



# EXPLORING GLOBALIZATION OPPORTUNITIES AND CHALLENGES IN SOCIAL STUDIES

*Effective Instructional Approaches*

EDITED BY LYDIAH NGANGA,  
JOHN KAMUTU, AND WILLIAM B. RUSSELL III

This book on global issues, trends, and practices is intended to serve primarily as an instructional and learning resource in social studies methods courses for preservice teachers. In addition, it is an effective social studies and global education resource for college faculty, graduate students, inservice educators, and other professionals because it has divergent, practical, and relevant ideas. Teaching global education is challenging. It requires an understanding of globalization and how it affects policies, reforms, and education. Therefore, this book explores real global issues in the classroom and also offers different innovative instructional strategies that educators have employed while teaching social studies courses. The volume includes detailed reviews of literature and research findings which facilitate the design of quality pertinent units and lessons plans. Indeed, this book is a critical tool to help educators and students to gain a better understanding of globalization and global education.

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EXPLORING  
GLOBALIZATION  
OPPORTUNITIES  
AND CHALLENGES  
IN SOCIAL STUDIES



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## PREFACE

What is global education? What is the role of education in a global world? How do we prepare students to become effective citizens in a global community? How do we effectively teach global education? These questions have spawned many debates and scholarly discussions and are not easily answered. No matter if you align with the core constructs of global interconnectedness or perspective consciousness, global education curriculum and pedagogy form an important educational concept that has and will continue to arouse interest and ignite discussion.

*Exploring Globalization Opportunities and Challenges in Social Studies: Effective Instructional Approaches* examines global education and how it should be taught in the social studies. This volume includes twenty-one chapters and is divided into two sections. Part 1, Global Issues, Trends, Policies, Practices, and Implications, includes chapters that examine relevant global issues. This section begins with a chapter by John Kambutu that examines globalization, its history, impact, and role in education. The following chapter by Catherine Cooke-Canitz analyzes the challenges of teacher acculturation and presents four main orientations to help in understanding the various responses that teachers have toward their immigrant students. Chapter 3, by Paul G. Fitchett, explores the dynamics of neoliberalism, its impact on immigrant identity, and the manner in which social studies textbooks and curricula have propagated neoliberal principles. Fitchett's chapter is followed by Lydia Nganga and Keonghee Tao Han's examination of immigration issues related to economic globalization and how these issues call for K-12 teachers and university instructors to become well informed and proactive global multicultural educators. Chapter 5, by Karen Thomas-Brown, analyzes perspectives from a Caribbean island on preparing teachers for global citizenship. The following chapter by Ozum Ucok-Sayrak and Erik Garrett offers service-learning as a pedagogical practice for preparing students to be global citizens. Chapter 7, by Cameron White, discusses global classrooms and how to contextualize global education in a contemporary classroom. White's chapter is followed by Linda B. Bennett's examination of various higher education institutions' undergraduate academic international/global experiences. This section concludes with a chapter by Antonio J. Castro and Rebecca C. Aguayo, which discusses the complexities of genocide education and global citizenship.

Part 2, Global Issues and Innovative Instructional Practices for Teaching Global Education, includes chapters that explore innovative instructional practices to teach effectively to specific global issues. This section begins with a chapter by Stewart Waters and William B. Russell III that examines how films

