

INTRODUCING DIALOGUE BACK INTO THE CLASSROOM:  
BLENDING NARRATIVE STORYTELLING IN SOCIAL STUDIES

by

Eun Kyoung Yu

A dissertation

submitted in partial fulfillment

of the requirements for the degree of

Doctor of Education in Curriculum and Instruction

Boise State University

August 2011

© 2011

Eun Kyoung Yu

ALL RIGHTS RESERVED

BOISE STATE UNIVERSITY GRADUATE COLLEGE

**DEFENSE COMMITTEE AND FINAL READING APPROVALS**

of the dissertation submitted by

Eun Kyoung Yu

Dissertation Title: Introducing Dialogue Back Into the Classroom  
Blending Narrative Storytelling in Social Studies

Date of Final Oral Examination: 01 April 2011

The following individuals read and discussed the dissertation submitted by student Eun Kyoung Yu, and they evaluated her presentation and response to questions during the final oral examination. They found that the student passed the final oral examination.

Anne Gregory, Ph.D.	Co-Chair, Supervisory Committee
Stan Steiner, Ph.D.	Co-Chair, Supervisory Committee
Jennifer Snow, Ph.D.	Member, Supervisory Committee
Roberto Bahruth, Ph.D.	Member, Supervisory Committee
Dewey Dykstra, Ph.D.	Member, Supervisory Committee

The final reading approval of the dissertation was granted by Anne Gregory, Ph.D. and Stan Steiner, Co-Chairs of the Supervisory Committee. The dissertation was approved for the Graduate College by John R. Pelton, Ph.D., Dean of the Graduate College.

## ACKNOWLEDGMENTS

This dissertation is a collaboration resulting from the acute analysis and supportive advice of my committee chair, Dr. Anne Gregory, and my other committee members. My co-chair, Dr. Stan Steiner, has provided me always with a welcoming, open door and as much support as needed. Dr. Jennifer Snow's understanding of methodology helped me shape the study in a meaningful way. Dr. Roberto Bahruth provided thematic clarity along the way through ontological and epistemological inquiries and connections to critical research. Dr. Dewey Dykstra's thorough theory and practice in teaching and learning as understanding enlightened the core meaning of the study. All together, they have labored beside me all the way to the finish line. I appreciate their sincere and academic collaboration from the bottom of my heart.

In the process of learning and growing, I have been impressed by their belief in my humanity, waiting patiently and supporting my transformation into a scholar and liberated human being through the thorough process of creating this dissertation. There have been difficulties, but the support has always been present for me to go through this growing and learning process.

My great thanks go also to my collaborating teacher, Ms. Faith (the rest of the names are pseudonyms for the research), and students in this study—Jack Black, Jamie, Madara, Chris, Jessey, Petya Pedronovich, Bart Simptson, Fifty Cent, Woody, Patricia,

Jocelyn, Sponge Bob, Patrik Star, Hylton, Irene, Buzz Lightyer, Paris M'Dade, Kyle Walker, Kari Soha, Ken, Big Cheese, Keith Cheese—who shared their space and time as a place of shared understanding, telling their stories from the heart and listening with their minds and hearts beyond our comfort zone as we came to rely on each other.

## DEDICATION

I dedicate this dissertation to my mom who gave birth to me and gladly lived her life for her five daughters and one son. Her way of life that was always there in my view taught me wisdom of winning favor of people not by force but through graceful words and ‘acto de bondad.’ Her way of life guides me the way I choose to live moment by moment though it is now only in my memories. I owe what I am to my mom and I put this on her laps where I used to sit as her beloved girl.

## ABSTRACT

The purpose of this study was to investigate influences of Blending Narrative Storytelling (BNS) on collaborators' perceptions of learning in social studies (i.e., U.S. History) and themselves. One social studies teacher and one of her mainstream ninth grade social studies class with twenty-one students collaborated in the study.

The social studies teacher, in consultation with the researcher, provided instruction incorporating the BNS approach (Harris, 2007). The process provided an opportunity for all collaborators to explore and construct their understanding of themes in social studies by generation and sharing in dialogue of their personal stories in relation to the themes within the pedagogical space of invitation through intersubjective pedagogical knowledge as the classroom learning community. The BNS approach this study incorporated provides growing understanding of intersubjective pedagogical knowledge not as given entities to be imposed but as intersubjective and intertextual dialogue among actors of knowledge - a teacher, students, content knowledge, content literacy, and text – resulting in ontological and epistemological understanding of complicated and divergent meanings of themes of people.

The modes of inquiry of the study were narrative multiculturalism (Phillion, 2002) and collaborative inquiry (Harste, 1994). All data were collected through qualitative methodology such as observation, audio recording, transcriptions of classroom

instruction, and interviews with collaborators in the study. Additionally, the collaborators' writing artifacts collected before, during, and after implementation of the BNS approach, along with their stories written and told, were collected and analyzed to see closely into the lived lives in the classroom and outside the four walls of the classroom.

The class as a whole comprised the case study and each collaborator within it was considered to be a single case or part of a subgroup of cases what were analyzed as cross-case analyses. A priori coding and open codes for emergent themes were used to analyze the cases presented. Themes that arose from analysis were: intersubjectivity and sympathy, dialogue as a means of liberation, power of personal meanings, teaching and learning as a whole, and committed involvement. The emergent theme was curriculum of people and intertextuality, which was added as a new code in response to unexpected and extreme experiencing the “victory of life over art” of knowledge through “intertextuality” (Eco, 2005).



## TABLE OF CONTENTS

ACKNOWLEDGMENTS .....	iii
DEDICATION .....	v
ABSTRACT .....	vi
LIST OF TABLES .....	xiv
LIST OF FIGURES .....	xv
CHAPTER ONE: INTRODUCTION TO THE STUDY .....	1
Background of the Study .....	1
Statement of the Problem .....	9
Conceptual Framework .....	13
Purpose of the Study .....	17
Research Questions .....	17
Definition of Terms .....	17
Pedagogical Knowledge .....	18
Cultural Modeling .....	19
Narrative Multiculturalism .....	21
Collaborative Inquiry .....	23
Conclusion .....	24
CHAPTER TWO: LITERATURE REVIEW .....	26

Overview .....	26
Language as Social Practice.....	26
Systematic Functional Linguistic Theory .....	27
Language and Socio-Cultural Theory .....	33
Theories of Learning.....	37
Social Constructivism .....	37
Intersubjectivity and Intertextuality .....	40
Critical Pedagogy .....	44
Critical Pedagogy: As a Whole.....	44
To Understand Is to Invent .....	47
Creating Pedagogical Space.....	50
Intersubjective Construction of Meaning.....	53
Theory of Knowledge and Curriculum .....	56
What Is Literacy and Knowledge?.....	56
Intersubjective Pedagogical Knowledge.....	60
Cultural Modeling as Intersubjective Pedagogical Knowledge.....	62
A Threat of Good Example: Blending Narrative Storytelling .....	66
Out-of-School Literacies.....	66
Understanding and Learning in Storytelling.....	67
Blending Narrative Storytelling in Social Studies .....	69
Conclusion .....	72
CHAPTER THREE: RESEARCH METHODOLOGY .....	73

Overview .....	73
Research Settings .....	74
Context of the Study .....	75
Collaborators of the Study .....	76
Autobiographical Stretch: My Currere .....	78
Getting Collaboration/Classroom Context.....	89
What the Collaborators Did .....	93
Modes of Inquiry.....	95
Narrative Multiculturalism.....	95
Harste's (1994) Collaborative Inquiry.....	96
Blending Narrative Storytelling Process.....	99
Data Collection .....	102
Pre-Study: Prior to Incorporating BNS Approach .....	104
Phase 1-3: During BNS Process .....	105
Phase 4: After Incorporating BNS .....	106
Interviews and Interview Protocols .....	106
Observation Protocols .....	108
Researchers Reflections .....	109
Data Analysis .....	110
Within-Case Study .....	110
Cross Case Study .....	111
Coding Data .....	111

Examples of the Coding.....	112
Codes of the Themes.....	114
Triangulation of the Data.....	119
Issues of Validity .....	120
CHAPTER FOUR: PRESENTATION OF FINDINGS .....	123
Purpose and Introduction .....	123
Summary of Findings.....	124
Within Case Stories as a Whole.....	125
The Story of the Use of the BNS Approach .....	131
Finding 1: Teaching Is Listening to and Understanding of Students .....	134
Finding 2: The Teacher Experienced Teaching as a Whole .....	144
Finding 3: The Teacher Set the Tone of Invitation.....	149
Finding 4: The Curriculum is Reconceptualized .....	155
Finding 5: The BNS Approach Uses Schema and Disequilibrium.....	167
Finding 6: Learning as a Whole and Understanding .....	171
Finding 7: It Is Classroom Learning Community .....	176
Finding 8: Intersubjective and Intertextual Experiences and Sympathy.....	181
Finding 9: Curriculum is the Intertextual Knowledge by People .....	187
Finding 10: Invitation and Committed Engagement.....	193
Finding 11: Dialogue as a Means of Liberation.....	196

Finding 12:  Meaning Constructed Personally and Divergently	
is Powerful .....	205
Conclusion .....	210
CHAPTER FIVE: DISCUSSION AND CONCLUSION .....	211
Introduction.....	211
Discussion .....	212
Significance of the Study .....	216
Implications for Education.....	218
Limitation of the Study .....	220
Implications for Future Research.....	222
Conclusion .....	224
REFERENCES .....	227
APPENDIX A.....	241
Assent to Participate in Research	
APPENDIX B .....	244
Parent/Guardian Consent	
APPENDIX C .....	249
Sample BNS Lesson Process	
APPENDIX D.....	252
Student Interview Protocols	
APPENDIX E .....	257
Teacher Interview Protocols	

APPENDIX F.....	262
Classroom Observation Template	
APPENDIX G.....	265
Reformed Teaching Observation Protocol (RTOP)	
APPENDIX H.....	273
Ms. Faith's Third Storytelling	

## LIST OF TABLES

Table 3-1.	Data Collection Timeline .....	103
Table 3-2.	Triangulation of Data .....	119
Table 4-1.	Collaborators' Story Ideas .....	126

## LIST OF FIGURES

Figure 1.	Conceptual Framework of Intersubjective Pedagogical Knowledge .....	14
Figure 2.	Story Map of Frustration toward Missed Opportunity .....	129
Figure 3.	Classroom Seating Distributions at the Beginning.....	134
Figure 4.	Classroom Seating Distributions at the End of BNS.....	134
Figure 5.	Story Maps: Window of Their Schemata .....	167
Figure 6.	Class Webbing: Popular Sovereignty .....	177
Figure 7.	Study Story Map (Patricia).....	192
Figure 8.	Class Webbing on American Revolution .....	196



## CHAPTER ONE: INTRODUCTION TO THE STUDY

### **Background of the Study**

Akin to Gilles Deleuze and Félix Guattari's characterization of philosophy, curriculum theory is the creation of "untimely" concepts in Nietzsche's sense of this term, by "acting counter to our time, and thereby acting on our time and, let us hope, for the benefit of a time to come" (Pinar, 2004, p. 22).

Knowledge of the disciplinary or content area structure, Content Knowledge (CK) is not the only knowledge that teachers need to possess. Teachers need to have Pedagogical Content Knowledge (PCK) or "the ways of representing and formulating the subject that make it comprehensible to others" (Shulman, 1986, p. 9). This suggests that the focus of teaching should not only be on a teacher's content-specific knowledge within a subject area but also on how the teacher can and might envision meaningful lessons with and learning opportunities for each student. Shulman's PCK "represents the blending of content and pedagogy into an understanding of how particular topics, problems, or issues are organized, represented, and adapted to the diverse interests and abilities of learners, and presented for instruction" (p. 8). His understanding of PCK, however, needs to be reconsidered since its intention focuses on how to represent the content to learners rather than focusing on what the "diverse interests and abilities of learners" are and how the learners learn personally: their personal meanings in learning the content. Dykstra (2009) interprets Shulman's PCK like this:

[In Shulman's view,] with the realist notion of knowledge, our understanding of the world is a match to the world. This understanding is taken to be as true a statement of the actual nature of the world as possible at present. In this view of the nature of knowledge, it is natural for the truth of understanding as being a match to reality to be the province of authority. The commonly understood roles of teacher and student in society today are a natural outcome of this view of knowledge: teacher as authority, student as the recipient of the presented truth, as it is presently known. The student has no responsibility or capacity for the creation of the knowledge. Consequently, the student is not engaged in developing skills to construct new knowledge in standard instruction. (p. 125)

While this is a subtle difference, it suggests discrepancies in the conceptualization of how students learn.

