

11-22-2022

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Recommended Citation

Wei, Zitong (2022) "More Than Reterritorialization: Pre-service Preschool and Kindergarten Teachers' Use of Translated Picture Books in Chinese Culture," *Northwest Journal of Teacher Education*: Vol. 17 : Iss. 3 , Article 8.

DOI: <https://doi.org/10.15760/nwjte.2022.17.3.8>

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More Than Reterritorialization: Pre-service Preschool and Kindergarten Teachers' Use of Translated Picture Books in Chinese Culture

Abstract

With the trend of globalization, pre-service teachers are challenged to co-construct curricula following their cultural ways of thinking. To understand three Chinese pre-service teachers' ways of using translated picture books, i.e., following or altering the discourses of imperialism and commercialization, the study examines three cases of post-glocalization practices. Research finds that the pre-service teachers' selections and different ways of using the translated picture books enable children or prevent them from engaging in relational understanding. The study suggests engaging the pre-service teachers in reflective learning, providing guidance for their curriculum-making, and supporting their process of learning in professional development. Also, more research on post-glocalization teaching practices is needed.

Keywords

Pre-service teachers, translated picture books, duoethnography, critical geography, post-glocalization, Chinese culture

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Introduction

With the trend of globalization and increased cross-cultural communication, children's literature and media culture become internationalized. Translated picture books serve as important vehicles for cultural transmission and integration. Although words are translated, cartoon figures and related cultural values remain. When imported cultural products bring opportunities for cross-cultural learning, they also pose challenges to the local culture (Zipes, 2009). The values embedded in translated picture books together with the local cultural context shape young children's processes of identity formation, such as their perceived self-images, relationships with their communities, and views of the world (Ko, 2014). Besides differences in cultures, popular media add an extra layer of complexity to literacy activities for teachers regardless of their backgrounds. Whereas social media enable frequent sharing of different picture books and cultural interpretations, the globalization of marketization intensifies the consumer culture and the commercialization of childhood (Mallan & Bradford, 2011). Images of Mickey Mouse and Disney princesses that are often critiqued as agents of imperialism and commercialization are prevalent. However, picture books alone do not stipulate their usage for teachers. The messages conveyed depend on both the authors' intentions and teachers' interpretations. In other words, based on their experience and understanding, teachers and children can co-construct meanings that counter commercialization. As a teacher educator, I found that some Chinese pre-service teachers used translated picture books. I became curious about their choices.

Post-globalization: A Research Framework and Method/Chinese Cultural Way of Thinking

Teaching is a cultural practice. Besides approaches and techniques for teacher training, epistemology as the foundation for knowing is usually omitted. Whereas it is thoughtful to acknowledge diverse cultural phenomena, the process of knowing is complex. Before examining Chinese pre-service teachers' practices, it is necessary to understand the Chinese way of relational thinking.

The relational epistemology provides a holistic perspective by claiming the integrity of parts and whole and the correspondence between the function of the cosmic and that of human beings. This Chinese epistemology is usually explained using the Way. In Chinese classics such as *The Great Learning*, for example, Dao (the Way) that serves as an organizing source is represented in multiple systems (Wei, 2019a). As the systems function, the Dao as a unity moves beyond different parts towards a harmonious state. Similarly, the flow of the cosmos that regulates human conduct is simultaneously influenced by human co-creations (Rosker, 2010).

This emphasis on relatedness also makes Chinese epistemology inclusive and flexible given changes in time and context. The manifestation of the Way that describes the highest state of change is similar to the dialogic exchange and interdependence between the inner and outer (Ho et al., 2001). For example, the basic virtue of Filial Piety that is reciprocal and its extension to self-other relatedness both constitute a state of becoming towards the Way in practice, an essence of transcendental being.

Whereas a relational epistemology outlines connectedness and enables dialogues with different cultures, commercialization and imperialism that create popular culture for profits pose a threat to existing knowledge systems. Without thinking critically, it is difficult to promote equality. With regard to the use of translated picture books, below I use post-globalization to

explain potential epistemicide during the process of globalization, the importance of acknowledging different cultural ways of thinking, and possibilities for cross-cultural exchanges.