can be used to facilitate relevant and powerful discussions in the classroom to encourage the development of global citizens of character. Waters and Russell's chapter is followed by Mirynne Iguarada and Dilys Schoorman's discussion of the challenges facing the teaching of global education in a time of standardization. The following chapter, by Emma K. Humphries and Elizabeth Yeager Washington, examines a conceptual framework through which educators can help students to understand the terms "citizenship" and "civic engagement." Chapter 13, by Joseph O'Brien and Jason L. Endacott, explores how the U.S. history curriculum can be globalized with historical empathy. Chapter 14, by Jason R. Harshman, emphasizes global education and the importance of including multiple perspectives when teaching cultural, human, and physical geography. In chapter 15, Kenneth T. Carano and Daniel W. Stuckart explore using Weblogs, or blogs, as a pedagogical tool in the development of global literacy and cross-cultural awareness. This chapter is followed by Thomas N. Turner, Dorothy Blanks, Sarah Philpot, and Lance McConkey's exploration of using storytelling and drama to teach understanding and respect for global values and beliefs. Chapter 17, by Aaron T. Bodle, discusses teaching and learning about globalization by exploring local places in search of global connections. Bodle's chapter is followed by Rachayita Shah, Rose Gatens, Dilys Schoorman, and Julie Wachtel's analysis of professional development training of human rights violations and its context to globalization. Chapter 19, by Lydiah Nganga, explores a variety of instructional strategies for social studies method courses to help students gain a better understanding of the world. Nganga's chapter is followed by Toni Fuss Kirkwood-Tucker's discussion of creative pedagogies for teacher candidates in teacher education programs and practicing teachers in schools, helping them to effectively teach about the world and its people despite extant state and district curricular guidelines. This section concludes with a chapter by Lydiah Nganga and John Kambutu, summarizing the role of social studies and global education in a globalized era.

The twenty-one chapters included in this volume represent the vast of amount of relevant topics related to global education in social studies. This volume serves as both a foundation and a springboard for dialog, scholarship, curriculum, and pedagogy as global education and social studies education move forward into the twenty-first century.

**William B. Russell III**  
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PART 1

Global Issues, Trends, Policies,  
Practices, and Implications





## CHAPTER ONE

# Globalization: History, Consequences and What to Do with It

John Kambutu

Globalization is an old phenomenon. However, the impact of contemporary globalization efforts is generally misunderstood due to positionality. While people in positions of benefit tend to have favorable perceptions, the disadvantaged are likely to question the value of globalization. Thus, to fully understand globalization, this chapter recommends a holistic analysis from a critical theoretical framework. In addition, a call is made for an education for social justice.

Globalization has had an impact on everyone in some way. Nevertheless, its history and consequences are somehow murky. Because globalization has different effects, people use various lenses and metaphors to understand it. For example, groups that benefit the most might use favorable metaphors such as the “global village, the Network of interdependence, the McWorld and the Spaceship earth.” But the disadvantaged might make meaning through critical schemas such as “military competition, and Neo-colonialism” (Sleeter, 2003, pp. 3–4). So, while positionality shapes understanding, it also socializes individuals into a particular kind of thinking, feeling and acting (Kambutu, Rios & Castañeda, 2009). Therefore, to understand the effects of globalization, a holistic and objective analysis is essential.

The origin of globalization is a contested issue. While some scholars see it as a new phenomenon, others think globalization is as old as humanity (Wiar-da, 2007). In support of the evolutionary nature of globalization, Held, McGrew, Goldblatt and Perraton (1999) provided the following four phases of development: a) pre-modern, 900 to 1000; b) early modern, 1500 to 1850; c) modern, 1850 to 1945; and d) contemporary, 1945 to the present. Advances in technology and increases in information accessibility are hallmarks of contemporary globalization.

Modern technologies and the ability to access information with relative ease have transformed the world in ways never seen before. Most notable, however, is the rise of the Net-Generation, a group that has grown up entirely in the digital age. The Net-Generation is unique in that all they know is a technologically interconnected world (Tapscott, 2009). To them, the world is “virtual,” a place of interdependence and interconnections, vis-à-vis a physical

place governed by rigid cultural, economic and political boundaries. Krieger (2005) offered a similar assessment but also associated globalization with improved standards. Due to interconnection, a “global village” that supports international trade and economic stability has emerged (Armijo, 1996). In addition, technologies have increased interactions between cultural groups, leading to global cultural understanding and appreciation (Kambutu & Nganga, 2008). Notwithstanding the benefits, critical theorists see a link between globalization and increasing global social injustices.