Research emphasizing dialogue (i.e., conversation, discourse, intersubjectivity, communication, etc.) provides us with the importance of socially constructed meaning that occurs through dialogic and dialectic experience (Freire, 1970; Forman & Cazden, 2004; Harste, 1994; Halliday, 2004; Gee, 2004). In their field of study, Zemelman, Daniels, and Hyde (1998) underscore, "Learning science is something students do, not something that is done to them .... Emphasizing active science learning means shifting emphasis away from teachers presenting information and covering science topics" (p. 112). This shift of emphasis from teacher presenting to student learning applies not only to science but also for social studies and across all content areas (Hand, Brain, Bendigo, Lawrence, & Yore, 1999).

Researchers and teachers, however, seem to have focused on how teachers present knowledge (Shulman, 1986; Vaca & Vaca, 2007; O'Brien, Stewart & Moje, 1995). They are puzzled by students, including those who have honor grades, who “do not display an adequate understanding of materials and concepts” (Gardner, 1991, p.3). At the core of this phenomenon, it appears to be a misunderstanding of students and how they learn under a law of inertia such as “grammar of school” (Cuban & Tyack, 1995, p.1) and the traditional teacher-student relationship described by Forman and Cazden (1994):

In school lessons, teachers give directions and children nonverbally carry them out; teachers ask questions and children answer them, frequently with only a word or a phrase. Most important, these roles are not reversible, at least not within the context of teacher-child interactions. (p. 176)

Breaking the inertia of the “grammar of school” might start from the very first notion that learning is a learner’s construction of meaning. This takes place through an abundant use of interaction and dialogue within which each child collaborates with other children and teachers to construct meaning based on both previous experiences and the present (Freire, 1970; Piaget, 1976; Dykstra 2009).

A dialogic approach, Blending Narrative Storytelling (BNS), aims at students’ understanding of content information by creating meaning from their understanding of personal experiences in relation to themes found within the content they are to learn. When this approach is incorporated, PCK needs to be redefined to determine what is most important in teaching and learning. Pedagogical Knowledge (PK) necessitates a

shift beyond PCK where teachers start by questioning who their students are individually, what they bring to the learning event, and how they make meaning personally (Harste, 1994; Darling-Hammond, 2006; Shapiro, 1994). As Postman and Weingartner (1969) suggested, “There is no learning without a learner. And there is no meaning without a meaning maker” (p. 81). Not learning owing to an inappropriate approach to teaching causes more damage that is serious to students with different backgrounds other than mainstream Eurocentric culture. What is questioned about the achievement gaps that occur among Euro-Americans, African Americans, and Latino Americans is whether or not meaningful learning is happening (National Assessment of Educational Progress, 2008). This implies the importance of teachers’ understanding their students. From this perspective, the teachers' understanding of what her students bring to any learning event becomes extremely important.

Because learning happens during genuine dialogue between teacher and students, Giroux (1988) suggests, “not only that one should learn how to read messages critically but also that critical analysis can only take place when knowledge serves as a subject of investigation, as a mediating force between people” (p. 84). This suggests that students create investigations and inquiries that are not imposed on them by the teacher. These inquiries must happen not as a goal, but as a means of “the power of social relationships in the act of knowing” (p. 84) by humanizing and democratizing pedagogical practices.

Furthermore, the College Board and the Western Commission for Higher Education states that the United States by 2026 “will have the exact inverse of student representation as we knew it in 1990: Hispanic and non-white students will make up

seventy percent of our enrolled K-12 student body” (García, 1996, p.373). This growing rate of a non-white population, many of whom are immigrants and/or English language learners, is a cause for concern and increased awareness of the difficulties and the challenges these students and their teachers face to reduce and close the achievement gaps that currently exist.

Lee (2007) posits in her book, *Culture, Literacy, and Learning*, that different “cultural repertoires of practice” provide a reason for the achievement gaps, which currently exist and insists that schools need to use “what youth know from everyday settings to support specific subject matter learning” (p. 15). She developed “Cultural Modeling” as an approach that connects “disciplinary knowledge” and “cultural data sets” as a means for accomplishing this. As “a framework for the design of learning environments,” Cultural Modeling stretches Pedagogical Knowledge beyond PCK by actively incorporating understandings of students’ cultural backgrounds into teaching and learning.

This perspective on teaching and learning relates to the concept of “new literacies” (Pahl & Rowsell, 2005), which views local people and their cultures as being legitimate and literate. New literacies appear in practical research where researchers utilize what their participants from diverse backgrounds bring to any learning context as a means to provide access to academic literacy (Street, 1997; Moll, Amanti, Neff, & González, 1992; González, Andrade, Civil, & Moll, 2001). When teachers use their students’ home culture as texts for learning, Pahl and Rowsell (2005) contend, they are opening up ever-growing learning spaces for their students.

Though there have been studies in science, which contextualize concepts in students' experience (Shapiro, 1994; Harwell, 1999), it is rare to find research in social studies addressing content knowledge understanding designed or targeted for 'diverse interests and abilities of learners' in mainstream classrooms, especially in high school, where content area learning becomes more complicated. Social studies may include information about which students from other cultures have different background knowledge. These differences may become a stumbling block for them in the subject matter if teachers do not specifically address them from a "multicultural perspective" (Phillion, 2002) where cultural diversity is appreciated as an asset. Such a perspective denies the prevailing assumption that students from other than mainstream culture 'lack' "the social cultural capital required for social mobility" (Yosso, 2005, p. 70).

With a similar concern, Gardner (1991) contends, "even when school appears to be successful, even when it elicits the performances for which it has apparently been designed, it typically fails to achieve its most important missions" (p. 3). What he questions as "two central puzzles in education" are how kids, "whose intuitive facility in language or music or navigating a bicycle produces such awe," fail to exhibit "an adequate understanding" in their studies in high schools and even in colleges in their trained areas (Gardner, 1991, p. 3). Gardner (1991) explains that it might be because of the ways teaching and learning are viewed and organized in most schools and classrooms based on their "knowledge of the student" (Darling-Hammond, 2006, p. 104). The question is how they view teaching and learning and learners.

Somehow the natural, universal, or intuitive learning that takes place in one's home or immediate surroundings during the first years of life seems of an entirely different order from the school learning that is now required throughout the literate world. (Gardner, 1991, p. 6)

Students' intelligence seems to be forgotten in the school system, and, in some ways, the practices can be viewed as an "anti-intellectual assault" within the use of the technical "skill, drill-and-kill" approach, as if students are machines and/or of lower intelligence operated only through stimulus-response (Bahruth, 2008b, p. 299).

When teachers assume the instructional stance of transmitting knowledge from textbooks, there are not enough opportunities for learning for students from diverse backgrounds and interests. If we think of knowledge as understanding and not an entity, then we know that transmission does not work (Dykstra, 2009; Hutchins, 1995).

According to Shuy (1987), who posits "dialogue as the heart of learning," teaching cannot only be talking to students but should be listening to and talking with students, a dialogue. He questions, "How can we get this marvelous device back into the educational process?" (p. 890). He also depicts teachers' deprivation of the right to teach, "They [Teachers] cover required curricula, they give tests, they assign grades, they correct papers, they discipline - but they don't feel that they get a chance to teach" (Shuy, 1987, p. 891). This depiction of teaching might be similar to many of today's classroom experiences, and it holds consequences that are far more serious under the extreme focus on high stake standardized tests and covering mandated curriculum teaching to the tests.

Teaching should start from understanding who our students are and what their inquiries are through dialogue that occurs between the teacher and the students over their “personal and social knowledge” in each discipline and across disciplines (Harste, 1994, p. 1229). That is because there is no way of learning except for the learners to make sense and create their own meaning of the inquiries, as Ferreiro (1979) emphasizes:

The classical controversy does not take into account what we now know about the conceptualizations that children have regarding the writing system. For this reason, it is imperative that we examine teaching practices from a new perspective. If we are willing to accept that the child is not a *tabula rasa* upon which letters and words are going to be inscribed in the order determined by the method employed, that what is "easy" and what is "difficult" to learn must be defined from the perspective of the learner and not in terms of the adult, and that whatever information received must be assimilated (and therefore transformed) before the child may operate with it, then we must also accept that teaching methods (understood as a sequence of steps ordered in such a way as to attain a goal) can at best offer suggestions and hints (when they are not just reduced to the imposition of ritual practices or to a set of restrictions). The method cannot produce knowledge...

Instead of asking about the method employed, it is more useful to look at the *practices* used to introduce the child to written language, and how this object is presented in the classroom. There are practices that lead children to think that knowledge is something that *others* possess and that they must turn therefore to



*others* to obtain it without ever participating in the construction of such knowledge. There are also practices that make them think that "what has to be known" is given once and for all, as if it were a closed, sacred, and immutable set of elements that are to be transmitted but not modified. Yet other practices place the children "outside" the knowledge, making them passive spectators or mechanical receivers who can never find the answers to the whys and wherefores that they don't even dare to formulate aloud.

There is no neutral pedagogical practice. Every single one is based on a given conception of the learning process and of the object of such a process. Most probably, those practices much more than the methods themselves are exerting the greatest lasting effects in the domain of literacy, as in any field of knowledge. (pp. 45-46)

To overcome neutral teaching practices that hinder meaningful teaching and learning, dialogue is critical, where a teacher can include students' stories into a subject matter such as social studies using the Blending Narrative Storytelling approach (Harris, 2007).

### **Statement of the Problem**

Blending Narrative Storytelling can be a catalyst for dialogic teaching and learning using students' stories. Harris (2007) builds the threads of his strategy, in which he explains how tellers can develop stories through several stages. His article on the blending narrative strategy is based on a synthesis of the literature about narratives, storytelling, and "performing the art of storytelling" (p. 111). According to Harris,

purposes of blending narratives are “to validate students in the classroom and to allow students to demonstrate knowledge of textbook content” concurrently (p. 111). Harris suggests that social studies consists of validated stories from the society and that our lives are also stories that shape us and ask for continuous validation. He states how he used the strategy with students, but suggests that this explanation is only focused on the way the strategy could be incorporated. He views the usage of student stories as a means for giving students voice. The theoretical understandings that blending narratives bring to classrooms as well as the instructional practices of this approach in real classroom contexts should be investigated to better understand how it might be incorporated in social studies as a dialectic approach. The BNS approach not only “allows students to blend their personal narratives with specific social studies content to tell a story” (Harris, 2007, p. 112) but also allows the students to blend these with those of their peers and the teacher as a learning community through concordant “intersubjective” (Halliday, 1994; Stolorow & Atwood, 1992) and “intertextual” (Eco, 2005) dialogue. Stories shared with the class are not only “uniquely different” but are also divergently shared experiences (Harris, 2007).