Post-Glocalization

As literacy activities take place in sociocultural contexts, curriculum practices involve power negotiations. The ways translated picture books are used reflect conditions in changing social situations. The trend of globalization describes the increased interactions among different parties across borders (Robertson, 1995). Whereas Chinese story books represent local cultures, picture books from different parts of the world carry various cultural influences. Regardless of the diversity, cross-cultural learning also takes place. Glocalization refers to cultural representations and contextual adaptations of the global (Robertson, 1995). Translated picture books are glocalized cultural products. With translations, stories from different cultures can be understood by local members.

However, cross-cultural communication does not guarantee different parties will have equal ground. Globalization (Rizer, 2003) specifies the imperial influence or the dominating role one culture or entity has on others across geographic areas. In fact, Ares, Buendia, and Helfenbein (2017) have used deterritorialization and reterritorialization to examine power dynamics in space-related social practices. Deterritorialization refers to changes in or the breakdown of existing social relations that regulate actions, and reterritorialization describes the process of reorganization of control over the flows given changes across boundaries (Ares et al., 2017). Although globalization may not necessarily involve territorial changes, the hegemonic influences across borders can be both covert and implicit. For example, regardless of adjustments in various local contexts, Disney World and Barbie dolls are symbols of cultural imperialism. While commercialization and popular culture do not coerce values, they shape consumer choice and accordingly render indigenous culture inferior. Similarly, although words are translated, values in translated stories remain. The influences of these translated teaching resources are mild but strong when teachers download free teaching resources from popular social media and use them with little modifications or at their will. Without critical thinking, the teaching of the values that are incompatible with indigenous cultural ways of knowing poses a threat to existing epistemologies.

With frequent cultural exchanges, imperialist influences become complex. When adapted cultures transmit back to the indigenous setting, they in turn influence the original culture. Cross-glocalization (Zachs, 2014) describes the reciprocal process of cross-cultural transmission often by migration across borders. Through daily communications with relatives and friends, the hybrid cultural forms migrants created also influence their home culture. Cross-cultural exchange can be both informative to mutual learning or detrimental to the original culture. When translated stories from one culture are used in another context, the cultural interpretations shared by teachers via media may enrich the original stories. Conversely, for example, although Mulan is originally a Chinese character, the image of a heroine in the Disney picture book deviates from that of a considerate girl who fulfills filial piety in the Chinese story (Cook & Bancroft, 1998). Given the difference, the Disney book may influence Chinese readers in unexpected ways.

Regardless of the uniqueness of indigenous ways of knowing, limited research has included moral discussions in examining the process of glocalization and cross-glocalization. The term post-glocalization (Wei, 2022) describes the process of cultural transmission, change and exchange with regard to moral consideration. More than reterritorialization, post-

glocalization serves as an alternative framework for understanding implicit (cross-)cultural influences. It is helpful to use post-glocalization to examine different cultural values in translated stories, the pre-service teachers' ways of using the picture books, the risk for epistemicide and dialogical spaces created, if any.

Power, Time and Place, and Distance and Speed

As a Chinese way of relational thinking suggest the integrity of epistemology and ontology, discussion of methods cannot be separated from theoretical frameworks. Based on a relational grounding, post-glocalization redefines key constructs of power, time and place, and distance and speed in curriculum analyses considering technology and language as the media for communication (Wei, 2022). In addition to revealing inequalities, the moral considerations involved in post-glocalization enable spaces for epistemological co-existence. I use the three key constructs to analyze the pre-service teachers' use of translated picture books, ways they followed or changed discourses of commercialization, and implications for teacher preparation. In this sense, this is a case study (Patton, 2002) of post-glocalization.

