

Teaching World Religions in Middle School

Also: Change-oriented Citizenship



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Teaching World Religions in Middle School

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As recommended by a 2014 NCSS position statement, America's middle schools should devote significant time to teaching young people about religion, and they should do so in a way that embraces the complexity inherent in the discipline.¹ Now more than ever, as we come to terms with a world changed by the coronavirus pandemic, middle school students should have the opportunity to examine and explore the diversity of religious traditions that enrich individual lives and continue to have a considerable impact on politics and culture at-large.

By fully embracing a study of the world's religions, middle schools can play an important role in countering America's religious illiteracy. The American Academy of Religion defines religious illiteracy as a threefold lack of understanding: (1) we do not understand how people within various communities express their religious identities; (2) we do not understand the diversity that exists within each religion; and (3) we do not understand the important role that religions play in culture and politics. Our collective lack of understanding has significant impacts. First and foremost, it contributes to intolerance and, in some cases, outright prejudice. Most dramatically, a lack of understanding about Islam, in the years since the September 11 attacks, has caused many Americans to associate an entire religion with violence and terrorism and, in several cases, has contributed to individual hate crimes against Muslims (and those thought to be Muslim). Incidents of anti-Semitism are likewise on the rise. Intolerance and fear of "the other" can take hold early, and the study of religions during the middle grades can contribute to building a society in which our differences are a cause for celebration rather than a source of apprehension.

It's true that a class about religions may alarm some parents in a way that a class about history or geography might not. Some families might object to the idea of their religion being presented by a teacher who does not practice that religion. Other families might be concerned that an introduction to diverse religions could cause a child to question or doubt their own. In light of these concerns, educators should communicate

(cuivie/Pixabay)



A man approaches a mosque in Morocco.

(Orna Wachman/Pixabay)



A man wearing a Jewish prayer shawl holds a child during a ceremony.

ON THE COVER: Leftside, top to bottom: Dome of the Rock, Jerusalem (pixabay); The Great Synagogue in Plzeň, Czech Republic (commons.wikimedia.org/); Navasakti Vinayagar Hindu temple in Victoria, Seychelles (pixabay). Rightside, top to bottom: Buddhist temples in Bagan, Myanmar (pixabay); Church of Santa Maria la Mayor in Toro, Spain (pixabay); Harmandir Sahib (Golden Temple) in Amritsar, India (commons.wikimedia.org/ by Oleg Yunakov).

in advance to parents and communities what a religions class is about and—critically—what it is not about. The goal is not to judge the devotional expression or the “truth” of any particular religion. Instead, the goal is to understand the cultural context: the myriad ways that religions shape and are shaped by society and individuals. To this end, I always emphasize that religion is something people do, not just something people believe. The distinction between the cultural and devotional aspects of religion should be articulated clearly to parents. Moreover, educators should be vigilant, when designing lessons, to emphasize that there is not an explicit or implied judgment about devotional expression. The Religion and Public Life Program at Harvard Divinity School has developed a conceptual framework and helpful materials to assist teachers with implementation (www.rpl.hds.harvard.edu).

Religion is something people do, not just something people believe.

Why are the middle grades such an opportune moment to introduce the study of religions? The timing is right because early adolescents are uniquely poised to ponder life’s mysteries—the kinds of deep questions that are often explored and addressed in a religious context. This is not to say that a middle grades religions course should aim to steer an engaged, curious audience towards adopting a particular set of religious beliefs, or even to adopt a religious worldview, more broadly. Rather, our goal is to educate students about the cultural context and significance of religion. In addition, the course should emphasize, and give students plenty of opportunities to explore, the diverse ways that specific religious traditions—and communities within those traditions—answer deep questions. Two developmental phenomena intersect to make tweens and early teenagers ripe for an investigation of religion. First, their brains are in the midst of a rapid transition from the concrete toward the abstract. Second, as parents of 12- and 13-year-olds know well, children in the middle grades are becoming autonomous, independent thinkers. Not satisfied with being told that “this is true” and “that is not,” this age group craves the experience of figuring out the world on their own. A middle schooler’s brain is primed to think about the kinds of deep questions

(Pixabay)



Christian tea light candles, often used for prayer.