The pedagogical approach of BNS corresponds with leading understandings in education. The BNS approach emphasizes collaboration as a means to explore divergent understandings. Through this process, themes found within the curriculum emerge through “anomalies or differences” creating disequilibrium out of which equilibrium is constructed jointly. In this process, knowledge is generated and connected not only in a cognitive sense but as a whole. This approach focuses on what students bring to the

curricular themes at the point of learning to establish shared meaning through intersubjective experiences (Vygotsky, 1978; Piaget, 1976, Rosenblatt, 1994; Halliday, 1994, 2004; Stolorow & Atwood, 1992; Harste, 1994; Freire, 1970, 2006)

Blending Narrative Storytelling in social studies is potentially significant because of its use of students' stories as a means for dialogue and understanding. BNS lets students utilize their 'funds of knowledge' to validate the stories found in the lived texts of students and in relation to concepts and stories in social studies at the same time. This provides a means for developing "cultural data sets" (Lee, 2004, 2007) combining disciplinary elements (e.g., republicanism in social studies) and cultural elements students bring known as "funds of knowledge" by Moll, Amanti, Neff, and González (1992) planning and practicing instruction. In addition, it has the potential to evoke students' critical thinking as they juxtapose ideas of their own with the text and their peer's stories (Eco, 2005). As Elmore (2007) contends, education can be reformed only from the "inside out" by a shift in Pedagogical Knowledge that anchors each student's personal knowledge.

This means that even if a school system is unwilling to scrap its present curriculum structure (i.e., history, English, science, etc.), it will need to transform its instructional program so that the major content of what is to be learned by the students results from inquiries structured by the questions that are raised.

(Postman & Weingartner, 1969, p. 81)

Most students in traditional classrooms do not feel challenged though they are busy doing a lot of stuff. Bahruth and Steiner (1998) depict in their description of one of their

students who “For the first time in his life he wrestled with meaningful learning in group debriefings, in contrast to his prior schooling” (p. 140). They explain that participation in traditional classrooms was dehumanizing since the practices used were an “insult to his intelligence” (p. 140). If teachers “do not feel they get a chance to teach” (Shuy, 1987, p. 891) and students do not feel they are challenged for learning, something is very wrong. Teachers need to provide their instruction so that the students feel that they “make viable meanings” through “useful and realistic” learning (Postman & Weingartner, 1969, p. 81).

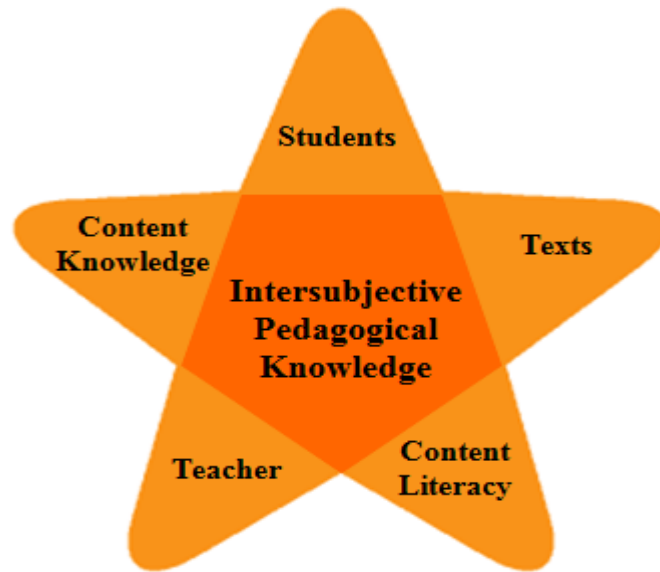
BNS asks students to blend their storytelling as part of the instructional practices used to teach social studies and confirms that the students’ histories bring learning to life. Students are blending their experiences with the concepts or events found in the social studies curriculum to create their narratives and share their stories through storytelling, illustrating how they grasp these concepts and make meaning of the world, themselves, and others. Though the individual steps and instructional actions of the process may not be new to the students, the dynamics of how the process will occur is not something the teacher and the students can expect in advance.

This study incorporated the BNS approach into one ninth grade social studies classroom. It investigated how the teacher facilitated students’ blending of their stories with social studies concepts as a means of re-introducing dialogue back into the social studies classroom. The focus of the study was on determining how BNS influenced high school students’ perceptions of social studies, their stories, and its impact on a teacher’s perceptions of her students and teaching.

### Conceptual Framework

Pedagogical Content Knowledge, which focuses on how to represent *the content* to learners, may include teacher's knowledge of students, content knowledge, content literacy, and texts. In this sense of what is a teacher's knowledge, a teacher is viewed as a knower who owns knowledge as an entity and is to organize and represent it to students to better understand the given knowledge (Shulman, 1986). Darling-Hammond (2006) contends that a teacher's "knowledge of the student" is what makes the difference in the teacher's practices, which places the focus on the knowledge that teachers have. This view can be explained as objective Pedagogical Knowledge (PK) where the knowledge resides in teachers.

This study, however, illustrates the dynamic and complex aspects of Intersubjective Pedagogical Knowledge (see Figure 1) in the multicultural narrative and cultural modeling modes of study, which formed the basis of the Blending Narrative Storytelling approach practiced in the study with one social studies teacher and her students in one of her social studies classes (i.e., U.S. History). Figure 1 depicts Intersubjective Pedagogical Knowledge in the sense used in the present work where learning and teaching occurs among five actors or players found within classrooms as a practice of intersubjective and intertextual dialogue in the pedagogical space of invitation (Bahruth, 2011).



**Figure 1. Conceptual Framework of Intersubjective Pedagogical Knowledge**

---

As such, the five actors—students, teacher, content knowledge, content literacy, and texts—need to be reconsidered. Students and teacher are collaborators of investigations where students are perceived as creators of their meanings and not mere mimics of adult investigations (Ferreiro, 1979). What students bring as their cultural funds of knowledge, out-of-school experiences and literacies, forms the starting point of investigation. The teacher, as one of the collaborators, plays the important role of guiding and facilitating students' investigations. Content Knowledge is reconceptualized by the teacher and the students to determine the themes to be investigated, while content literacy suggests strategies to use to better learn this information; however, neither of these are knowledge that the teacher owns. Rather, they provide the means by which all the

collaborators interact from their background knowledge. Texts that are explored are not “there, immobilized, waiting” but created and recreated through intersubjective dialogue among the collaborators whether the theme is represented as a story, a picture, or a piece of music, etc (Freire, 1998, p. 30). In this way, intersubjective Pedagogical Knowledge is an ever-growing space created by the actors as they make their meaning co-constructively in an organic expansion of the core area that creates a fuller understanding of the whole through their sharing of experiences within and beyond the four walls of the classroom.

In such a space, instructional planning should be quite different from that which occurs with traditional lesson planning (i.e., where the teacher investigates the given knowledge, sets objectives for the lesson, organizes and incorporates activities, strategies and materials to maximize the amount of knowledge transmitted). Here, teaching and learning start from the teacher’s understanding of what students bring to the themes found within content knowledge and/or student inquiries to connect their cultural knowledge as “cultural-data-sets,” which serve as the foundation for their learning they create and invent (Lee, 2007; Dykstra, 2009; Piaget, 1976).

Pedagogical Knowledge in this study is not an entity within a teacher, it is a space where all the actors of teaching and learning – students, teacher, content knowledge, content literacy, texts - intersubjectively and intertextually converse with one another, resulting in creation and re-creation of understandings and continual investigations. Pedagogical Knowledge occurs here and now with the people who are collaborating dialogically, orchestrated by the dynamic and complex transactions among people through their investigations (Wilkinson & Son, in press).

However, the process should go further so that the teacher can envision learning according to what students bring to the class. From this perspective, Pedagogical Knowledge occurs where all the actors are transacting with each other in a dialogic relationship—student, teacher, content knowledge, content literacy, and texts—creating disequilibrium that evokes inquiries during learning and teaching. Not only the students learn but also the teacher learns, not only the teacher teaches but also the students teach. They grow in understanding together teaching and learning (Piaget, 1976; Harste, 1994).

The conceptual framework of Intersubjective Pedagogical Knowledge puts students at the top, and acknowledges the importance of a teacher who is one of intersubjective partners of the students, understanding what they bring to any learning event. Additionally, it recognizes the teacher as an enacting agent of her ever-growing Pedagogical Knowledge dynamically interacting with each knowledge area as it grows organically and dynamically in everyday teaching and learning. Intersubjective Pedagogical Knowledge defines and lives in her classroom. As Harste (1994) suggests, it influences the choice of life the teacher wants to live with her students. Teachers may develop intersubjective Pedagogical Knowledge only through intersubjective and intertextual dialogue with student collaborators in the classroom learning community as they construct and determine their relationships in search of meaning of the world, resulting in the types of lives they live in the classroom.



### **Purpose of the Study**

The purpose of this study was to determine how Blending Narrative Storytelling (BNS) influenced dialogue between teacher and students in a high school social studies classroom. The focus of investigation was on determining how Blending Narrative Storytelling influenced high school students' perceptions of learning in social studies and the stories they told. In addition, the teacher's perceptions of teaching were examined to determine the impact of Blending Narrative Storytelling.

### **Research Questions**

The following research questions were investigated:

1. How does BNS influence students' perceptions of learning in social studies?
2. How does BNS influence students' perceptions of themselves and others?
3. How does BNS influence the teacher's perceptions of teaching in social studies?
4. How does BNS influence dialogue between teacher and students in class?

### **Definition of Terms**

Understanding several terms in this study—pedagogical knowledge, cultural modeling, multicultural narratives, and collaborative inquiry—will provide the lens, which directs the way the study was planned, conducted, and interpreted.

### Pedagogical Knowledge

As teachers, we should go beyond Shulman's (1986) PCK toward an understanding of teaching and learning that is not focused on instruction as means for transmitting but a stance for teachers to reconceptualize learning in socio-cultural settings of classrooms. What students bring to a learning context should be the ground on which to stand in order to make personal meaning from experiences through their own inquiries, which is to be shared within the groups and with the class building co-constructive understandings (Harste, 1994; Cochran-Smith & Lytle, 1993).

Teaching will not begin until the teacher understands who the learners are on an individual level and what investigations they are interested in. More accurately, it is the process of listening and understanding the questions asked (Kohl, 1994). How a teacher understands each student with diverse interests and abilities makes a difference (Darling-Hammond, 2006). This understanding will evolve during dialogue on their experiences, reciprocally creating and re-creating knowledge. As Harste (1994) mentions, "unless you know what inquiry question the learner is asking, you have no sense of what support to provide" (p. 1232). Scaffolding, as a means of support provided by teacher and learners' peers, helps the learners to derive an understanding of their investigations through dialogue.

Pedagogical Knowledge is a space of learning and teaching for both teachers and students since they both have capacities of reasoning and learning and have developed their content knowledge, content literacy, and prior knowledge through out-of-school experiences (Ferreiro, 1979; Dykstra, 2009; Gardner, 1991). The teacher is not the only

actor who has knowledge, so also students act with their own knowledge. Since every collaborator of the learning community has different experiences, which might be common in some ways, but uniquely different from each other, intersubjective Pedagogical Knowledge is created and re-created continuously as an ever-growing characteristic. Collaborators continue to explore their understandings in the intersubjective Pedagogical Knowledge space where collaborators grow and reconstruct through intersubjective and intertextual sharing of dynamic and complex investigations of ‘word and world’ they face (Freire, 1970; Eco, 2005; Halliday, 1994, 2004).

The teacher opens Pedagogical Knowledge in her classroom so that each student’s investigations can be anchored in their own understanding through sharing experiences with other collaborators (e.g. Blending Narrative Storytelling approach) as a means of mutual growth in learning and teaching (Darling-Hammond & Sykes, 1999).

### Cultural Modeling

Lee (2007) addresses teacher’s knowledge (i.e., Pedagogical Knowledge) further in Cultural Modeling, which is “a framework for the design of learning environments that examines what youth know from everyday settings to support specific subject matter learning” (p.12). Reconceptualizing resources that students already have from their experiences outside of school is a fundamental element of pedagogical knowledge. It serves as a means for incorporating “cultural data sets” with an understanding of ‘pedagogical knowledge’ in that it privileges what students have as their everyday experiences. Lee (2004) states,

In the cultural modeling approach, these two sources of knowledge – disciplinary knowledge (more like pedagogical content knowledge) of topics, concepts, modes of reasoning, or habits of mind, along with cultural funds of knowledge acquired by students through participation in routine cultural practices – come together over time through investigations of what we call cultural data sets. (p. 19)

Lee does not overlook the importance of content knowledge, but she asks that teachers necessitate developing more depth and breadth in specific disciplinary knowledge. She suggests, in addition, the use of “cultural data sets” to leverage the canonical literature, which students in the end need to deal with (Wilson & Wineberg, 1988).