First, to understand the pre-service teachers' teaching using translated picture books, their personal choices need to be situated within social contexts. Although pre-service teachers are the ones who adopt and reinterpret the translated picture books from other cultures, their choices cannot be separated from the influence of popular culture. As post-glocalization includes moral considerations on cross-cultural exchanges, it is necessary to examine the process of reallocations of power as well as the possibility of using power to restructure before pre-service teachers' critical awareness is fully raised. It is helpful to think about what teacher educators and policymakers can do at the institutional and social levels to arouse awareness and balance the trend.

Enabled by media technology, cross-cultural exchanges are no longer bounded by time and place. Events in one place at a time may have implications for another in a different context. Similarly, the influence of popular culture via mass media may lead to oppression in indigenous contexts. It is necessary to understand how pre-service teachers in certain sociocultural contexts choose curriculum resources and how their teaching practices using translated picture books enable or prevent children from understanding their culture and the world around them.

Additionally, with the disappearance of distance, different cultures are closely connected. The change in ways of living encourages dialogues in teaching and learning. Regardless of the need for mutual learning, time is needed for reflections and transformations. Understandings of the pre-service teachers' curriculum co-creation need to be based on their previous experience exposing to different views and engaging in active and reflective learning in teacher preparation courses.

About the Three Cases

This section presents cases of three pre-service preschool and kindergarten teachers' practices using translated picture books. After preschools and kindergartens in China reopened in Spring 2021, I supervised some 2020, 2021, and 2022 graduates who had to complete or make up their practicum due to the pandemic. As usual, they were expected to demonstrate teaching based on self-selected topics. As their college supervisor, I noticed that many pre-service teachers chose translated picture books. Also, based on their previous experience, they made different

interpretations. I examine their demonstrations with regard to the following three aspects: 1) The pre-service teachers' selections of translated picture books and relevant resources; 2) The pre-service teachers' teaching using the picture books; 3) The pre-service teachers' practices with regard to children's (cross-)cultural understanding and epistemology.

Since I had worked with the pre-service teachers, I was able to connect their curriculum practices with their previous experience learning in teacher education programs. The first pre-service teacher An-ne (Pseudonym) was originally expected to graduate in spring 2020. Because she postponed her graduation, she was completing her practicum in Beijing together with the cohorts of the third-year pre-service teachers who were expected to graduate in Spring 2022. Although I had taught some classes for other 2022 graduates, it was my first time working with her. I noticed that she chose the story of *Le Loup Vert* (Gouichoux & Gasté, 2007), and she told the story in its original meaning of being different following the teaching plans and the PowerPoint online. The second teacher Mei (Pseudonym) was a fourth-year student. I also supervised eight fourth-year pre-service teachers in different provinces of China remotely. Due to the pandemic, they had to make up their practical credits before graduation. I had worked closely with these 2021 graduates as their first-year mentor and teacher. Based on our relationships, I had taught them a foundational course in reflective and dialogical ways, which has been discussed in another article (Wei, 2019b). Although some of these pre-service teachers also chose translated picture books, they used them differently based on children's experience and with reference to classic Chinese literature. The third teacher Shu-hui (Pseudonym) was a third-year student. I mainly supervised 26 third-year pre-service teachers in Beijing who were expected to graduate in 2022. Although I had taught them some courses before, I had limited contact with them after class. Accordingly, I was not able to facilitate in-depth reflections in class. During the practicum, many of these pre-service teachers chose translated picture books, but their interpretations were instrumental, limited to the contents and sentence patterns. I present the three pre-service teachers' ways of using translated picture books below.

Le Loup Vert (The Green Wolf, original book in French): Teaching Differences without Recognizing the Differences in the Cultural Way of Thinking

On the afternoon of June 23rd, 2021, the 2020/2022 graduate An-ne worked with five-to-six-year-olds on a language and social activity using *Le Loup Vert (The Green Wolf)*, a self-selected translated picture book. The story was about a green wolf's journey of self-acceptance among grey wolves. Regardless of the Chinese cultural value of relatedness (Ziporyn, 2012), An-ne taught differences as intrinsic quality. In her teaching plan, for example, she wrote the following:

The Green Wolf is a childlike fairy tale. The picture book is a fable about knowing oneself. Everyone is a unique individual both physically and mentally. Although one has to abide by certain social codes of conduct, it does not prevent one from thinking and behaving independently. This also makes it interesting for children to read. Based on the cognitive level of children in my class, they will regard the green wolf as their own symbolic image, recall and associate that with their own experience and feel a spiritual resonance when reading. This picture book is a good textbook with profound philosophical insights. At the same time, the fairy tale also contains values in many different domains, which reflect the diversification and integration of the activity.