Critical theory supports objective and thorough investigation of situations. For instance, Marcuse (1973) cautioned against focusing on facts only; one must also provide objective and detailed evaluations. Thus, examining globalization using a critical theoretical framework invites a holistic investigation of the policies and practices involved (el-Ojeili & Hayden, 2006). Obviously, globalization is linked to the “global village” mindset. Supporters of a global village metaphor assign to globalization positive effects because it has enabled people of different cultural, economic and political persuasions to interact, understand and appreciate one another (Ette, 2012). Nevertheless, critical theorists hold globalization responsible for increases in global injustices (Sleetter, 2003). Indeed, designed carefully by the ruling Western elites, contemporary globalization is a framework that advances neoliberal political, social and economic agendas (Miller, 2010; Steger, 2009).

## **Consequences**

As an invention of neoliberal Western elites, globalization focuses more on the economic, social and political interests of wealthy nations. To that end, Lee (2012) discussed globalization in the context of Anglo-merchant political, social and economic hegemonies at the expense of human and civil rights. Several strategies, including the internationalization of U.S.-based politics, economics, academic practices and goods such as movies, music and literature, create an ideal globalization climate. In addition, the popularization of global consumerism or the “McWorld” phenomenon and the subordination of poor nations’ cultural, economic and political institutions through military domination support globalization efforts by spreading Western supremacy and dominance (Barber & Schulz, 1996). Notwithstanding the general impact, globalization is felt differently based on positionality.

Based on positionality, globalization affects people differently. For example, while groups in positions of advantage receive its positive effects, the disadvantaged have negative experiences. Thus, the two groups are likely to understand globalization differently. Therefore, any objective study should

consider positionality. While wealthy countries that benefit the most understand globalization through the metaphors of the “global village and the Network of interdependence,” the exploited groups use the “military competition, and Neo-colonialism” lenses to critique globalization efforts (Sleeter, 2003, pp. 3–4). Notwithstanding the use of different schemas, the issue of global interconnectedness is commonly held. Increasingly, however, the exploited groups hold globalization responsible for the emerging modern forms of colonialism and global injustices, particularly in education.

## **Effects on Education**

Because of globalization, a uniform “global” curriculum has emerged. Thus, Grant and Grant (2007) were concerned about the rise of monolithic global epistemologies that mimic Western cultures. Under globalization, Western canons, American ideologies and learning structures specifically are popularized by neoliberal policies as the “norm,” inherently superior, and, therefore, worthy of pursuing globally. While global curricula might have value, Preskill (2001) was apprehensive because of the potential danger of creating a false sense of global epistemological equality, while restricting “other” ways of knowing. In other words, imposing foreign educational practices on “others” could not only stifle cultural and ethnic groups’ abilities to develop relevant epistemologies but also promote mental “enslavement” and global zombification.

Education for mental enslavement is dangerous. According to Woodson (1990), such an education ensures that the enslaved mind is always thinking and acting according to the enslaver’s interests. So, if globalization is a framework that serves the interest of the ruling elites, a global curriculum designed by the same group should be expected to socialize world cultures into accepting their globalization policies. Consequently, Lee (2012) cautioned against neoliberal policies that support Eurocentric canons because they promote conformity instead of informed and critical discourse. Meanwhile, the privileging of the English language over various local languages is an additional disempowering policy to non-native English speakers, particularly in scholarship.

Increasingly, globalization requires scholars to write for Thomson Reuters-based academic journals, a daunting challenge for non-native English speakers. While these scholars engage in laborious educational tasks to serve an external clientele, they fail to address valuable local epistemologies. But because globalization promotes the interests of wealthy nations, it is most probable that local educational systems will be suppressed. Thus, Cabrera, Montero-Sieburth and Trujillo (2012) spoke strongly against educational sys-

tems that pretend to protect human rights while actually promoting the interests of hegemonic groups. Rather, an education that examines globalization fully in the context of social justice is necessary. But the implementation of an education for global justice might not be an easy process because globalization affects people differently. Recall that beneficiaries, that is, wealthy nations, perceive globalization favorably. Naturally, then, these nations are likely to implement curricula that do not challenge the socio-cultural, political and economic injustices supported by globalization policies (Giroux, 2006). An educational system that fails to address social justice issues could cause mental enslavement and global zombification.