To find or develop this kind of data set, curriculum designers and teachers should have detailed understanding of stories of their cultural practices (Lee, 2007). Cultural Modeling concentrates on the practices in which “youth directly engage out of school” and “the specific and very different demands of subject matter learning” (Lee, 2007, pp. 34-35). Some “particular structures” (p. 26) in cultural modeling that are salient are participation structures and content of problems used in class.

- participation structures: face-to-face interactions
  - position students as sources of authority
  - make the structure of complex problem solving explicit
- content of problems: focus on tasks they wrestle with
  - structure classrooms where they consider the challenges
  - actively privilege the devalued knowledge by schools

### Narrative Multiculturalism

For this study, the focus of data analysis will be on finding well fitting explanations for the research, attempting to unfold new findings several times during the data analysis as work progresses toward meaningful research findings that deepen the understandings of the research participants and their perceptions. As Miles and Huberman (1994) state, “the researcher typically moves through a series of analysis episodes that condense more and more data into a more and more coherent understanding of what, how, and why” (p. 91).

This research is about student storytelling, classroom interactions, and the teacher’s attempt to provide authentic learning opportunities for each student. In all, it provides close attention to the stories outside the walls of the classroom and provides a voice for each collaborator individually in an intersubjective and intertextual context, introducing deliberate dialogue back into the classroom, where they live learning and teaching together (Bahruth, Hayes, & Kessler, 1998). The collected data will be analyzed from a ‘narrative multiculturalism’ research perspective, which Phillion (2002) developed through her participatory observation in her cooperative teacher (Pam’s) classroom. This perspective is shown in the following:

The way I have come to think about multiculturalism is a fusion of narrative thinking and multicultural thinking I refer to as ‘narrative multiculturalism’ - a person-centered, experiential, relational way of thinking about, researching and writing about the everyday experience of multiculturalism. I see this term less as something to be defined and more as a way to think. I explore the meaning of this

way of thinking by *contextualizing it within stories from my research*. It is my belief that *a narrative way of thinking about multicultural phenomena will provide insight into developing rich, deep, detailed understandings of multiculturalism as it is lived in schools and society* [emphases in original]. (p. 276)

Phillion explores meaning through ‘contextualizing it within stories.’ This research seeks to focus on students’ stories and how they might be contextualized in social studies events so that students are better able to make meaning for these events. The students’ stories, which they generate in relation to the big concepts, provide deep understanding for students’ lives lived out-of-school and in the classroom.

Phillion (2002) explains what research has missed, “One does not ask how a teacher interacts with children, or how she plans her lessons, or what kind of relationship she has with her community” (p. 270). Those missed stories are what this research is investigating: searching for the lived meanings.

When she worked with only theories of multiculturalism, Phillion (2002) contends, “I saw Pam work with individual students, but I could see little evidence that this work was connected to students’ cultures.” However, when she did not foreground those theories, she saw the class up close. She states, “I saw a classroom life that changed my stance from ‘What theory is in operation here?’ to ‘What is going on here, and how can I make meaning of it?’” (p. 271). She reflects, that she “needed to take at least one more—to ask myself *how did things get to be this way?*” [emphasis original] (p. 270). This reflection suggests that the deeper meaning for classroom interactions needs to be investigated. Clandinin and Connelly (2000) state, “Persons...can never see themselves

as they are because they are always something else; specifically, they are whatever social structure, ideology, theory, or framework is at work in the inquiry” (p. 39). This suggests that theories should not be posed initially but discovered as they change through the study.

### Collaborative Inquiry

Another mode of inquiry utilized in this study is Harste’s (1994) collaborative inquiry where participants grow through collaboration.

In Collaborative inquiry, which starts with “a tension and the desire to explore a topic” to learn more about it (Harste, 1994, p. 1234), collaborators participating in the exploration will not focus on ready-made, packaged knowledge that exists out there, but focus on their own knowledge generating and sharing among them to find wonders and differences that result in wider and deeper understandings of phenomena. The characteristics are THE following:

Participants labor together; each is as vulnerable as the other. Although there are few specific guidelines and even fewer mandates, neither participant’s voice is given priority. Collaborators need not agree on a single question, though it is important that each participant respect the inquiry question of the other.

Collaboration is different than cooperation. Collaborative researchers use each other to outgrow themselves; they don’t just cooperate to get things done.

Collaboration is much more active. It involves questioning and interrogating the very way we make sense of the world [we live in] ... The significance that the collaborators attach to the findings determines what other kinds of data need to be

gathered. Although patterns are sought, *tensions* and *anomalies* are the focus points in this kind of inquiry *because it is here that patterns break down and new explanations and learning are more likely*. Documenting the learning or “journey” that takes place constitutes the research” [emphases added]. (Harste, 1994, pp. 1235-1236)

### **Conclusion**

Traditionally educators view teaching as organizing and presenting given knowledge, which has its base in Pedagogical Content Knowledge (Shulman, 1986) and the “Banking” model of education (Freire, 1970).

As a mode of inquiry for the study, Multicultural Narrative, which focuses on the stories of students as representing their lived lives in classrooms (Phillion, 2002), is defined. This coupled with Cultural Modeling (Lee, 2007) can be used to connect students’ multicultural narratives with the teaching and learning of social studies content. The use of the Blending Narrative Storytelling (Harris, 2007) approach may provide a means for doing this.

The following chapters are organized to demonstrate how the research was planned and conducted. Chapter Two investigates foundational research in linguistics, learning theories, critical pedagogy, and curriculum to provide a rationale for the use of the Blending Narrative Storytelling approach as classroom practices. Chapter Three explains how the research was conducted, the types of data collected, and how they were analyzed. Findings of the research are framed as stories in Chapter Four to depict cases



found in the classroom. The last chapter is dedicated to the implications of this research for educational practices and suggests the need for further research related to exploring the finding of this study in teaching and learning.

## CHAPTER TWO: LITERATURE REVIEW

### Overview

For if the material of thought is symbolism, then the thinking organism must be forever furnishing symbolic versions of its experiences, in order to let thinking proceed. As a matter of fact, it is not the essential act of thought that is symbolization, but an act essential to thought, and prior to it. Symbolism is the essential act of mind. (Langer, 1980, p. 41; as cited in Harste, 1994, p. 1226)

Langer's explanation places emphasis on making meaning, suggesting that this is integral to what minds do even before a thought occurs. This review of the literature will investigate research on how people make meaning through the social practice of language, theories of learning for how individuals develop their understanding within social contexts, the role of critical pedagogy within this process, and the potential for Blending Narrative Storytelling within classrooms.

### Language as Social Practice

#### Systematic Functional Linguistic Theory

Halliday (1994) asserts, "From the beginning of life a child's acts of meaning are joint constructions, dialogically enacted between himself and some 'significant other' by reference to whom he is achieving a personal identity" (p. 71). Indeed, the exchange of

attention between caregivers and infants within two or three weeks of birth is in reality an exchange of meaning, and so begins the development of language (Glaserfeld, 2003).

Halliday's (1980) theory of systematic social linguistics suggests that children learn to communicate through three main stages: learning language, learning through language and learning about language. In 1994, Halliday further developed and refined these stages as: presymbolic, symbolic-protolinguistic, and symbolic-linguistic. The presymbolic stage, which he calls "primary intersubjectivity," typically occurs between birth and the fifth month. A transition period occurs for children, typically between the fifth and eighth month before a child proceeds to the second stage. The second stage is the symbolic-protolinguistic and referred to as "secondary intersubjectivity." This stage occurs typically between the child's eighth month and sixteenth month. The child then enters another transition period that occurs typically between the sixteenth month and the second year. Halliday's final stage of language development, called symbolic-linguistic, occurs typically after the second year (1994, p. 75).

### Learning of Language

Halliday (1980) believed that "learning language is a process of construction made up as a three-layered model" (p. 1). The three levels of language includes semantic (i.e., the meaning of the language), lexicogrammatical (i.e., the structures in sentences and clauses), and graphophonic (i.e., the sounds and symbols). Three main expressions, as another layer, through which meanings are conveyed, indicate gestures, sounds, and

written language. Protolanguage occurring before spoken language as the last layer presents protolanguage with gestures and later protolanguage with a system of signs.

### Learning through Language

The use of protolanguage and the transition period after that form this stage of development. “It refers to language in the construction of reality: how we use language to build up a picture of the world in which we live” (Halliday, 1980, p.14). Two basic functions of language at this stage are the ‘pragmatic’ (i.e., imperative) and ‘mathetic’ (i.e., declarative). The ‘pragmatic function’ often demands that something is done. The ‘mathetic function’ works when a child is sorting out his/her use of language. For example, when a child uses self-talk, he does not expect a reply from others he is using language to regulate and make sense of his/her language choices. On the other hand, when a child and another person share in meaning construction of their experiences in reality, a secondary intersubjectivity is experienced through reading and creating their world (Halliday, 1994). During this phase, typically occurring when a child is two years old or older, symbolic linguistic exchange can be shared. A child can construe meaning in a form of information through language, not only physically shared experiences. The constructive meaning of shared reality, which is “turning shared experience into meaning,” happens with a ‘significant other’ like parents or caregivers through dialogue of the experience. Many times, this occurs as a narrative that is itself dialogic (Halliday, 1994).

### Learning about Language

Halliday's third phase of language is called "learning about language." In this phase, children are "coming to understand the nature and functions of language itself;" it is characterized by the child's systematic use of grammar (i.e., lexicogrammar). Halliday (1994) states that, "natural grammar evolved as the primary means for construing experience and enacting social processes, still, of course, in dialogic context" (p. 74). However, "learning about language is not concerned with grammar, but with register variation, language and society and different media of expression within a language" (Halliday, 1980, p. 22). This suggests that learning about language processes for a child involves more processes. "Field, Tenor and Mode within language describe how a text makes meaning within the context of a particular situation" (Cusworth, 1995, p.2) are parts of this process. Field, the ideational function, refers to the content of the text. Tenor, the interpersonal metafunction, refers to the relationship between the speaker and the listener. Mode, the textual metafunction, refers to the way the text is constructed to convey the message. These aspects of language are also learned during this phase.

Halliday (1994) provides the following examples to illustrate these point. Along with this shared meaning of reality—"I'm telling you something we shared [physically]"—a child develops another type of grammar that is different from the first form: "I'm telling you something that happened, even though you weren't there to see it." For the latter form, "It is not necessary for the listener to have been there and seen the thing too; the experience can be *reconstructed* out of the language." The child finds that they can create their meaning through language even when he didn't share his experience with the

person: “a way of sharing semiotically what has not been shared materially.” Even when the latter mode is used we construe meanings interactively on the basis of shared experiences: “shared construction of experiential meaning” through dialogue (p. 76).

### Intersubjective Construction of Meaning

Halliday's (1994) theory provides two concepts related to this study. One is that “construction is again dialogue: meaning is created by the impact between a material phenomenon and the shared processes of consciousness of those who participated in it” (p. 75). The other is that each child reaches a moment that they can share experiences, which they did not physically share together through information created in language: “experience can be reconstructed out of language” (p. 76). Through sharing experiences orally, narratives are transmitted from knowers to non-knowers. The narratives themselves are dialogic through “construing meanings interactively in the basis of shared experience” (pp. 76-77).

There is an illusion that meaning resides in books, people, and disciplines. In reality, knowledge is a relationship that resides between and among people, disciplines, and sign systems in particular times and contexts (Harste, 1994; Rosenblatt, 1994). The net result of which is a social constructivist view (Vygotsky, 1978) of knowledge. Two dimensions of this view are a theory of knowledge and a theory of how knowledge is learned.

