or how it's being said?			
CONTENT: Summarize 1 to 2 sentences	What does this document say?			
IMPACT: What can this tell us about the bigger picture of this period?	What does this document tell us about the Reconstruction era? What lasting impact do these documents have on individuals? On U.S. history? On the time and place?			
SYNTHESIS: How can we look at these documents together to further determine what they tell us about this period?	What do these documents TOGETHER tell us about the Reconstruction era? What further understanding did you gain through analyzing these documents TOGETHER?			

References

Committee of the American Freedman's Union Commission. (1867). *Results of emancipation in the United States of America.* https://tile.loc.gov/storage-services/service/rbc/rbaapc/01700/01700.pdf

Du Bois, W. E. B. (1935). *Black Reconstruction in America: An essay toward a history of the part which black folk played in the attempt to reconstruct democracy in America, 1860-1880*. Oxford.

Johnson, M. P. (2009). *Reading the American past: Selected historical documents volume II from 1865*. Bedford/St. Martin's.

Roark, J. L., Johnson, M. P., Cohen, P. C., Stage, S., Lawson, A., Hartmann, S. M. (2010). *The American promise: A compact history* (4th ed.). Bedford/St. Martin's.

Roberts, R. (2022). *I can't wait to call you my wife: African American letters of love and family in the civil war era.* Chronicle.

Author Bios

Tom Lucey is a professor of elementary education in the School of Teaching and Learning at Illinois State University. His research interests concern financial literacy, moral education, and teacher education. He can be contacted at tlucey@ilstu.edu

Mary Beth Henning is a professor of social studies education at The University of Mount Union in Alliance, Ohio. She specializes in economic education, financial literacy education, and K-12 social studies curriculum development. She can be contacted at henninma@mountunion.edu.

James D. Laney is a retired Professor and former Chair of the Department of Teacher Education at the University of North Texas. His research interests and publications are in economic education, general social studies education, and fine arts integration in grades EC-12.

Mary Frances Agnello conducts research grounded in teacher education and language, literacy, and culture. She has published work on the discourses of literacy in *A Postmodern Literacy Policy Analysis* and co-authored several articles on financial literacy and the text *A Critically Compassionate Financial Literacy.*

Christopher Hemler has been teaching social studies for over a decade, and served as the education manager at The Henry Ford Museum of American Innovation and Greenfield Village before coming to University Liggett School.

Adam Hellebuyck has taught history and social studies to high school students for sixteen years, including the place-based United States history course through the lens of Detroit and the Great Lakes region.

Kyle H. Goedert is the Research and Communications Specialist at the Carl Levin Center for Oversight and Democracy at Wayne State University Law School. She earned her Masters in Library and Information Sciences from Wayne State University in 2021, and her Bachelor of Arts at the University of Michigan in Near Eastern Studies in 2011.

Lauren Jasinski is the Civic Education Specialist at the Carl Levin Center for Oversight and Democracy at Wayne State University Law School. She earned her Master of Arts in Teaching and Curriculum from Michigan State University in 2018 and her Bachelor of Arts in Social Relations and Policy and Secondary Education from MSU in 2011. She has been a certified social studies teacher in Michigan for the last ten years.

Meghan Moore-Hubbard is a former social studies teacher and current doctoral candidate in the Teaching & Learning program at Clemson University.