(shekhar Chopra85/Pixabay)



Hindu children celebrating the festival of Holi.

(Olga Ozrik/Pixabay)



A Buddhist temple



(D. Mz/Pixabay)

A Sikh temple

(like those related to how people should behave, what gives our lives purpose and meaning, and the role—or not—of the divine in the world) that religions specialize in addressing. These questions might be particularly relevant for students who are grappling with, and in some cases directly experiencing, the profound suffering and emotional displacement caused by the coronavirus pandemic.

To take advantage of adolescents' innate curiosity about the profound mysteries of life, a unit or course about religions should include a significant focus on two related skills: asking questions and investigating possible answers. This accords well with NCSS's C3 Framework: "Developing questions and planning inquiries" (Dimension 1). In my sixth grade classroom, I am routinely floored by the depth and originality of my students' questions about religion. Students have asked how faith "works," and why some people are believers while others are not. They have wondered whether following a religion makes you a better or wiser person. Unprompted, they have debated whether religious diversity is a good thing or, alternately, if the world would be a happier, more peaceful place if everyone shared a single faith. During the past year, they have asked whether the widespread suffering caused by the coronavirus would lead people to become more religious—or less so.

Teaching about the world's religions is particularly helpful in teaching a skill (and a value) that our culture needs more of: empathy. The past decade has seen an explosion of interest in social and emotional learning, of which empathy is a critical component. Alas, the challenge arises in determining ways to "teach" a child to be empathetic. Studying religions provides opportunities to discuss and practice empathy. In one activity, I pose a deep question (e.g., "Is it ever ok to lie?,"

"Should I forgive a friend who hurts me?," or "What should I do if I disagree with my parents?") and ask students to write a response based on their own feelings, opinions, or beliefs. Then I challenge students to generate a second potential answer to the same question and to cite a religious story or text to explain and/or justify this second response. We discuss the similarities and differences between the answers, and we talk about the way that a person's religious background may or may not influence their thinking about deep questions. This activity, along with a mixture of other formative and summative assessments, helps me measure student learning and helps students develop a habit of considering the world from more than one perspective—a core component of empathy. Indeed, in my classroom, students frequently challenge each other to answer questions from the perspective of adherents of various religious traditions. Most gratifyingly, by year's end, students come to appreciate the potential diversity of answers within each religion.

In sum, teaching about religions—and embracing the complexity of the topic—provides numerous opportunities to develop students' critical thinking and other important skills. Here are additional activities and approaches that I have found particularly rewarding:

- *Examine ways the coronavirus pandemic has affected religious belief and practice.* Across the curricula, educators need to acknowledge the tremendous impact of the coronavirus pandemic, otherwise we risk school becoming artificially separate from students' lived experience. With respect to religion, the pandemic's effects have been widespread and varied. Worship services were moved from a physical to a virtual space, and pilgrimages were altered or cancelled. Some families were compelled to say goodbye to dying loved ones via an electronic device. How have these changes affected people? And what is the proper balance between a concern for public safety and respecting people's right to practice their religion without interference? Helpful resources and lesson ideas can be found at www.pandemicreligion.org, and a new survey by the Pew Research Center for Religion & Public Life provides a wealth of data for students to analyze as they investigate the impact of the pandemic on religious faith (www.pewforum.org/2021/01/27/more-americans-than-people-in-other-advanced-economies-say-covid-19-has-strengthened-religious-faith/).

- *Examine the rich and varied connections between art and religion.* Faith and artistic expression have been inextricably bound since the days of prehistoric cave painting, and middle schoolers' passion for all-things visual means that art is an especially useful vehicle for investigating religions. My students contrast medieval and Renaissance depictions of New Testament stories as a means of examining changing ideas about Jesus over time. Later we study Islamic calligraphy and discuss the different ways in which representational and non-representational art might help a person to express and practice their religion.