### Beyond Dichotomy to Intersubjective Learning

In the classroom setting, where teacher-initiated monologic discourse, including one-way teacher narratives, prevails, there is not a “shared meaning of reality;” rather, “knowledge is being transmitted from knower (i.e., teacher) to a non-knower (i.e., students)” without deliberate efforts being made for “construing meanings interactively” (Halliday, 1994, p.76). The lack of “secondary intersubjectivity” experienced between teacher and students in this context where knowledge is not constructed and reconstructed through the exchange of shared experiences might be one cause of educational failure, which has been identified by Gardner (1991). Teachers, as they work to help students create meaning for content knowledge, do not readily share intersubjective experiences with their students. This way of living and working in classroom constructs knowledge as merely “a subject of investigation” primarily driven by teachers and not students; it is not conceived as a “mediating force between people” (Giroux, 1988, p. 84)

Literacy, as Freire never tires of telling us, must be linked to a theory of knowledge, one that is consistent with an emancipatory political perspective and one that gives the fullest expression to illuminating the power of social relationships in the act of knowing. This is crucial because it suggests not only that one should learn how to read messages critically but also that critical analysis can only take place when knowledge serves as a subject of investigation, as a mediating force between people. (Giroux, 1988, p. 84)

Halliday (1994) explains the dichotomy of views on language acquisition. One perspective sees “learning as the acquisition of ready-made information by an

independent process device;” (p. 70) this is supported by Chomskian innatism and cognitive science information processing models. This perspective incorporates creativity and personal growth models that emphasize each child as “a free standing autonomous being” where “learning consists in releasing and bringing into flower the latent awareness that is already there in the bud” (Goodman & Goodman, 2004, p. 620).

The other perspective can be found through an examination of Vygotskian’s social constructivism where “meaning is a social and cultural phenomenon and all construction of meaning is social process” (Halliday, 1994, p. 70). In this theory, “there is no subject until construed by social meaning-making practices” (p. 71). This perspective suggests that people are “intersubjective” where our subjectivity comes from interacting with others and from our acts of social meaning-making practices, enabling us to exist as a subjective person.

A combination of these two perspectives is required to come to an understanding of human learning where the latent possibilities bloom in and only in social interactions with other human beings through intersubjective experiences. There is no other way except this integrated perspective. Human beings’ capabilities cannot be explained through ‘tabula rasa’ on the one hand (Gardner, 1991). On the other hand, the influences of water or air people live in cannot be explained through a prescribed program to run by one click (Vygotsky, 1978).



### Language and Socio-Cultural Theory

Socio-cultural theory, developed by Vygotsky (1978), emphasizes the role of language and social relations in learning. Vygotsky (1978) believed that children are born with a range of perceptual, attentional, and memory capacities that are substantially transformed when surrounded by culture, socialization and education. The most prominent aspect of Vygotsky's work is the belief that children, as a result of social interaction with others, follows an examination of his concepts of the zone of proximal development, scaffolding, and private speech.

### Zone of Proximal Development

Vygotsky (1978) defined the zone of proximal development as the “distance between the actual development level (of the learner) as determined by independent problem solving and the level of potential development as determined by the level of problem solving under adult supervision or in collaboration with more capable peers” (p. 86). This zone is sometimes referred to as a child's instructional level. Vygotsky's view emphasizes working within a child's instructional level in a socially constructive way, so that more knowledgeable others are able to provide support and guidance for the learner. More knowledgeable others provide support through scaffolding, which is the next aspect of the theory that is investigated here.

### Scaffolding

Scaffolding concerns the provisions of supports that are provided by more knowledgeable others as a means for assisting student learning in social interactions. Scaffolding is a dynamic process in which supports are released when students can achieve their work on their own: “once the building is able to support itself, the builder removes the scaffolding” (Santrock, 2001, p. 227). This means that over a period of time, as the child’s ability increases, the level of teacher support decreases. The socially interactive interchange between teacher and students, and between students and students, promotes dialogue.

### Private Speech

Vygotsky viewed an individual’s use of self-talk, or private speech, to be a natural transition in becoming socially competent. This occurs when a child has experienced a social interaction with another person and the child utilizes private speech as an interaction with him/herself as if rehearsing it results in an internalization of it to inner speech (Vygotsky, 1978). Private speech is used by children to make sense of their thoughts and the world around them. It is used to monitor and guide their actions. “The transition of external to internal speech occurs over a long period of time from 3-7 years” (Santrock, 2001, p.227) and involves self-talk as the transitional function of social interactions.

### Thought and Language

The study of the relationship between thought and language in psychology has been considered a mysterious phenomenon (Vygotsky, 1962). That is, studies within the discipline typically are focused on one or the other (i.e., thought or language) not both. Methods of research were developed and perfected with “a view to studying separate functions,” as if “psychic processes (occur) in isolation” and “the unchallengeable premise of unity was combined with a set of tacit assumptions that nullified it for all practical purposes” (Vygotsky, 1962, p. 1). It has been “taken for granted that the relationship between two given functions never varied; that perception, for example, was always connected in an identical way with attention, memory with perception [and], thought with memory,” positioning their relationship “always somewhere along the axis between the two poles” (1962, pp. 1-2). Vygotsky (1962) insists,

... its very essence lies in *the change* of the interfunctional structure of consciousness. Psychology must make these relations and their developmental changes the main problem, the focus of study, instead of merely postulating the general interrelation of all functions. This shift in approach is imperative for the productive study of language and thought. [emphasis added] (p. 2)

This suggests that this separation of language and thought was an erroneous endeavor. Vygotsky (1962) states further that, “The living union of sound and meaning that we call word is broken up into two parts, ... speech sounds merely as sounds, apart from their connection with thought,” did not contribute to development of linguistics, thinking, even phonetics (p. 4). Vygotsky interprets the result of the divorce: “This separation of sound

and meaning is largely responsible for the barrenness of classical phonetics and semantics” (p. 4). He uses the concept of ‘unit,’ not to lose the basic properties of the whole, and recommends as the unit “word meaning that thought and speech unite into verbal thought” and declares that “A word without meaning is an empty sound, no longer a part of human speech. Since word meaning is both thought and speech, we find in it the unit of verbal thought we are looking for” (Vygotsky, 1962, p. 5).

His explanation of the relationship between thought and language suggests that words as symbolizations and generalized reflections of reality belong in the “realm of language as much as in the realm of thought” (Vygotsky, 1962, p. 5).

Clearly, then, the method to follow in our exploration of the nature of verbal thought is semantic analysis – the study of the development, the functioning, and the structure of this unit, which contains thought and speech interrelated. This method combines the advantages of analysis and synthesis, and it permits adequate study of complex wholes. (Vygotsky, 1962, pp. 5-6)

This view posits that there are two functions of speech: communication and intelligence. These functions are not separate from one another but are structurally and developmentally interrelated such “that understanding between minds is impossible without some mediating expression,” which informs and has implications for how learning should be in schools (Vygotsky, 1962, p. 6). It would be an oversimplification to reduce communication to simply a discussion of the sign (i.e., the word or sound).

Closer study of the development of understanding and communication in childhood, however, has led to the conclusion that real communication requires

meaning-i.e., *generalization* [symbolization]– as much as signs [i.e., words]  
 ...To become communicable it must be included in a certain category  
 [symbolization] which, by tacit convention, human society regards as a unit.  
 Thus, true human communication presupposes a generalizing attitude, which is  
 an advanced stage in the development of word meanings. The higher forms of  
 human intercourse are possible only because man's thought reflects  
 conceptualized actuality. (Vygotsky, 1962, pp. 6-7)

In support of the development of student thought and language, Vygotsky suggests that seeking and constructing conceptual meanings within social interactions should be the unit of exploration: “The conception of word meaning as a unit of both generalizing thought [symbolization] and social interchange [collaboration] is of incalculable value for the study of thought and language” (Vygotsky, 1962, p. 7). This implies that socially constructed meanings should be the focus of teaching and learning, which leads us to social constructivism, intersubjectivity, and intertextuality as learning theories.

## **Theories of Learning**

### Social Constructivism

There is a great deal of overlap between cognitive constructivism and Vygotsky's social constructivist theory. However, Vygotsky's constructivist theory, which is often called social constructivism, has much more room for an active, involved teacher. For Vygotsky, the culture gives the child the cognitive tools needed for development. The type and quality of those tools determines, to a much greater

extent than they do in Piaget's theory, the pattern and rate of development. Adults such as parents and teachers are conduits for the tools of the culture, including language. The tools the culture provides a child include cultural history, social context, and language. Today they also include electronic forms of information access. (Chen, 2011, para. 1)

This view of understanding emphasizes the learner's active re-creation of meaning. It originates from the work of Piaget, who emphasizes the need for concrete experiences as the foundation for understanding and characterizes learning in the last cognitive developmental stage, "Formal Operations," as a time where children "make reality secondary to possibilities" (Ginsburg & Oppen, 1988, p. 200). From this perspective, learning is achieved when children explore alternative possibilities when faced with "disequilibrium," where an object or event cannot be assimilated and needs to be accommodated based on their "schema" (Piaget, 1976).

Social constructivism highly values socially constructed knowledge occurring through collaboration and interaction with others. Student constructed meanings have been reported as salient in genuine learning over 'futile knowledge' that has been transmitted by another (Wiggins, 1989; Kirby and Liner, 1988; Hutchins, 1995; Harste, 1994; Dykstra, 2009).

We hope that you'll value old knowledge and respect current truth but place a strong emphasis in your teaching on *constructed knowledge, the kind of knowledge students author for themselves, the kind of understandings they come to by proposing and solving problems of their own making*. The explosion of

questions and problems about our universe should convince us that old knowledge, while it's the basis of new knowledge and valuable as reference point or point of comparison, will not be enough to educate students to solve current and future problems. Exclusive attention to particularized knowledge – the kind that schools are so fond of testing and teaching—has produced what David Perkins has called a “brittle knowledge,” a fragile knowledge that fades quickly or goes out of date or crumbles in novel situations. [emphasis added] (Wiggins, 1989, p. 45)

Social constructivism provides students with powerful tools such as social interaction, language use, and the cultural history of collaborators. Kirby and Liner (1988) suggest, “Personal knowledge is made powerful and permanent as it interacts with that of other knowledge makers. Meanings are negotiated and sharpened by learners as they talk and write about them in social contexts” (p. 208). In this sense, dialogue among and between people is the key of learning and knowledge. Lea (2003) notes the importance of deeper attention in interactions to the hearts. This attentive listening in dialogue or observation has been the main tool of learning anything from the very first day of a child's life.

Dialogues are then indispensable for people to reflect their subjectivities and investigate the objective/concrete world of others. One prepares him/herself to be heard, and to speak through engaging “listening” orchestrating with ear, heart and eye in its Chinese character. Recognition of the presence of others resides in

listening and speaking with others beyond the monologue of speaking to and talking at. (Lea, 2003, p. 43)

The experience of attentive understanding and the continuous search for meaning through it has developed the human mind, intellect, and understanding.

### Intersubjectivity and Intertextuality

Halliday (1994) suggests the role of intersubjectivity in learning. He identifies primary intersubjectivity as the concordant experience between a child and ‘significant other’ and secondary intersubjectivity as a dialogically shared construction of meaning for an experience. Secondary intersubjectivity is closely related to learning across the disciplines since it incorporates conversations about knowledge people bring to any learning.

When a child experiences the first intersubjectivity, the experience for the child can be described as if the meaning is “we are together and in communication; there is a ‘you’ - and a ‘me.’ ‘you’ and ‘me’ are, of course mutually defining, neither can exist without the other” (Halliday, 1994, p. 71). The concordant experience provides the base of human relationships and “the internal integration of a child ... The inherent feature of secure attachment – contingent, collaborative communication – is also a fundamental component in how interpersonal relationships facilitate internal integration in a child” (Siegel, 1999, p. 333). This is the same in classrooms where children need to have “intersubjective” experiences in the learning community to overcome the prevailing “image of the isolated mind represents (sic) modern man’s alienation from nature, from



social life, and from subjectivity itself” as “a central myth that pervades contemporary Western culture” (Stolorow & Atwood, 1992, p. 8).