An education for enslavement and zombification limits people's thinking abilities. Instead of analyzing situations critically, enslaved minds are likely to mimic the ethos of the groups in power and privilege. So, although globalization serves the interests of wealthy nations, neoliberalism has effectively popularized the notion that it is beneficial to the whole world. To prove this view, I surveyed six randomly selected people in the United States. On a piece of paper, the participants described globalization. All six participants believed in the positive nature of globalization. For example, while one respondent defined it as "marketing of products worldwide," another viewed globalization as "expanding resources to the entire world." Other participants added that globalization was simply "working together with all nations to share opportunities with Third World countries in order to create a better world."

Apparently, globalization has socialized or educated the masses in the United States into believing that it serves the interests of poor nations. As a result, the participants in my survey defined globalization favorably because it is responsible for global interconnection and improved standards. While the participants seemed to mimic neoliberal policies, they were obviously unaware of the link between globalization and increasing social injustices. As a result, groups that benefit the most from globalization might need an education that awakens a critical consciousness concerning issues of social justice. However, groups in power and privilege are likely to resist strongly an education for social justice, preferring instead an education that supports a "global village" mindset.

A global village mindset favors globalization. For example, the ongoing increased global interconnectedness caused by advances in technologies is frequently touted as evidence of improved world standards (Kambutu & Nganga, 2008). Because of global interconnection, the thinking goes, nations are now supporting one another just as individuals do in a typical village—the "it takes a village" ideology. Indeed, participants in my survey favored the global village notion. For example, one participant described globalization as the "intermix-

ing of nations to create homogeneous cultures that collaborate and share opportunities.” Although all the participants believed globalization was beneficial, they were apparently unaware of emerging social injustices such as cultural domination, displacement of people from ancestral lands, contested emigration and immigration, racism, ethnic prejudice and religious intolerance. These injustices are linked to globalization policies (Bauman, 2004; Gibson, 2010; Suarez-Orozco & Sattin, 2007).

## **Effects on Poor Countries**

Understanding globalization through the mindset of increased cultural understanding and appreciation seems to be a worthy course. However, such a limited view fails to examine the social injustices involved. For example, although neoliberalism refers to poor countries as the main beneficiaries, wealthy nations profit the most economically, politically and socially. To that end, the World Bank and the International Monetary Fund (IMF) require the implementation of “structural adjustment programs” as a condition for granting loans to poor Third World countries (Steger, 2009). Theoretically, structural adjustment programs guard against loan delinquencies. In practice, however, the IMF’s programs have had the unintended consequence of forcing poor countries into new forms of colonialism. The most notorious of the IMF’s policies delves into commerce liberalization, abolition of import licensing and the reduction of tariffs. Although intended to ensure loan payments, these measures have incentivized companies from developed nations to “invest” in Third World countries (Steger, 2009).

Pressed with the pressure of paying off increasing foreign debts (debt for Third World countries grew from \$618 billion U.S. dollars in 1980 to \$3.3 trillion in 2007), poor countries welcome foreign investors to help raise essential funds to service external debt as required by the IMF and World Bank. As the paying off of foreign debts takes precedence, other critical services are neglected. Therefore, people in poor countries are experiencing “fewer social programs and educational opportunities, more environmental pollution, and greater poverty for the vast majority of people” (Steger, 2009, p. 55). After seeing firsthand the effects of globalization on a poor country (Kenya), a senior in my university summer international cultural program expressed his cognitive dissonance:

Prior to this experience, I viewed globalization positively. However, it was disheartening to see greenhouses that stretch for miles through some of the most fertile soil on the planet (land surrounding Lake Naivasha), constructed by international companies

to grow flowers for export to benefit a few already privileged people while the food that should be grown there to feed the local people is imported. Although I was already aware of the inefficacy of organizations like the International Monetary Fund (IMF) to enact genuine positive change in the countries receiving aid, being able to see evidence makes it real, undeniable and frustrating. This to me is evidence that there is need to re-examine the existing relationships between developed and less developed nations, particularly in the context of globalization. As the world becomes a village, it is essential that we all become empathic stewards of its resources. Our world has enough resources for everyone. A just sharing of those resources could ensure that the basic needs of all the people on earth are met. (Field notes, June 2010)

The seizure of productive lands by international companies is a hallmark of globalization in Third World countries. As foreign companies invade productive agricultural lands, the locals are displaced and left without economic means to support themselves and their families. As a result, they seek employment with the same foreign companies occupying their lands. In poor countries, workers in foreign companies typically earn one U.S. dollar a day. Clearly, such a wage is not enough to meet a family's basic needs. Therefore, many people migrate to foreign countries in search of better economic opportunities. Spain's Canary Islands form one such immigration destination.

## **Effects on Economic Immigration**

Perhaps due to proximity to Africa, Europe and America, the Canary Islands have historically served as an immigration destination. However, globalization policies have increased immigration to the islands to levels never seen before (Cabrera et al., 2012). While wealthy Europeans migrate in search of exotic and natural beauty, the poor from Third World countries migrate to the Canary Islands for economic reasons. However, the number of immigrant schoolchildren grew by 279 percent between 1999 and 2000 (Cabrera et al.). Although adult immigrants experience many challenges, schoolchildren have particularly daunting experiences. Cabrera and colleagues reported that immigrant students experienced devastating incidences of discrimination and racism. In one instance, a student from Senegal described school experience as painful and disorienting because, although teachers were generally accepting, other students were mean to her. They assumed that just because she was black, she was intellectually incapable. Evidently, globalization has negatively affected educational experiences for this immigrant student as well as many others around the world. As a result, a critical examination of globalization is justified.

## **How to approach globalization**

To be sure, globalization has had positive results. For example, as an exchange of goods, it has increased international trade (Haugen & Mach, 2010). A reduction of global commerce barriers due to pressure from the IMF has provided further opportunities for increased commerce (Stone, 2002). Meanwhile, improved technologies have facilitated interactions between cultural groups, thus promoting a degree of cultural understanding and appreciation. Indeed, according to one participant in my survey of U.S. citizens, although globalization is seen in the context of “global warming, it is also about increasing knowledge of people, society, diversity and the world.” So, globalization involves “increased knowledge of the world in order to promote cultural understanding and acceptance.” Other respondents conceded that globalization should be understood broadly because it affects the world’s “issues, business/finance and communication cultures.” Further, these participants cautioned that making meaning of globalization “depends on where we (our thoughts) are,” that is, it is a factor of positionality.

Globalization has both positive and negative impacts. To fully grasp the meaning, therefore, it should be analyzed carefully, objectively and critically using a critical theory framework. In addition to examining the positives, it is also necessary to use a human rights lens to explore the link between globalization and increasing social injustices because as Lee (2012, p. 133) argued, a focus on “human rights” is essential because “regardless of social differences, people yearn to connect with one another and understand deeply shared struggles. When one of us falls, we all fall.” The challenge for educators and policy makers is to ensure that globalization is studied holistically within a social justice framework