Sixth grade students examine connections between art and religion.

- *Take advantage of the fact that middle schoolers often learn best from their peers.* The award-winning BBC series *My Life, My Religion* (2015) introduces Christianity, Islam, Judaism, Hinduism, and Sikhism in 30-minute segments, each focused on an adolescent adherent of the featured religion. The videos do a particularly good job of highlighting the way that religion is something you do, not just something you believe. My students enjoy the British accents, and they relate to the authentic and accessible ways that religions are presented.
- *Use literature as a tool for exploring the complexities of religion.* In my class, we read Elizabeth Coatsworth's Newberry

Award-winning *The Cat Who Went to Heaven*, a retelling of a classic Buddhist folk tale in which Siddhartha's prior lives as a series of animals are used to illustrate the core tenets and values of Buddhism. We also read Hena Khan's *Amina's Voice*, a beautifully crafted story about an 11-year-old girl struggling to balance her Muslim identity, social pressure from her peers, and her love of pop music. These are but two of the many excellent books about religion and adolescence, including Veera Hiranandani's *The Whole Story of Half a Girl*, Gloria Whelan's *Homeless Bird*, and Sydney Taylor's *All of a Kind Family*—not to mention Judy Blume's beloved classic *Are You There God, It's Me Margaret*.



- *Explore the connections between religion and the environment.* Today's middle schoolers are increasingly passionate about humans' role in preserving a healthy environment. I use a case study developed by the aforementioned Religion and Public Life Program (available at <https://rpl.hds.harvard>).

[edu/religion-in-context/case-studies/climate-change/pollution-indias-living-river](https://rpl.hds.harvard.edu/religion-in-context/case-studies/climate-change/pollution-indias-living-river)) to guide an examination of attitudes towards the pollution of Hinduism's holiest river, the Ganges. Because Hindus have a variety of perspectives about pollution of the river, this activity reinforces the idea that each religion is internally diverse. It further illustrates the way in which religious beliefs are constantly evolving, as their cultural and natural context changes. (The Religion and Public Life Program provides free, open access to a host of excellent case studies, at <https://rpl.hds.harvard.edu/religion-context/case-studies>).

Middle school students, and our society writ large, have much to gain from an in-depth consideration of the world's religions. 🌍

Note

1. "Study about Religions in the Social Studies Curriculum," A Position Statement of National Council for the Social Studies (2014), www.socialstudies.org/positions/study_about_religions



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Teaching about Religion in the Social Studies Classroom

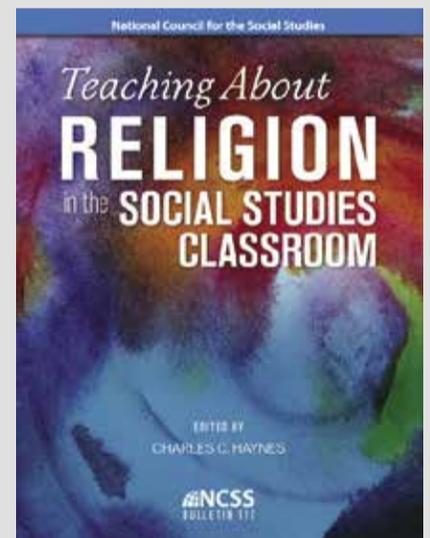
Edited by Charles C. Haynes

NCSS Bulletin 117. 248 pp., 2019.

The study of religion is essential for understanding the past and present, and critical for global citizenship in a religiously diverse country and world. This book provides advice, recommendations, and resources to help social studies educators know what to teach about religion and how to do it.