Intersubjectivity when it is related to knowledge and learning means “intertextuality” (Eco, 2005), which is widely conceived in popular media production. Eco suggests that in an intertextual dialogue, a given text echoes previous texts. In education, intertextuality has been related to understanding relationships between texts, primarily in written form. Indeed, books using and supporting intertextuality have been published and used (i. e., *Piggie Pie* by Margie Palatini). In the popular arena, Eco mentions the role intertextuality plays in movies (e.g., *E.T.*), as one movie is related to other movies or media to illustrate connections found between them. This phenomena surely encourages rich conversation across and between texts as well as entertaining and cultivating understandings.

Such phenomena of “intertextual dialogue” were once typical of experimental art, and presupposed a Model Reader, culturally very sophisticated. The fact that similar devices have now become more common in the media world leads us to see that the media are carrying on—and presupposing—the possession of pieces of information already conveyed by other media. (Eco, 2005, p. 199)

However, in the sense of naïve users of texts, there are more things to be considered. Naïve users rarely have opportunities to understand texts using intertextuality. This suggests that educators must ask how intertextuality may be used to support understanding.

Intertextuality can be used as an advantage for any learning situation as Eco (2005) declares “victory of life over art” through intertextual conceptualization and reconceptualization (p. 203). He reminds us that art itself is repetition with aesthetic value and that it can be an experience in which “the excerpt from a first text is introduced into the fabric of a second one” (p. 201). The second, third, fourth, and so on, texts are welcomed and encouraged since each text has its own meaning that is enough to provide an aesthetic catharsis with personal experiences.

I believe that I have singled out a typology of “quotation marking” that must in some way be relevant to the ends of a phenomenology of aesthetic value, and of the pleasure that follows from it. I believe further that the strategies for matching surprise and novelty with repetition, even if they are semiotic devices in themselves aesthetically neutral, can give place to different results on the aesthetic level. Some conclusions follow: Each of the types of repetition that we have examined is not limited to the mass media, but belongs by right to the entire history of artistic creativity: plagiarism, quotation, parody, the ironic retake, the intertextual joke, are typical of the entire artistic-literary tradition. Much art has been and is repetitive. (Eco, 2005, pp. 202-203)

Many times, these personal connections have not been encouraged. They are devaluated as “extratextual,” in contrast to “intertextual,” where a student situates the reading “in terms of her own personal experience of knowledge” (links to exogenous texts) connecting to “personal preferences” (Hartman, 1994, p. 624).

This understanding of intertextuality in personal stories and preferences has been emphasized but has not emerged to the surface of common understanding of human beings which Eco brings to light like other scholars (Arendt, 1958; Cazden, 1983; Greene, 1992, 1994; Pahl & Rowsell, 2005).

To put the same issue another way, interactions in classrooms are not autonomous, but they are not wholly determined either: Their own principles of research require them to assume that the situations in which people participate are in an essential respect created by the people themselves. (Cazden, 1983, p. 41)

Those of us “who are concerned for teaching rather than training, for persons in their pluralities rather than potential job-holders and consumers,” (Arendt, 1958) need to think again about what it signifies to pay heed to centers of human consciousness thrusting variously into a common world. We need to think about the creation of situations in which preferences are released, uncertainties confronted, desires given voice. Feeling and perceiving and imagining must, at least, on occasion, be given play. Perhaps most important of all: students must be brought to understand the importance of perspective, of vantage point, when it comes to interpreting their lived worlds. The idea of interpretation seems to me to be crucial, that and the realization that “reality”—if it means anything—means interpreted experience. One way to move people from bland accommodations to what is offered as authoritative description is to acquaint them with the notions of multiplicity and structuring reality; there are, as some have pointed out, “multiple realities” (Greene, 1992; Schutz, 1967).

Moreover, since everyone is located in space and time, since universal or God-like visions are inconceivable, every perspective is in some way incomplete, in some way provisional. There are always horizons to be breached; there is always a “beyond” what is not yet (Greene, 1994, p. 203).

When children’s texts cross sites, and move from home to school, teachers are facilitating learning spaces that can then be opened up further (Pahl and Rowsell, 2005, p. 7).

## **Critical Pedagogy**

### Critical Pedagogy: As a Whole

Harste (1994) insists, “unless the learning theory is not changed there’s no change in schools” (p. 1237). This suggests a need to examine curricula and possibly shift instructional paradigms found within schools from ones that focus on disciplinary and dichotomized methods to those that focus on people as a whole. This is not a new idea but has been continually denied for the sake of disciplines and industrial corporations (Bahruth, 2008b; Smith, 1988). And, can be seen as far back as 1969, when Postman and Weingartener opposed Bruner’s conception of teaching as “a discovery or question-asking [by teacher] approach,” suggesting that such an approach was “much too mechanical.” They argued against the permeated importance of knowledge as something that is conveyed or given.

... it is clear that he sees no reason, when using discovery methods, to abandon the abstraction that is called a “subject.” He writes in *The Process of Education*,

“The task of teaching a subject to a child at any particular age is one of representing the structure of that subject in terms of the child’s way of viewing things.” Although he is far too sophisticated to believe it, in this statement and many others like it, Bruner seems to think of a subject a closed system of finite, fixed, “structured” bits of data. The “subject” is given. It is *there*. (Postman & Weingartener, 1969, p. 77)

In schools, we focus on intellectual cognition, namely knowledge in content areas, Hutchins (1995) explains, “culture, history, context, and emotion were all set aside as problems to be addressed after a good understanding of individual cognition had been achieved” (p. 342). Human beings learn as a whole; however, and as a result of disregarding areas of learning other than intellectual cognition, children are required to learn these other things through a “hidden curriculum” (McLaren, 2003). The hidden curriculum is the culture and atmosphere in schools and classrooms; how teachers treat students with difficulties; how teachers experience the fear of not being able to appear intelligent; how teachers interact with those in classrooms; and so on.

Freire and Macedo (1998) suggest that we, as readers, “take distance from the traditional mechanistic world view that falsely dichotomizes the subject from object, the theory from the practice, breaking apart their dialectical unity” (p. viii). They emphasize how important is for us to view things in a holistic manner. If we continually fall into a worldview where things, ideas, or information are dichotomized, then there will not be genuine understanding of anything, and we will not be able to help students love to learn anything. They suggest that

... it is impossible to teach without the capacity to love your students even if it means being called ridiculous, silly, or unscientific. ... we study, we learn, we teach, and we know with our entire body. We do all of these things with feeling, with emotion, with wishes, with fears, with doubts, with passion, and also with critical reasoning... Such ideological separation between, for instance, English and Spanish, between text and context, between an object and its *raison d'être*, implies regrettable error; it involves truncating the learners' epistemological curiosity. (Freire & Macedo, 1998, p. viii)

Gardner's (1991) assertion that teachers lack the appropriate understanding of students, is also found in Wiggins' (1989) "Futility of teaching all of importance" (p. 45). Wiggins provides a metaphor of teaching as "the futility that faced Sisyphus" trying to reach the top of the ever-growing mountain of knowledge. This suggests that a teacher's intention to teach all of the information that is deemed important is impossible and a fragile goal. Wiggins (1989) insightfully suggests problems facing education:

The problem of student ignorance is thus really about adult ignorance as to how thoughtful and long-lasting understanding is achieved. The inescapable dilemma at the heart of curriculum and instruction must, once and for all, be made clear either teaching everything of importance reduces it to trivial, forgettable verbalisms or lists, or schooling is a necessarily inadequate apprenticeship, where "preparation" means something quite humble learning to know and do a few important things well and leaving out much of importance. The negotiation of the dilemma hinges on enabling students to learn about their ignorance, to gain

control over the resources available for making modest dents in it, and to take pleasure in learning so that the quest is lifelong. (p. 45)

It is the problem of education, when students think they are done with physics, or any discipline, after finishing an introductory course in the discipline. When in actuality, what teachers really want their students to love—the content they love to teach—is lost or worse, hated, after twelve years of teacher transmission of “all things of importance” (Wiggins, 1989; Lee, 2007).

### To Understand Is to Invent

We are not teaching content knowledge to our students because they do not know anything about it; we should help them to relate new learning to their understanding of the world that they have developed. This does not mean that the children will not understand novel knowledge. Learning occurs when the learning experience is novel enough to attract students’ attention and novel enough to relate to the experiences the learners already have. It might be conducive to examine Ferreiro’s (1979) work on early learning to illustrate this point:

Our current vision of the process is radically different: instead of children who passively await external reinforcement of a response produced at random, we see children who actively attempt to understand the nature of language spoken around them, and, in trying to understand it, formulate hypotheses, search for regularities, and test their predictions. Consequently they form their own grammar, which is not simply a deformed copy of the adult model but an original

creation. Instead of receiving bit by bit a language entirely fabricated by others, children reconstruct language for themselves, selectively using information provided by the environment. (p. 8)

Children create their understanding of the world; it is not a duplication of an adults' understanding. Additionally, Vygotsky (1962) warns against segregating intellect and affect. He states:

We have in mind the relation between intellect and affect. Their separation as subjects of study is a major weakness of traditional psychology since it makes the thought process appear as an autonomous flow of "thoughts thinking themselves," segregated from the fullness of life, from the personal needs and interest, the inclinations and impulses, of the thinker. (p. 7)

In the name of scientific psychology and through attempts to objectify knowledge, we have focused on parts out of contexts: cognition without connection to the individual. Vygotsky (1962) suggests that,

Such segregated thought must be viewed either as a *meaningless epiphenomenon incapable of changing anything in the life or conduct of a person or else as some kind of primeval force exerting an influence on personal life in an inexplicable, mysterious way.*" [emphasis original] (p. 7)

Freire (1970) emphasizes that teaching and learning must come from a space that realizes human beings as a whole. If teachers do not include aspects of emotion, culture, spirit, moral, and politics of people deliberately as ways of living in the classroom, they



will be viewed of unimportance; learned otherwise not always by supportive ways; or even ignored and unnoticed as if trivial or individual by idiosyncratic.

But it would appear that, in spite of the categories, people “happen” as wholes in process. Their “minding” processes are simultaneous functions, not discrete compartments. You have never met anyone who was “thinking,” who was not at the same time also “emoting,” “spiritualizing,” and for that matter, “livering.” When the old progressive educationists spoke of teaching “the whole child,” they were not being idealistic. They were being descriptive. Teachers have no other alternative than to teach “the whole child.” The fact that teachers exclude “the emotions” and “the spirit” from their lessons does not, of course, mean that those processes are unaffected by what the teacher does [it rather influenced otherwise through hidden curriculum]. Plato said that, in order for education to accomplish its purpose, reason must have an adequate emotional base, and Dewey spoke often of “collateral learning,” by which he meant most of the learnings that occur while the teacher is dealing with “the intellect.” Naturally, these are the most enduring learnings, probably because they are not programmed, syllabused, tested, and graded. The effect of the teacher’s isolation of the “intellect” is that certain important features of human beings tend to go unnoticed. (Postman & Weingartner, 1969, p. 84)

We do not exclude emotions or feelings and cultural and moral aspects of learning but they have been taught through hidden curriculum collaterally. Often, students have learned that these aspects of learning are not valued, what is valued is the amount of

knowledge that can be regurgitated from memorization and measured by tests, creating a hierarchy of students (Wiggins, 1989, Hutchins, 1995; McLaren, 2003).

### Creating Pedagogical Space

A teacher's Pedagogical Knowledge defines each classroom. Darling-Hammond (2006) emphasizes the importance of teachers' knowledge and the importance of understanding students, which need to be redefined as intersubjective and intertextual. She states that teacher's "knowledge of the student shapes how they conceptualize the job of teaching" (p. 104). In her study of successful professional development schools, where teacher candidates are asked to closely observe, examine, and study at least one student to create an extended understanding for him or her. The teachers then asked who their students were and examined the myriad complexities of each student's understanding and the questions that arose. This is the first step a teacher takes in developing a democratic and humanizing pedagogical space—understanding students.