## **Globalization and Social Justice**

Because of positionality, different people understand social justice differently. For example, Pelzer (2010) reported that people in positions of power and privilege, see, albeit erroneously, social justice as a code word for forced transfer of wealth. But Nieto and Bode (2012) had contrary views. Instead, they postulated that social justice stands for human equality in the context of equity. Therefore, social justice is an effort to understand and address social inequalities and oppression from historical, economic, political and cultural perspectives. An education with a social justice tilt is, therefore, necessary in order to examine the “broader setting or the context or the culture or the institutional policies and practices” that allow individuals and society to support

social inequalities based on human differences both natural and socially constructed (Pelzer, 2010, para. 23). Additionally, an education for social justice supports instructional approaches that are culturally inclusive, respectful, appreciative and sensitive to issues of justice for all. Zajda (2010) offered a similar description that highlighted social justice as an intellectual exercise that invokes passion, courage, and the spirit of human potential for a just and open world.

An education for social justice is holistic and involving. It is not business as usual. Rather, an education for social justice seeks to question and to deconstruct all areas of societal oppression and domination. Indeed, a social justice education empowers by encouraging activism and refusal to admit that conditions are “the way they are because they cannot be different,” (Freire, 1997, p. 36). Therefore, an education for social justice seeks to improve and transform all lives. But effective transformation is not possible in an education for domestication. Rather an education for critical consciousness, implemented by educators with a clear understanding of the sociopolitical nature of education is essential. Additionally, educators for critical consciousness or social justice are committed to change and are willing to engage and become activist in movements of social transformation (Zajda, 2010; Nganga & Kambutu, 2009; Banks, 2007; Oakes & Lipton, 2007, Apple, 2004). A social justice educational framework, therefore, calls for transformative actions that advance equity, equitable access to education, freedom from discrimination, and the principles of a democratic society (Apple, 2010).

An education that studies globalization in the context of social injustice, global democracy and pluralism is a must. In the following chapters, educators have shared a variety of effective instructional strategies. The shared pedagogies should create essential space to deconstruct globalization critically in order to ensure justice for all.

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## CHAPTER TWO

# Teachers on the Front Line of Global Migration

Catherine Cooke-Canitz

No cultural group remains unchanged following culture contact; acculturation is a two-way interaction, resulting in actions and reactions to the contact situation.

David L. Sam and John W. Berry, 2010

Increased student diversity in the classroom is observable in today's schools. In 2009, nearly one-quarter (23.8 percent) of the 70.9 million children in the United States under the age of seventeen had at least one immigrant parent (Batalova & Terrazas, 2010). Between 1993 and 2000, the student population in the United States rose by 12 percent, while the population of students with limited English proficiency (LEP) rose by 84 percent (Migration Policy Institute, 2012). Immigrant students bring with them the hope and excitement of increasing and strengthening global networks, of expanding thoughts and experiences, and of contributing knowledge and talents to communities and lives. However, schools feel the brunt of this societal change, and classroom teachers on the front line bear the hourly, ongoing challenges associated with the language differences, cultural adaptations, and potential cultural conflicts that immigrant students often bring. Schools and teachers must see "the new composition of their student body as a turning point calling for qualitative change and the development and implementation of new coping strategies" (Horenczyk & Tatar, 2002, p. 437). To embrace the benefits of cultural globalization, teachers are called upon to confront their own prejudice, bias, and perceived threats to their security, as well as to digest the prospect of adapting, adjusting, and coping every day over extended periods of time.

Before teachers can teach in ways that promote social justice and global citizenship, they must negotiate their own acculturation. From the fields of anthropology and psychology, the term "acculturation" refers to an interactive process of change between the "host" and "other" cultures encountering one another over the long term (Berry, 2008). Although acculturation is more generally applied to nations and their policies toward immigrants, Berry (2005) states that acculturation is "equally relevant for national policies, institutional arrangements . . . and for individuals in the larger society" (p. 711). The institutions in this case are school.