The U.S. Supreme Court has made clear that teaching about religion is constitutional in public schools, as long as the approach is academic, not devotional. The contributors to this book offer guidelines for classroom instruction that is both constitutionally and academically sound. They clarify the First Amendment issues that impact teachers and schools, and emphasize that the study of religion in schools is an essential part of a good education.

Member/List Price: \$19.95 / \$29.95



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Change-oriented Citizenship: Sorting Through Civic Experiences

Victoria Davis Smith, Kevin R. Magill, Brooke Blevins, and Karon N. LeCompte

As NCSS noted in its response to January’s assault on the Capitol, the fabric of American democracy “begins to be woven in our K-12 social studies classrooms right when our youngest learners walk through the door on their first day of school.”¹ Unfortunately, many citizens enter adulthood ill-equipped to lead an engaged civic life because of problematic framings of civics education and stereotypes of youth as uninterested in political life or as limited in their capacity to make a difference.² Our younger citizens need to understand the importance of civic ideals and practices to effectively identify gaps between democratic thought and action for the common good.³

For the activity outlined in this article, we adopted Westheimer and Kahne’s citizen typology as a framework for helping students make sense of the vast range of possibilities for civic engagement (see Table 1).⁴ (To make the language more accessible to younger participants, we altered the language of “justice-oriented citizenship” to “change-oriented citizenship.”) We carried out the activity prior to the COVID-19 pandemic, during a week-long summer civics camp, iEngage, for students entering fifth through ninth grades, in 2018 and 2019. Here, we’ve adapted it to take place in one school class period.

In working with students to identify the broad range of civic dispositions, teachers can make connections between their students’ lived experiences and their identities as civic actors. Our lesson provides a foundation for further discussions with students about how and why power is wielded and how young people can take civic action to control the flow of power.⁵ While we carried this out with rising fifth graders through to rising ninth graders, this model is appropriate for a wider range of students. The lesson fits best in a citizenship-related unit, but teachers might also consider setting-up Westheimer and Kahne’s citizen typology as a framework to be referenced throughout the year. For example, in a history class, students might be asked to continue to think about how each type of citizen would act within various historical contexts and events.

Sorting Through Civic Experiences

We find Westheimer and Kahne’s citizen typology is a frame-

Table 1. **Westheimer and Kahne’s Citizenship Framework**

PERSONALLY RESPONSIBLE	PARTICIPATORY	CHANGE-ORIENTED
Acts responsibly in his or her community	Leader of community organizations and/or improvement efforts	Critically assesses issues beyond surface causes
Contributes to food drive	Helps to organize a food drive	Explores why people are hungry and acts to solve root causes
Tweets about a school anti-drug campaign	Organizes a student group to speak to city council about teenage drug usage	Explores why people become addicted to drugs and acts to solve root causes

Westheimer, J. and Kahne, J., “What Kind of Citizen? The Politics of Education for Democracy.” *American Educational Research Journal* 41, no.2 (2004), 237–269.

work that when operationalized can help teachers and students more fully consider the many different approaches to civic knowledge, disposition, and action.⁶ In our activity, students sort through a series of images with captions that express the three delineated types of citizens—personally responsible; participatory; and change-oriented—as a means of framing civic experiences in more complex ways.

We frame the citizen categories for students in the following ways and use Westheimer and Kahne’s examples for how citizens respond to the issue of hunger:

1. The personally responsible citizen is a reliant individual who follows laws and engages with their community on an individual level. This citizen would donate to the local food bank.
2. The participatory citizen uses their knowledge of government structure and organization to take civic action a step further by organizing community members to act collectively. This citizen would organize a food drive for the local food pantry.
3. The change-oriented citizen identifies the root causes of issues and acts with the goal of systemic change. This citizen would consider why people are hungry

in the first place and consider a more permanent solution to the issue.

We believe that the following activity will help students and teachers more easily explore the range of civic attitudes, dispositions, and actions needed to help our communities and democracy flourish. (See Table 2 for an outline of the activity).

Step 1: What Makes a Good Citizen?