When we face the reality, however, of schools as places that label students according to what programs or administrators see (i.e., at-risk, English Language Learners, immigrants, bilingual, dropouts, etc.). Teachers need to recall the Postman and Weingartner (1969) statement:

If this is true, it simply means that they do not function so well as others in the existing school environment. It cannot be inferred from this that 'disadvantaged children' would be a 'problem' if the ecology of the school environment were entirely different. If we paraphrase Heisenberg: 'We have to remember that what

we observe children doing in schools is not what they are, but children exposed to us by our methods of teaching.’ (p. 80)

Teachers need to know that students are not learning as much as they are taught but as much as they want to learn from the teacher. This occurs when their thoughts are valued and they are encouraged to explore who they are (Kohl, 1994; Freire, 1998). Similarly, Bahruth et al. (1998) claim that we are not teaching as much as they learn. What we teach is a very small part of their learning and that teachers’ instruction does not help always facilitate students’ understanding especially when teachers do not incorporate what students bring to the learning environment. In other words, the meaning that the teacher generated and investigated is not what students use to make sense; instead, it is merely teacher’s meaning to be copied. What necessitates the creation and re-creation of meanings is their own contextualization and recontextualization of out-of-school experiences.

It’s the listener, not the speaker, who determines the meaning of an utterance....

What he meant was: given the words a speaker has used, the listener can interpret the utterance only in terms of the meaning [s]he, the listener, ascribes to these words. (Glaserfeld, 2003, p. 1)

In this subjective role, we need to embrace the learner and understand Goodman and Goodman’s (1994) statement that “To err is human” (p. 620). Since learning is human work that occurs through “disequilibrium” as the learner assimilates and accommodates information back towards “equilibrium,” he will make mistakes and begin to deliberately search for alternatives. Those mistakes or miscues are a result of reasoning not simply

errors that must be corrected; they are generative miscues based on the learner's understandings at that moment in time. Piaget (1976) suggested this idea in the title of his book "To understand is to invent."

It is easy for teachers to think that doing something correct is normal and that making mistakes is abnormal, which often results in blame being placed on students who make the miscues. According to Goodman and Goodman (2004), getting things correct is something to be celebrated and getting things not quite right is also to be encouraged in the sense that error making is a way of making meaning that needs some support and recontextualization if the individual is to be helped to reach an understanding. Their analysis of the miscues readers made during reading suggested that the unexpected responses made by readers are produced in the same way that the process of comprehension occurs. This notion of human's imperfection, in their words, "To err is human," can provide a healthy and thoughtful learning space where the focus is not on "premature accuracy" (Hayes, Camilli, & Piazza, 1998) or even premature performance, but on pleasant exploration and the freedom to make miscues or to even not to perform or not-learn (Kohl, 1994). No artist, whether he be a musician or athlete, is able to perform in an expert manner from the time he begins to learn his art. We know that artists have practiced many times to perform a piece. So the question becomes, does thinking, reasoning, problem-posing, and problem-solving ask us to expend less to make valuable meaning? Every human being makes meaning using their "schemata" generated from birth as they come to understand the world through their experiences and meaning making. Two aspects of miscues, "schema-generating" and "schema-driven," illustrate

how miscues relate to learners' "schemata." Learners make miscues through the use of cueing systems—graphophonic, morphemic, semantic, and syntactic. Together these systems provide the learner with the ability to decide how their attempts look and sound, whether they make sense and how they relate. The learner synthesizes those cues.

Understanding generative miscues students make may provide us with why it is not difficult to find student who are reluctant to read, write, or tell anything - the fear of failure (Freire, 1998). The fear of appearing foolish to the teacher and peers may hold individuals back from taking risks in meaning construction, which often includes mistakes. On the point of motivation, for some students the fear of failure causes them not to put effort into learning, since they do not want their failure to be attributed to their low ability, instead wanting it to be seen as a result of their low efforts. This is how negative motivation works for a learner (Smith, 1983; Yu, 1998).

### Intersubjective Construction of Meaning

Freire (1998) states that "There is always a relationship between fear and difficulty," indicating the importance of the dialogic construction of meaning (p. 27). In this instance, every meaning from students is accepted and intersubjectively co-constructed through dialogue, which lessens the emotional aspect of learning and fortifies understandings. Freire (1998) continues his thought:

This point brings us to the need for reading also as a dialogic experience in which the discussion of the text undertaken by different readers clarifies, enlightens, and creates group comprehension of what has been read. Deep down,

group reading brings about the emergence of different points of view that, as they become exposed to each other, enrich the production of text comprehension. (p. 30)

This resonates with Vygotsky's emphasis on scaffolding in students' "zone of proximal development," which generically includes interactions with teacher and peers. The importance of social interaction in the constructive building of meaning in a learning community cannot be over emphasized. Freire (1998) further suggests that "apprehension before reading or fear itself tends to be overcome and one is free to attempt to invent the meaning of the text in addition to just discovering it" (p. 29) in dialogic and intersubjective understanding. This suggests that perhaps more questions should be asked: who says that their meaning is not right or valuable and considered valid and why it is the case? When a student's writing is returned with a handful of red-penned marks to be changed and fixed, how can he feel as if his thoughts are valuable; that he hasn't been rejected?

Freire (1998) points out important aspects of learning. In the process of learning, students will encounter not only pain, defeat, and doubt but also pleasure, victory, and happiness. Most of the time teachers seem to focus on rigorous discipline, premature performance and accuracy, which deprive students of the simple joy of learning and exploration, thus solidifying the foundation of the development of discipline in them. (Smith, 1983; Shuy, 1987)

Studying is a demanding occupation, in the process of which we will encounter pain, pleasure, victory, defeat, doubt, and happiness. For this reason, studying

requires the development of rigorous discipline, which we must consciously forge in ourselves. No one can bestow or impose such discipline on someone else; the attempt implies a total lack of knowledge about the educator's role in the development of discipline (Freire, 1998, p. 28).

If miscues are natural, they are part of the generative and creative human reasoning system. Teachers must not blame or underestimate students for their errors, but encourage and celebrate their use of reasoning; acknowledging the imperfectness and “untested feasibility” (Freire, 1970) of human beings ‘who are not yet’ reached to their fullness, may help teachers to be aware of the importance of faith and patience in their students.

It is fundamental that we understand the problems as children pose them and the sequence of solutions they find acceptable (that give rise to new problems) before we can even imagine the kind of pedagogical intervention that should be designed to meet the real needs of the learning process. (Ferreiro, 1991, pp. 45)

Where this acceptance of what students bring as valuable meaning is not present, where only standards created and enacted from outside the classroom are rigidly emphasized through teaching and testing, teachers and students become victims of the system—dehumanized and controlled through “the oppressive curriculum” (Bahruth & Steiner, 1998, p. 133). This cannot be called an education or teaching, but refers only to the “temporary custody” (Bahruth, Hayes, & Kessler, 1998) of information being granted and admitted to prison students’ “docile minds and bodies” (Foucault, 2011, Para. 3). Education here is sacrificed for the reproduction of the status quo as students are reduced to voiceless and colorless *things* not *human beings*; there is no room for imagination,

exploration, “high artistic moments in people’s lives,” nor complex and diverse personal knowledge (Freire, 1970; Eco, 2005).

Macedo (2011) calls for teachers to make a difference in the lives of students who have been oppressed systematically by emphasizing the belief of their abilities. These students’ voices have not been valued or encouraged since teachers have asked questions that require only the right answers that are found in the monolithic textbooks and curriculum. He states,

A forum that will reach thousands of teachers who can make an enormous difference in the lives of immigrant students whose dreams, aspirations, and desires are often bottled up in a temporary English language barrier. I say temporary because we all know that, given the opportunity and excellent instruction, all immigrant students can learn English since, as research has shown us, what distinguishes humans from other animals is the capacity to learn languages. This capacity involves not only one’s first language but other languages as well. The myth that Americans are not good at learning languages has a great deal more to do with social attitudes than with the biological capacity with which all humans are endowed. (Macedo, 2011, Para 2)

### **Theory of Knowledge and Curriculum**

#### **What Is Literacy and Knowledge?**

Before we decide whether Blending Narrative Storytelling (BNS) can develop literacy, we need to define what literacy is. Literacy is the ability to use language in both



written and spoken forms as a means of communication (Vaca & Vaca, 2007). It includes listening, speaking, reading, and writing as well as viewing, a skill that is becoming more important in this era of digital and/or visual information. However, the meaning of literacy does not end here; it actually includes *everything we do in the world*: appreciation of art in the gallery, friendship issues found in a popular soap opera, reading your student's face as an indication of her mood, etc. That means literacy is an appreciation of self; this suggests that one is developing an understanding of the self within a situated environment by making meaning. In this sense, literacy now is quite different from the traditional view of literacy: mastering literal reading and writing (Harste, 1994). Literacy development cannot be limited to only literal reading and writing; its conception should be holistic, putting together reading, writing, speaking, listening, and viewing words and the world as a whole in which these aspects of literacy work simultaneously and reciprocally together to construct the meaning of a word and the world (Freire, 1970; Smith 1983).

In the same line of thought, teaching literacy is not the same as teaching language arts or English through the use of canonical books and textbooks that have been validated to be learned and remembered as representations of the most important ideas or concepts. Literacy needs to be developed across discipline areas (i.e., social studies, math, science, music, arts, etc.) as a means for illustrating the interrelationships among these disciplines, as well as to understand the content found within each of them so that students are better able to understand the world and themselves in it (National Council of Social Studies, 1992).

Literacy also includes students' out-of-school experiences such as their personal lives, the digital lives they lead through the use of technology, and the different cultures and languages they live with. It is everything that students and teachers bring into a learning environment. Besides, many types of literacies can be taught through *who* students are, not through *what* they are or what they should be based upon information found in predetermined theories; it is not pushing students to something out there but helping them take something "inside out" (Kirby & Liner, 1988). As Kirby and Kuykendall (1991) contend, teachers need to support "constructed knowledge" among their students. They do this by extending the understanding of what is knowledge and learning by helping students to discover knowledge of their own making. They (Kirby & Liner, 1988) state:

We hope that you'll value old knowledge and respect current truths but place a strong emphasis in your teaching on constructed knowledge, that kind of knowledge students authored or constructed knowledge, the kind of knowledge students author for themselves, the kind of understandings they come to by proposing and solving problems of their own making. (p. 208)

Teachers should focus on helping students to pose real and viable questions and to find the answers to these through what they have experienced, as a process of creative inquiry with individuals who are "beings in the becoming" (Giroux, 1988, p. 84), exploring the "*untested feasibility*" (Freire, 2006, p. 102) through dialogue with others. A catalyst in this process might be BNS in which teachers ask and encourage students to share their understanding of the concepts being taught as an integral part of instruction.

Postman and Weingartner (1969) provide long lists of questions as part of a problem-posing curriculum. In conjunction with the use of these questions are a group of criteria that can be used to generate “What’s-Worth-Knowing” problem-posing questions. This suggests that any question posed to a learner is checked by the following criteria to determine if genuine learning can occur:

- Will your questions increase the learner’s will as well as his capacity to learn?
- Will they help to give him a sense of joy in learning?
- Will they help to provide the learner with confidence in his ability to learn?
- In order to get answers, will the learner be required to make inquiries? (Ask further questions, clarify terms, make observations, classify data, etc.?)
- Does each question allow for alternative answers (which implies alternative modes of inquiry)?
- Will the process of answering the questions tend to stress the uniqueness of the learner?
- Would the questions produce different answers if asked at different stages of the learner’s development?
- Will the answers help the learner to sense and understand the universals in the human condition and to enhance his ability to draw closer to other people?

(Postman & Weingartner, 1969, p. 66)

### Intersubjective Pedagogical Knowledge

Pedagogical Knowledge (PK) does not exclude the Content Knowledge (CK) of a discipline or Pedagogical Content Knowledge (PCK), which provides methods to improve learning. However, it does provide a new horizon from which to view the core meaning of teaching—a perspective of who learners are and how they learn.