An-ne's teaching plan shows that her course was mainly designed to make children realize their uniqueness, "*The Green Wolf* is a social activity... children need to know their characteristics." The Chinese cultural value of relatedness was absent in her curriculum. In fact, the above quote in An-ne's teaching plan was exactly the same as the ones published by unknown users on at least five different child-rearing or teaching resource websites. However, it was not that An-ne had not planned her activity carefully. According to An-ne, she discussed potential themes, age-appropriate goals, and relevant learning domains with her roommates in a team, "It was me who demonstrated teaching in the preschool, but it (the activity) came out of our discussion." Also, the activity was recorded to meet the requirement of an activity design course in college. It was just that resources were downloaded online, "Our resources are from the internet, you know, like searching for PowerPoints online."

An-ne was not the only one who used accessible and affordable resources online. Although the pre-service teachers were not yet qualified to think critically about teaching resources, their adoption of translated picture books and ready-made curriculum plans online also suggest the influence of popular media on their curriculum making and teaching. While the wide availability enabled by public media seems to endorse the teaching plans, the contents had not been examined thoroughly with regard to cultural appropriateness.

Using the curriculum online, An-ne led children to find out how the green wolf looked differently from others. She also initiated a discussion of how the green wolf felt upon being ridiculed. To promote reflections, she asked questions such as "What does it mean to be different?" and "What makes you different from others?" Guided by An-ne, children were able to understand the translated story and say how they were different from others. However, An-ne simply delivered a curriculum from a different culture and failed to facilitate dialogical thinking given cultural differences.

In her reflection, An-ne mainly wrote about her instruction, such as her interaction with children, playful learning, and classroom management. Besides activity organization, she only reflected that "through this activity, children know their different characteristics and are more (willing to) accept each other's differences." She did not reflect on the appropriateness of implementing the curriculum and the hidden curriculum she taught, which was crucial for children's socialization.

In An-ne's case, she failed to recognize the cultural incompatibility. Chinese philosophy values relational thinking, which is different from logical thinking around conceptualizations of essence and forms as the core of Western philosophies (Ziporyn, 2012). Based on a Chinese way of thinking, difference is understood together with sameness. Similar dyads include self and other, inner and outer, etc. Although An-ne facilitated discussions on differences, differences as an intrinsic quality of individuals were not built on a Chinese cultural way of coherent thinking.

In addition, people in China used to live in relatively fixed social settings and value relationships and duties (Hong, et al., 2001). A positive self-image does not necessarily lead to improved achievements. Research shows a negative correlation between academic self-concept and academic achievement (Lee & Mook, 2008). Without considering a Chinese cultural way of thinking, the curriculum of differences online may neither enhance the children's socialization nor lead to increased achievement in a Chinese context.

Furthermore, An-ne's case suggests the imperial influence of popular culture via media as a part of globalization. Regardless of accessibility enabled by language, values embedded in these translated picture books and ready-made teaching plans online have globalized influences that somehow marginalized Chinese culture. As I mentioned earlier, An-ne was not the only one

who used teaching plans online. While the pre-service teachers were still learning to think critically about cultural differences and were not forced to adopt a popular curriculum, teaching resources that have high click-through rates and enjoy popularity in virtual space shape their choices implicitly. Without promoting cross-cultural understanding and suggesting teaching resources that represent the Chinese cultural way of thinking, it is difficult for the pre-service teachers to help children understand their culture and engage them in dialogical meaning-making.