Begin by asking students to write down what actions they believe good citizens take. Collect their answers and create a list of student responses. If your students have access to technology, it may prove useful to use an electronic platform such as Mentimeter (www.mentimeter.com), a presentation

Table 2.

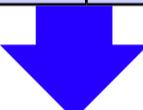
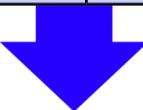
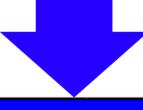
Standards	
<p>NCSS Theme 10 Civic Ideals & Practices, Middle Grades</p> <p>Learning how to apply civic ideals to inform civic action is essential to participation in a democracy and support for the common good.</p>	<p>C3 Dimension 2—Civics</p> <p>D2.Civ.1.6-8; D2.Civ.2.6-8; D2.Civ.6.6-8; D2.Civ.7.6-8; D2.Civ.9.6-8; D2.Civ.11.6-8; D2.Civ.14.6-8</p>
	
Step 1: What Makes a Good Citizen? (20 minutes)	
<p>A: Ask students to write down what actions good citizens take. Collect answers and create a list of student responses. Consider the use of a platform such as Mentimeter. (5 minutes)</p>	<p>B: Break students into small groups. Provide students with the citizen placards (Figure 1). Ask students to sort the placards according to any apparent relationships. They can make as many groupings as they like. Provide students with a sticky-note to title their groupings. (15 minutes)</p>
	
Step 2: There is More than One Type of Citizen (18 minutes)	
<p>A: Briefly introduce students to Westheimer and Kahne’s (2004) citizen typology and provide them with pre-made labels of each type of citizen (Figure 2). (3 minutes)</p>	<p>B: Have students re-sort the placards according to the citizenship typology. During and after this activity, prompt students to consider the applicability or limitations of the citizenship framework (Figure 3) (15 minutes).</p>
	
Step 3: What Does This Look Like in My Community? (12 minutes)	
<p>Review the characteristics of each type of citizen with students. (2 minutes)</p>	<p>Ask students to provide examples of how each type of citizen would act to help address a set of community issues (Figure 3). (10 minutes)</p>

Figure 1. **Example Placards****Personally Responsible Citizen**

The person in this image is a volunteer who is serving individuals in need of food.



(Photo by Morgan Sides. Courtesy Pexels)

Participatory Citizen

The person in this image organized a march to ensure their community has access to clean air and water.



(RODNAE Productions. Courtesy Pexels)

Change Oriented Citizen

This is an image of Nancy Grayson. Nancy started a not-for-profit restaurant and community gathering place called Lula Janes to bridge a divide she saw between people in her city.



(Courtesy Baylor University)

Note: These are general examples of placards with images found online. However, it is ideal to provide students with examples of images of individuals in your own community.

platform with polling option) to collect students' responses in a digital format. Anticipate that students may respond by offering superficial or technical examples to describe the actions of good citizens (e.g., vote, help a neighbor, volunteering). In noting that these answers will likely be simplistic, we are not delegitimizing student responses. Rather, we want to highlight that in our experiences with this activity, students tend to offer reflections based on what they understand to be standard or learned associations of citizenship.

Next, break students into small groups. Provide students with a set of placards with images and corresponding captions like those in Figure 1 above that represent a version of the citizen typology. Each placard should include an image with a brief caption. Without introducing the three types of citizens, ask students to group the placards according to any apparent relationships. They can make as many groupings as they like. After students sort the placards, provide them with a sticky-note to name each cluster they created. Give students time to justify and explain their choices in whole-class discussion (see sidebar on Discussion Questions, page 12). Make a note of any similarities or differences across the groups as a class.

When we teach this lesson, we purposefully ask students to first categorize the placards without a framework, to provide a space where students' funds of civic knowledge might emerge organically.⁷ Letting students organize the placards without a

framework opens space for them to apply their own social, cultural, and epistemological civic interpretations based on diverse and individualized civic experiences. We have found that this approach helps foster a more power neutral experience that prioritizes students' values, strengths, and contexts. Additionally, this initial, open-ended sorting of the placards allows teachers to more clearly see students' preexisting understandings and conceptualizations of civic engagement.