Acculturation in the educational context involves teachers' and students' psychological attitudes toward acculturation, their various cultural anthropologies and biases, and the shifting dynamics of power and authority within the identity politics of the classroom. Understanding the acculturation process is vital to building a functioning and supportive classroom culture and may alleviate what Tatar and Horenczyk (2003) call "diversity-related burnout," which occurs when teachers become overwhelmed with the additional affective, behavioral, and cognitive demands placed upon them in interactions with immigrant students.

While some researchers attend to the psychological and cultural change in immigrant students in the classroom, change occurs for members of the host community as well (Horenczyk, 1997; Sam & Berry, 2010). Few research studies focus on the complexities and stresses accompanying teachers' acculturation or the ways they adapt psychologically and culturally to the immigrant students in their classrooms. Interactions with culturally diverse students challenge and shape teachers' own identities, which can either facilitate or hinder their work with students.

This chapter addresses challenges of teacher acculturation and presents four main orientations, as identified by Berry (1997), to help understand the various responses that teachers have toward their immigrant students. These orientations can empower teachers to monitor and adjust the nature of their interactions with their immigrant students. In addition, I discuss how the Interactive Acculturation Model (Bourhis, Moise, Perreault, & Senecal, 1997) predicts the probable outcomes of interactions between teachers and students, based on their selected orientations. Finally, I discuss the implications of those outcomes on teacher acculturation and the tenor of the classroom. This chapter offers considerations for classroom teachers facilitating the creation of positive classroom environments.

## **Acculturation and Challenges in the Public School Classroom**

Since the reality of today's schools is one of increasing "cultural mismatch between teachers and their students" (Cockrell, Placier, Cockrell, & Middleton, 1999, p. 351), a better understanding of acculturation arms teachers with the ability to analyze and make informed decisions about developing constructive interactions with students, for everyone's well-being.

## Acculturation and Teacher Stress

Colleen Ward (2001) synthesized acculturative changes into three main areas: affective, behavioral, and cognitive (labeled the “ABCs of Acculturation”) and associated them with empirical approaches: stress and coping, culture learning, and social identification. Ward’s study (2008) gave examples of how ABC pertained to tourism: affectively, she cited health and well-being; behaviorally, she referred to the processes by which people acquire the culturally relevant skills to interact effectively across cultural lines; and cognitively, she listed “stereotypes, contact, impacts, perceived threats, and intergroup relations in the context of tourism” (p. 111). Although acculturative processes in tourism are less long lived than in the classroom, the same considerations evident between natives and tourists might pertain to teachers as hosts of immigrant students. For instance, hosts also require culturally relevant skills to interact effectively across cultural lines, and hosts deal with their own stereotypes, contact, impacts, perceived threats of tourists, and intergroup relations in their particular context (e.g., classrooms).

Hosts can also suffer ill health from the stress of acculturating. Maslach (2011), an acknowledged expert on burnout, reconfirmed earlier findings that one of the results of burnout is ill health. When emotional expenditure in the classroom becomes overwhelming, teachers can experience emotional exhaustion. Because of emotional fatigue, teachers can become somewhat indifferent to their students, in an attempt to distance themselves from the emotions of constant negotiated interactions and social conflict (Maslach, 2003), a process called depersonalization. Depersonalization, in its turn, can reduce effectiveness in the classroom, as teachers withdraw from active engagement with students, leaving teachers with a feeling of lack of accomplishment, further adding to their emotional exhaustion, and completing the cycle of the burnout syndrome (Chang, 2009). This daily stress can result in health difficulties and exit from the profession.

Typically, hosts’ acculturative changes are less pronounced than immigrants’ because of the hosts’ power in relation to other cultures (Navas et al., 2005, p. 31) and because immigrants are faced with more acculturation issues on a daily basis than are hosts (VanOudenhoven & Hofstra, 2006, p. 794). However, particularly in contexts in which there is diminished influence of the dominant culture, such as is found in cosmopolitan areas such as New York City, where teachers work with extremely diverse cultural communities, acculturation can force teachers to engage in “re-evaluation of their group identification, re-evaluation of the value of their major life events, and redefi-