***My mom* (Original book in English, UK): Differences in Harmony: A Representation of Confucian Culture Today**

Before International Women's Day (March 8th), the 2021 graduate Mei worked with five-to-six-year-olds on a language and social activity, talking about their moms. Mei had worked part-time to teach elementary English. Since the preschool does not provide English classes, a preschool teacher recommended Mei some other teaching resources. She selected a translated picture book of *My Mom* (Browne, 2009) and projected the e-book on the screen. According to her,

I chose *My Mom* because I think children have lots of things to learn and perceive. The first and foremost is to know the greatness and difficulty of (their) moms. Without moms, they would not be born.... Although a picture book may not have a lifelong impact on children, it is very important to plant the seed of loving their mothers.... Also, the mom in this picture book is happy. That's rare. In my childhood education, (the images of) moms have been great but weary... In this picture book, the mom is smiling and plump. She is not suffering, bearing hardship, thin and gray-haired. I have thought about this during the whole process of my study. Many children nowadays do not fulfill filial piety. Is it because of their education that (made them think) moms are like this? I think children should be able to know that moms can be plump, smiling, and happy.

Upon seeing the cover with the title, some children recited a classic Chinese poem about a mom they learned a week ago. The poem, *A Traveler's Lament* (游子吟, You zi yin), is about a mom in the Tang Dynasty (618-907 CE) showing her love for her son in sewing. Hearing the poem as an emergent curriculum, Mei asked when the children learned this poem and how they thought about it. Then she asked the children to think about the mom in the translated picture book. Different from the image of the mom in the Tang Dynasty and the one who sacrificed for the family in the *Piggy Book*, the mother in the picture book of *My Mom* is beautiful, caring, hardworking, and powerful. She took care of herself and her family while working outside.

During her storytelling, the pre-service teacher asked children to share what their moms were like. She used questions such as "What can your mom do?" "What did your mom cook for you?" and "What toys did your mom get for you?" to elicit thinking. Because these were topics familiar to the children, they were so eager to share that she had to keep asking them to take turns. Some of the children's replies were like "My mom goes to work," "My mom makes a chocolate cake for me," "My mom cooks rice soup," and "My mom bought me an Ultraman." While children were encouraged to fully express themselves, some food from other cultures and commercial toys shared by children showed the influence of globalization. Instead of favoring some answers over others, Mei summarized that moms are the ones who love us forever. She further encouraged children to express their thankfulness to their moms.

In this case, the pre-service teacher Mei also chose a translated picture book. However, she did not simply deliver the story based on a scripted curriculum. Instead, she connected the curriculum with children's experience by selecting a topic relevant to International Women's Day and facilitating reflections on the previously learned classic poem. Mei also fostered children's recognition of women's contributions to the family through discussions of details in daily lives and compared ways of showing love today with that in the past.

What's more, by using the translated picture book with images showing scenarios representing children's experience in a globalized world, Mei helped children understand ways moms showed love today and encouraged them to express thankfulness. Filial piety as a traditional Chinese virtue of respecting and taking care of parents has been regarded as fundamental to Chinese culture (Chan, et al., 2004). Considering changes in time and space, a recent research study proposed a dual filial piety model to contextualize the virtue in a non-authoritative and reciprocal way (Bedford & Yeh, 2021). In this regard, Mei's curriculum not only created a dialogical space among different cultures but also enriched Chinese culture given the changes in family relations today.

Additionally, although the translated picture books also come with commercial cultures, such as the picture of a toy car and a Teddy Bear, Mei interpreted them differently. Hearing children sharing different gifts from their moms, Mei did not compare the price of an Ultraman toy with that of a rag doll. She summarized that these gifts were all ways moms show their love. In doing so, Mei silently resisted commercialization. Similarly, when seeing the image of Marilyn Monroe representing a mom as an actress, Mei invited the children to talk about what did their moms do to acknowledge diversity and recognize the beauty of ordinary women.