Step 2: There is More than One Type of Citizen

To scaffold students' civic understandings, briefly introduce them to our modified version of Westheimer and Kahne's citizen typology (Table 1).⁸ We find that it is helpful to give students examples of each type of citizen during this explanation. Next, provide students with premade labels for each type of citizen that include a definition and example to remind students of each type of citizen's distinguishing characteristics (Figure 2 on p. 10). Then, ask students to re-sort the placards according to the citizenship typology. When students complete the sorting, prompt them to consider the citizen framework's applicability and limitations (see Discussion Questions for "After second sort").

In our experience with this activity, reflecting with students following the re-sorting encourages them to revisit the language in the definitions of each type of citizen to justify their choices and help them think more deeply about civic engagement. For

Figure 2. **Placard Labels**

PERSONALLY RESPONSIBLE	PARTICIPATORY	CHANGE-ORIENTED
Acts responsibly in his or her community	Leader of community and/or improvement efforts	Critically assesses issues beyond surface causes
Example: Contributes to a food drive	Example: Organizes a food drive	Example: Explores why people are hungry and acts to solve root causes

example, students might start to consider how a participatory citizen organizes events, or the change-oriented citizen looks for more permanent solutions. Reflecting with students allows them to reiterate their new understandings and to consider ways they might begin to extend how they have traditionally understood civic engagement.

Additionally, we find that students will begin to more openly discuss civic action and refine their own beliefs about what constitutes “good” citizenship in the follow-up dialogue. For example, one of the placards we previously used showcased a female writing a letter to Proctor and Gamble about the lack of women represented in their advertisements. In our experiences, some students believe this citizen is overreacting in her response to the advertisements, while also acknowledging the role of her positionality as a woman. Exploring students’ voices and thoughts as they work through the sorting activity opens doors to more in-depth conversations on citizenship and civic responsibility.

Teachers should engage students by using their own answers to spur discussion rather than using small group and whole-class discussion as a time to reference the answer key for the sorting activity. The intention is to help students explore their own interpretations of citizenship, rather than measuring whether students can correctly identify the citizen typology.

Step 3: What Does This Look Like in My Community?

As a closing activity, review each type of citizen’s characteristics

and ask students to provide examples of how each kind of citizen would act to help address a set of community issues (see Figure 3). For example, students could consider how a personally responsible, participatory, and change-oriented citizen uniquely approaches issues of hunger or school violence. The goal is to provide students with a new context in which to explore the citizenship framework. A debriefing conversation in which students verbalize their new conceptions of citizenship and civic identity should follow this step in the activity (see Discussion Questions for “After closure activity”). Again, student responses will be diverse. The sorting activity is not about right or wrong, but about helping students (1) build a framework for understanding their lived experiences, (2) identify outlets for future civic engagement, and (3) normalize more active forms of civic participation.

A More Complex and Diverse Learned Understanding of Citizenship

In distinguishing between varying approaches to citizenship, students learn the relationship between one’s conception of citizenship and the unique ways civic life materializes based on one’s civic disposition.⁹ For example, if one understands citizenship as individual and private acts such as obeying the law by stopping at a stop sign, one may only minimally participate in efforts at community reform and accountability, if at all. A citizen can help society function on its most basic level through individual and private acts. However, acting on the individual level or in private frequently maintains status-quo relations. Often, an individualized path for citizenship prevents one from seeing how current policies may not meet others’ diverse needs. Noting the limits of individualism is not intended to diminish individual and private acts of citizenship but to point to the importance of looking beyond the personal to local, state, federal, and even global contexts. Conversely, if one understands citizenship to be a call to reimagine society in more just and equitable ways, one will be challenged to creatively enact change in their community. For example, someone who helps to create and sustain an urban farm in an area with a food desert demonstrates that they both know about systemic social concerns and how to act in support of the community to resolve these concerns. In sorting through different approaches to citizenship, students learn to see civic engagement as a reflection of the type of society in which they desire to live.¹⁰

Figure 3. Closure Activity

What are the different characteristics of each type of citizen?

How does each type of citizen involve the people they are trying to help in creating a solution to a community issue?

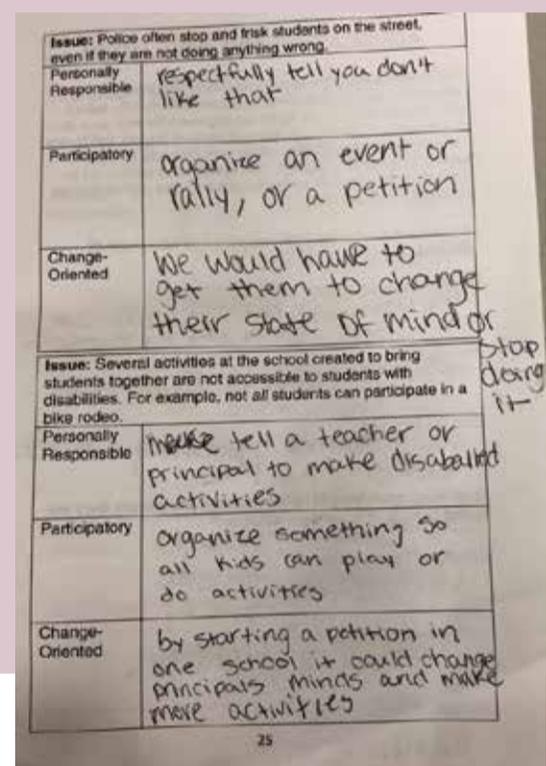
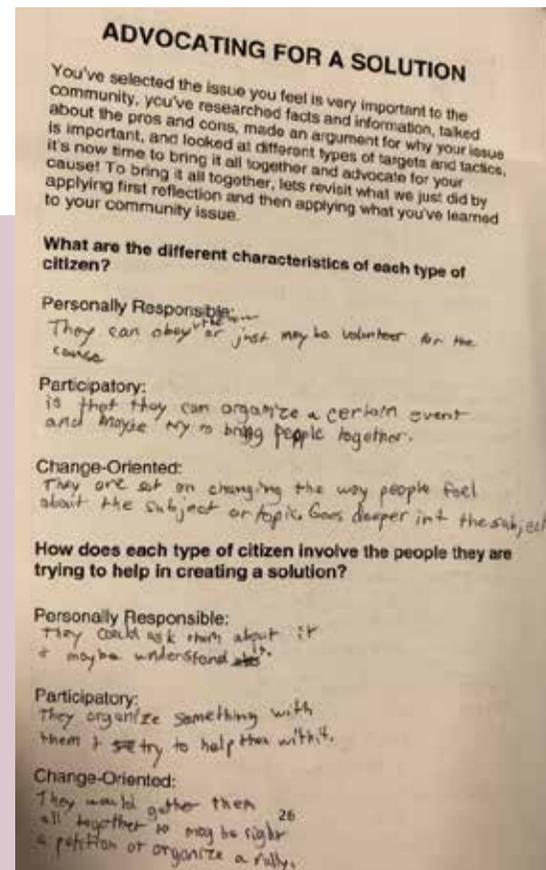
How would each of the types of citizens work to address the following issues? (see below example and examples in the image to the left)

Example Issue: With the help of the community, a garden is being built in a low-income neighborhood that lacks access to healthy food options. Many of the people in the community suffer from health issues related to obesity and malnutrition.

Personally Responsible: A personally responsible citizen would volunteer on the weekend to help weed the garden, or they may choose to donate seeds for the garden.