Mei's case also has implications for the critical use of popular cultural products in promoting dialogues. If the story of *The Green Wolf* is among the top searchable ones online, the book *My Mom* is very popular among parents. Once a colleague insisted that I find the book for her upon seeing me reading a teacher's resource handbook with a picture showing the cover of the book *My Mom*. However, Mei used the popular cultural product critically. While her ability to promote cross-cultural dialogues may be partly based on her experience teaching English and being exposed to different cultures, Mei also mentioned that she benefitted from learning and keeping in contact with her college teacher, "This person is not being matched, but (you) just happened to meet... a congenial teacher."

Whereas Mei's way of facilitating thinking of difference for co-existence (Li, 2006) represents a Chinese relational way of thinking, her way of using the translated picture book also suggests the positive influence of cross-cultural learning. The book as a cultural product from a different culture became meaningful when Mei promoted children to reflect on the ways mothers show their love today and the meaning of filial piety. By explaining different ways moms show love, Mei connected the past with the present and positioned the local within the global. With moral consideration, her way of using the picture book also suggests the shared value of mothers' love across cultures.

If You Give a Mouse a Cookie, Cont. (Original book in English, U.S.): An Instrumental Interpretation in a Chinese Context

On July 8th, 2021, a 2022 graduate Shu-hui worked with four-to-five-year-olds on a creative language and social activity. In another activity a week ago, the children had read and discussed the translated picture book *If You Give a Mouse a Cookie* (Numeroff, 1985), a New York

bestseller promoted in the Reading Rainbow series and Blue's Clues™. As an extension of the previous activity, Shu-hui invited the children to make up a story about Bruce, a mouse, and his request to go to preschool with a boy named Oliver.

According to Shu-hui, the lead teacher in her preschool class had given her some recommendations, but she did not adopt them. She chose this activity because she had planned it in a college language activity design course in Fall 2020, and she wanted to see how the activity went in a real classroom setting. Just like An-ne who searched for teaching materials on the internet, Shu-hui also found the translated picture book online, "We searched for picture books by ourselves (at that time). The picture book was available online... It was one of a set."

In Shu-hui's case, she also chose a popular translated picture book. Different from An-ne, however, Shu-hui did not deliver a scripted curriculum. She attempted to be creative, but the value embedded in the story was excluded from her goal. In her teaching plan, she wrote her teaching goals as:

- 1) Being able to use "if you..., he will..." to make up a new story.
- 2) Actively participate in the activity and experience the happiness of making up stories independently.

Although Shu-hui facilitated children to make up their stories and documented children's ideas with pictures following the sequence circle on a digital screen, she did not incorporate discussions on value into her curriculum. This absence of consideration of values was also apparent in her teaching reflection:

The activity used the recall of a (previously read) picture book as the lead-in. (Children were expected to) use the sentence patterns in the picture book to make up new stories. During the activity, (most) children can actively raise their hands to answer questions and interact with teachers, except for a few who disrupted the order. In order to make a story cycle, teachers can use guiding words to help children so that the story can go back to the beginning. As my lead teacher said, the (incorrect) use of quantifiers was my main mistake. As I did not correct children and I also used incorrect expressions, children also modeled incorrect expressions. The main purpose of this activity is that children can use fixed sentence patterns to express themselves. During the activity, there were several times when children were not able to use the sentence patterns correctly, but I did not remind them. To better achieve the goal and provide children with more beneficial experience, it is important to focus on the main goal and to attract children's attention by repeating (the main points) and raising the tone. Because I did not emphasize (sentence patterns) repeatedly and used a smooth tone, most children paid little attention to sentence patterns.

Similarly, in her previous activity using the translated picture book, she mainly worked with children on the sequence of events. She did not include discussions on altruism expressed in the story as a part of her curriculum. To frame the story in that previous activity, Shu-hui simply situated it as the boy Oliver who treated the mouse Bruce generously:

Shu-hui: Today we have a special guest in our class (Show the second page of the PowerPoint. The children recognize that he was a mouse at first glance.)

Shu-hui: The mouse likes to visit his friends. If he goes to your place, how would you treat him?

...

Shu-hui: Children in our class are all hospitable little hosts. The mouse pays a visit to the boy today...

Although Chinese culture is often described as collectivist, it also involves altruism, which offers a ground for cross-cultural communication in a globalized world (Yang, 2016). Regardless of the controversies, Daoist water-like quality, Mencius' kindness, and the value of harmony all suggest the possibility of rethinking altruism in the changing context today (Lee, et al., 2013). As a study indicates, the Chinese are more altruistic with outsiders than with people they know (Lee, et al., 2008). In a globalized world, altruism is also an important value for global citizenship education in enhancing social responsibilities. Based on Sen's and Nussbaum's theories, rational altruism provide an alternative approach to enhancing social responsibilities in addition to caring and empathy that are emotional (Jackson, 2013). However, Shu-hui neither fostered discussions around Oliver's motivation and Bruce's abundant demand nor elicited thinking about being generous to guests as a virtue in Chinese culture. She did not facilitate children to reflect on values.

In addition, although greater attention has been paid to creativity in education in recent years, creativity has not been embraced fully in practice. Research shows that in China, creativity was measured using performance assessments (Hui & Lau, 2011). There has long been a trend of foregrounding creativity in the context of the global high-tech economy instead of the whole child (Hartley, 2006). This instrumental value can be seen in Shu-hui's teaching. Although Shu-hui facilitated children to be creative, she asked the children to make up a story rather than reflect on values. As no curriculum is value-free, when children were simply expected to come up with sentences in set patterns without engaging in moral reflections and (cross-) cultural meaning-making, translated picture book fails to serve the function of cultural exchange. Shu-hui actually rendered the picture book a product to be consumed in a global market and closed the dialogical curriculum space. By separating facts from values, the instrumental use of the translated picture book and the consumerism embedded pose threats to both the Chinese way of knowing and other cultural epistemologies.

Discussion and Conclusion

The section above presents analyses of three cases of pre-service teachers' teaching using translated picture books in preschools and kindergartens in China. Based on the framework of post-globalization, I examined translated picture books as popular cultural products and their usage in preschool and kindergarten classrooms with regard to the Chinese cultural way of knowing, risks for epistemicide, and possibilities for cross-cultural borrowing. Given cultural differences, it is not always easy for the pre-service teachers to facilitate dialogues and position their curriculum in the global context. In the case of *My Mom*, the translated picture book was used before International Women's Day and in dialogue with a classic Chinese poem. Mei's practice of reminding children to express thankfulness to their moms harmonized with the Chinese virtue of filial piety. Discussions using the translated picture book published in recent decades elaborated understandings of Chinese virtue given the present and the global context. At the same time, moral reflections on the value of love and ways of showing love are also leveraged against commercialization as a global threat.

In contrast with Mei's practice, the other two cases show a monologue or an absence of curriculum discourses. In the case of *Le Loup Vert (The Green Wolf)*, the difference was taught without critical consideration of the cultural context. As in Chinese cultural differences are approached relationally, An-ne's way of using the translated picture book unidirectionally as a globalized product risks epistemicide. In the case of *If You Give a Mouse a Cookie*, Shu-hui mainly focused on content and sentence structures, leaving no space for thinking about the book's value of altruism. Without moral considerations, creative reading and writing become instrumental. The separation of content from values left limited space for curriculum dialogues.

In globalized contexts wherein different cultures encounter each other, translated picture books serve as media for cross-cultural curriculum dialogues. While the pre-service teachers' choices of translated picture books imply that they attached a higher value to international materials, the process that shapes their choices is more than reterritorialization. The change in social contexts and the transmission of popular culture make power from covert to implicit, and the values conveyed via translated stories, images and technology can be both constraining and transformative. Whereas the exposure to differences promotes reflections on one's own cultural identities in relation to others', inappropriate use of popular cultural products poses threats to indigenous epistemologies. Recognition of epistemological differences and dialogues based on different cultural ways of thinking require moral considerations in the process of curriculum co-creation. However, in the pre-service teachers' practice, we found that when diverse contents and skills related to media technology are increasingly emphasized, ways of using them are often neglected. As children are the ends and not the means of education, curricula need to move beyond the instrumental to the transformative.