Participatory: A participatory citizen would get the local Home Depot to donate supplies to build the garden.

Change-Oriented: A change-oriented citizen would work to help the community garden program expand and remain productive. They may help to create a community center next to the community garden where healthy cooking classes can be given to educate families on how to use the vegetables in the garden.



Conclusion

Sorting through the many ways we engage as citizens and attending to “real world” civic occurrences has implications for organizing life at the personal, local, federal, and global levels. Achieving more authentic civic approaches occurs as students know and practice the range of civic engagements needed to maintain a properly functioning democratic system. If students are not provided complex and problematized conceptualizations of citizenship, they will become estranged from their budding desires to examine the socio-political life forming around them.

In problematizing a one-dimensional approach to citizenship via Westheimer and Kahne’s citizen framework, we sought to offer students and educators a way to form their civic voice

among the current cacophony of competing interests and ideas.¹¹ Students can begin to discuss in what type of democracy they want to live and what they can do to make this reimagined democracy a reality. The United States is at a vulnerable moment where we can visibly see that our democratic experiment’s health rests not only in the stability of the structures of our government but in the attitudes and views of our citizens.¹² Furthermore, globalization has brought about a unique set of concerns leading educational actors to call for developing students’ critical global competence as an avenue for fostering a sense of global responsibility. The sorting activity is one way to scaffold student understandings of citizenship and vision for working for the common good at local, state, national, and global levels. Students are citizens with valuable perspectives.

DISCUSSION QUESTIONS

After initial sort:

1. How did you choose to group the images?
2. Why did you choose to group them this way?
3. Was it difficult or easy to group the images? Explain

After second sort:

1. Why did you place the images where you did?
2. What key words from the definitions of the different types of citizens helped you re-sort the placards?
3. Were there any images that were harder to sort than others?

After closure activity:

4. What do you think about the 3 types of citizens?
 - a. Do you think you relate to any of the types of citizens?
 - b. Is there another type of citizen that does not fit into these categories?
5. What type of citizen are you in this moment? Explain?
6. What type of citizen would you like to be? Why?
7. How can we as a class work to be more participatory and change-oriented citizens? What action can we take within our school building to address community issues?

As educators, we need to listen to and support students in the growth and maturation of their civic knowledge, identity, and action. 🌍

Notes

1. National Council for the Social Studies, “NCSS Responds to an Assault on Democracy,” Press Release (January 7, 2021), www.socialstudies.org/news/ncss-responds-assault-democracy.
2. Linda Camino and Shepherd Zeldin, “From Periphery to Center: Pathways for Youth Civic Engagement in the Day-to-Day Life of Communities,” *Applied Developmental Science* 6, no. 4 (October 1, 2002): 213–220, https://doi.org/10.1207/S1532480XADS0604_8; Aida B. Balsano, “Youth Civic Engagement in the United States: Understanding and Addressing the Impact of Social Impediments on Positive Youth and Community Development,” *Applied Developmental Science* 9, no. 4 (October 1, 2005): 188–201, https://doi.org/10.1207/s1532480xads0904_2; Gert Biesta, Robert Lawy, and Narcie Kelly, “Understanding Young People’s Citizenship Learning in Everyday Life: The Role of Contexts, Relationships and Dispositions,” *Education, Citizenship and Social Justice* 4, no. 1 (March 2009): 5–24, <https://doi.org/10.1177/1746197908099374>.
3. National Council for the Social Studies, “National Curriculum Standards for Social Studies: Chapter 2 – the Themes of Social Studies”; Keith C. Barton and Linda S. Levstik, *Teaching History for the Common Good* (Mahwah, N.J.: Lawrence Erlbaum Associates, 2004).
4. Joel Westheimer and Joseph Kahne, “What Kind of Citizen? The Politics of Educating for Democracy,” *American Educational Research Journal* 41, no. 2 (2004): 237–69, <https://doi.org/10.3102/00028312041002237>.
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