However, limited research has examined the shaping role of popular culture media with regard to epistemologies. While some research studies have discussed the image of black women represented in popular cultural media (McCarthy, et al., 2018) and the overlooked Appalachian history in popular cultural discourses (Sikes, 2022), the connection between the rise of consumerism and commercialization and the fading of indigenous cultures has not received enough attention. In addition to the dominating role of Western epistemology on indigenous ways of knowing, popular cultural products also pose threats to human knowledge in general. This is apparent in Shu-hui's case. She taught sentence patterns without facilitating reflections on any cultural values. It is necessary that future research examine epistemicide with regard to popular culture and media in a global context.

The pre-service teachers' processes of curriculum decision-making cannot be separated from their experience learning in the teacher education program. Before the pre-service teachers enhance children's critical cultural awareness, their teacher education program needs to engage them in curriculum dialogues and facilitate their moral reflections. Teaching is more than a process of imparting knowledge and skills. In this case, it is important that teacher educators foster reflections on the values embedded in translated picture books and the use of technology regarding the purpose of education and diverse cultural ways of thinking. For example, Shu-hui implemented an activity she planned in college. If pedagogy courses incorporate more curriculum discussions, Shu-hui would be able to facilitate children's reflections on cultures. As Mei mentioned, her way of using the picture book to engage children in discussions is related to her experience learning in the teacher education program. I remembered that based on our mentoring relationship, I had taught her a foundational course in a dialogical way. In that course, I asked students to draw pictures that represent their understanding of teaching and showed the pictures anonymously to other students for interpretation. By reflecting on their own

understanding of teaching and listening to their classmates' interpretations of their pictures, the pre-service teachers thought critically about their beliefs and learned from their classmates. Exposure to differences can elicit understandings of the hidden curriculum and promote conversations based on lived experience. It is important that teacher educators provide these pre-service teachers with new curriculum inquiry methodologies in light of the connected and changing contexts today. As a pre-service teacher reflected, she herself was not superior. It was because she became a teacher that she felt a sense of responsibility and gained moral consciousness. In fact, duoethnography (Sawyer & Norris, 2013) has been used to compare and contrast different views for deep understanding. It may serve as a useful method for facilitating curriculum dialogues.

For the pre-service teachers and their teacher educators to promote dialogues, supportive social environments are also indispensable. The Ministry of Education (MoE, 2021) has provided a list of recommended picture books in fall 2021 to facilitate children's development. As there are no textbooks in preschools and kindergartens, teacher educators can use this list to guide the pre-service teachers' choices. In this sense, the appropriate use of power can create a supportive social context for the pre-service teachers before they can make critical decisions independently. Besides the recommended reading list, forms of assessment also need to be reconsidered to allow enough time for change. Although the pre-service teachers practiced in different sites, they had to complete the same practicum assignment for credits. Also, their teacher educators of different sessions of a course are expected to process at the same rate based on the same syllabus. Accordingly, there is limited time for reflections. Recently, the MoE (2022) has issued a policy on kindergarten quality evaluation that emphasizes contextualized professional development and children's process of learning. As beginning teachers, the pre-service teachers need a safe environment and support from teacher educators to plan teaching activities and facilitate children's thinking. Additionally, as curricula are closely related to life experience, empirical research on pre-service teachers' experiences needs to be valued especially during the pandemic facing uncertainties. Given exchanges with globalization and the implicit influence of commercialization, the process that shape pre-service teachers' choices are more than reterritorialization. It is necessary to understand pre-service teacher preparation as post-globalized practices and examine (cross-) cultural and epistemological discourses. In doing so, the curriculum content can be expanded based on voices from and dialogues among diverse settings, and different cultural ways of thinking can be broadened in the new era.

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