Lee (2007) emphasizes how important teacher's Content Knowledge is in terms of its breadth and depth:

One cannot imagine points of leverage between everyday experience and subject matter learning without understanding the structure of disciplines in terms of both breadth and depth. ... Breadth includes a declarative knowledge of the range of topics, the range of strategies available for solving problems, and the range of debates in the discipline, as well as a knowledge of the history of the evolution of knowledge within the discipline. ... depth includes (is) understanding what concepts are most generative, meaning that if you know these concepts well, you can do a lot of work in the discipline. (Lee, 2007, pp. 111-112)

However, there might be serious blind spots if teachers plan and use only a PCK perspective. When students use content literacy, such as graphic organizers, discussions through reciprocal reading and collaborative strategic reading, “a conclusion flows from the data under study” (Lee, 2007, p. 112). Without student-made meaning in relation to the themes in content learning, viable and meaningful understanding is often amiss (Piaget, 1976; Harste, 1994; Dykstra, 2009). In this way, students do not learn how to

think critically but are asked to deposit information as a means for “banking” it (Freire, 1970). Lee (2007) warns that “Students learn to hate the very [canonical] literature that English teachers want them to value” as a result of these practices (p. 112).

Giroux (1988) analyzes this practice and points out two major assumptions that are missing. He states:

First, there is a relationship between theory and facts [making meaning or understanding, in other words, symbolization]; second, knowledge cannot be separated from human interests, norms, and values. ... Knowledge is not the end of thinking, as Paulo Freire claims, but rather the mediating link between students and teachers. ... How information is selected, arranged, and sequenced *to construct a picture of contemporary or historical reality* is more than a cognitive operation; it is also a process intimately connected to the beliefs and values that guide one’s life. (p. 63)

Unit analysis as meaning points the way to the solution to these important problems. It demonstrates the existence of a dynamic system of meaning in which the affective and the intellectual unite in individuals. It shows that every idea contains a transmuted affective attitude toward the bit of reality to which it refers. It further permits us to trace the path from a person’s needs and impulses to the specific direction taken by his thoughts, and the reverse path from his thoughts to his behavior and activity.

Understanding each student as the starting point of teaching is Pedagogical Knowledge; it encourages each student’s learning through a way of life a teacher chooses to live in her classroom (Freire, 1970; Harste, 1994; Pinar, 2004; Darling-Hammond, 2006). Most

importantly, there is given an invitation to the student who is free to choose a way of life he wants to live in her classroom (Kohl, 1994).

### Cultural Modeling as Intersubjective Pedagogical Knowledge

From the perspective of cultural modeling, conceptualizing resources that students already have within them from their experiences outside of school is a fundamental element in teaching (Lee, 2007). Lee remarks on the importance of teachers' Pedagogical Content Knowledge in infusing those cultural resources. The wider and deeper that Pedagogical Knowledge is, the more creative and plentiful learning will happen.

Lee articulates three different orientations that have impacted teaching and learning as a means for explaining the gaps between different ethnic students groups. She states:

One orientation presumes that cultural differences don't matter at all. ... The vast majority of curriculum and teaching in U.S. schools work from this generic orientation. A second orientation presumes a cultural hierarchy ... and so-called minority communities have been deemed deficits that detract from school-based learning. ... A third orientation presumes there is no cultural hierarchy and that teaching should be tailored to meet specific ways of learning defined by cultural groups. (Lee, 2007, pp. 14-15)

Lee supports the third view and the importance of change in teaching. She suggests that this view of cultural differences is equally abundant but different cultures need to be

reconceptualized in relation to rigorous demands found within each discipline. Cultural Modeling provides a means for connecting “cultural funds of knowledge” (González, Andrade, Civil, & Moll, 2001); that is, “detailed knowledge of the routine practices in which students engage with their families and peers, and in institutional settings outside of school, along with the belief systems inherent in such practices” (p. 34) with “pedagogical content knowledge” (Shulman, 1986) to find or develop “cultural data sets.” Cultural modeling privileges what students already have in their everyday experiences. Lee’s early work captures what cultural modeling is in the following sentence:

In the cultural modeling approach, these two sources of knowledge – disciplinary knowledge (more like pedagogical content knowledge) of topics, concepts, modes of reasoning, or habits of mind, along with cultural funds of knowledge acquired by students through participation in routine cultural practices – come together over time through investigations of what we call cultural data sets. (Lee, 2004, p. 19)

Lee does not overlook the importance of content knowledge, rather she asks teachers to provide more depth and breadth in the specific disciplinary knowledge they teach. She uses “cultural data sets to leverage” the canonical literature, which students need to deal with as part of the mandated curriculum. She insists that cultural data sets have to have critical elements: “making sense of them must require problem-solving processes and analogous to the school-based task to be taught” and “the students must be very familiar with them already” (Lee, 2007, p. 77). She asks that the cultural data sets be “a clear

explication of the demands of the kinds of problems children would be expected to tackle” (p. 77).

Lee (2007) provides an example of the missed possibility to use cultural data sets from the 1991 research of Saxe about Brazilian street ice cream sellers’ mathematics problem-solving. Its implications for the design of curriculum and learning environments is “in their solutions to the school-linked problems; we see the appropriation of these out-of-school cognitive forms and further specialization of these forms to accomplish school-linked arithmetical problems” (p. 17). The research also showed that those benefits were constrained because “classrooms were not organized to support in any explicit way relevant out-of-school knowledge” (p. 17). Lee explains that the problem is the failing of “get[ting] such experts to make deeply taken-for-granted knowledge explicit” rather than simply stating that the “understanding of experts is tacit” (p. 19). It is a challenging job for a teacher “to select highly generative cultural data sets and not to trivialize making connections between everyday knowledge and school-based knowledge” (p. 35). The teachers and curriculum designers of the Saxe research needed to “conceptualize [and reconceptualize] what might be connections between the mathematics they learn on the street and the mathematics they are expected to learn in school” (p. 20). What is asked is deeper and fuller understanding of cultural data sets to conceptualized and reconceptualize curriculum deeply interwoven with student knowledge mostly unnoticed or forgotten as granted.

Cultural Modeling (Lee, 2007) concentrates on the practices in which “the youth directly engage out of school” (p. 34) and “the specific and very different demands of



subject matter learning” (p. 35). She is actively taking up the cultural funds of knowledge to “model what expert thinking looks like” and “provide problems whose solutions mirror the demands of the academic task we want students to learn” (p. 35).

“Particular structures” (Lee, 2007, p. 26) in the cultural modeling are:

- participation structures: face-to-face interactions
  - position students as sources of authority
  - make the structure of complex problem solving explicit
- content of problems: focus on tasks they wrestle
  - structure classrooms where they consider the challenges
  - actively privilege the devalued knowledge by schools

Recent research from diverse areas addresses the sense of diversity in cultures and the realization of the density of each culture. Street (1997) notes, “In all of these cases I hear dominant voices characterizing local people as “illiterate” whilst on the ground ethnographic and literacy-sensitive observation indicates a rich variety of practices” (p. 1). González, Andrade, Civil, and Moll (2001) mentions “two transformative shifts in how households are conceptualized” with his cultural funds of knowledge: “The first concerns a revision in the definition of culture of the households, and the second concerns an alternative to the deficit model of households” (p. 118). Through these understandings, it can be asserted that what schools need to do is to understand and apply the bountiful resources present that may be marshaled “to the demands of school-based learning” (Lee, 2007, p. 10).

### **A Threat of Good Example: Blending Narrative Storytelling**

Those unnoticed parts, other than intellect, have in-depth meaning and new possibilities of hope in education. This is the time to embrace the curriculum of people and dialogue. This call urges us to find “a threat of good example” (Chomsky, 2000) through Blending Narrative Storytelling (BNS).

#### Out-of-School Literacies

Johnson (2010) investigated one African American family’s intergenerational literacy practices used to prepare the family’s youngest child for kindergarten. The researcher depicts how the family members interacted around literacy—interactive, instrumental, news-related, environmental, financial, spiritual, recreational, and educational—and the richness of the interactions. The claim made through this research was that teachers need to “learn more about what families do and build on those activities through meaningful curricular engagements” (p. 41). The way this research approached literacy learning provides a wide-open set of possibilities for how the literacy legacy begins (i.e., students’ home), which is culturally abundant and supportive for children’s education.

BNS is another approach to bring out-of-school literacy practices, which are not “topics we care about” (Johnson, 2010, p. 63), into schools and classroom. Connections made by students are encouraged in any learning session through a brief invitation for students to create such a connection with themes found in the canonical content. In classrooms that do not employ the BNS approach, students are asked to primarily work

on the content learning, further validating knowledge that is found within the text. As a result, meaningful learning rarely happens and the educational system blames the “victims to the discriminatory educational bell curve that often parades under the guise of science and democracy,” who has not had a chance of personal connections to the content (Macedo, 2011, para. 1). This is what Postman and Weingartner (1969) stated long ago, “We have to remember that what we observe children doing in schools is not what they are, but children exposed to us by our methods of teaching” (p. 80).

### Understanding and Learning in Storytelling

BNS encourages lots of talk between teacher and students and students with students throughout the processes of listening and telling story ideas and the stories themselves as students provide feedback to each other as a means for learning—to understand and to help understanding. After the teacher’s mini-lesson, students participate in learning the content through the process of creating stories they then tell and re-create with others. Since oral language has been the preliminary tool for communication, telling is typically not difficult for students and they are able to connect their stories to the content under investigation. Kirby and Liner (1988) quotes from Miller and Judy:

People develop control over words as they use language for exploration of inner worlds and for making connections with others in dialogue and discussion. In making contact with others, human beings shape their language for particular

purposes. We feel that organization, structure, style, and appropriateness evolve as people struggle to communicate with one another. (p. 15)

Like good writing, storytelling lets students draft their stories without fear of being found incorrect because their goal is the sharing and communicating of their stories. As a supplementary tool, the process of writing these stories helps students to organize their telling/sharing, as they engage in revision of the first draft, adding and revising based upon the responses of their partners and group members. Since there is no limitation placed on writing accurately, students' thoughts flow naturally to the paper from memories of their experiences. Their fluency of storytelling supports their fluency in their written stories, which will ultimately result in accurate stories that can be shared.

As Kirby and Liner (1988) suggests:

For the Good Writer, getting it down and getting it right happen at the same time. This is, in fact, that complicated thing that happens that most people think of as "writing," when the words are put on the paper, the First Draft. The experienced writer not only writes; he revises in process as he does so. Fluency and control occur simultaneously. But that's not all. As the growing writer becomes fluent, he begins to control his writing automatically. (p. 15)

Postman and Weingartner (1969) emphasize the difference from traditional schooling with their "What's-Worth-Knowing Questions Curriculum," which they refer to as "new education":

Contrary to conventional school practice, what that means is that we want to elicit from students the meanings that they have already stored up so that they may

subject those meanings to a testing and verifying, reordering and reclassifying, modifying and extending process. In this process, the student is not a passive “recipient”; he becomes an active producer of knowledge. (p. 62)

Differing from the concept of schooling that suggests that students are supposed to learn as many new things as possible, students learn only something they can make meaning for in relation to their own “schema” (Piaget, 1976). Postman and Weingartner, also, point out that “if we don’t know very much, our capability for learning is not very great” (1969, p. 62).

#### Blending Narrative Storytelling in Social Studies

Teachers have used storytelling in social studies because it is full of stories of people, places and the cultures cultivated within them. These stories are interesting because they add details behind the dry facts in the textbook (Ellis, 2009). Students, however, still think social studies does not have anything to do with them. They find little relevance between the stories found within social studies and them: “Why bother with things that happened so long ago except the lessons from it? Why bother with people and their cultures which we have never met in person?” However, we know that students need to make some kind of personal connections to investigate the studies of peoples and places of present and past times. Furthermore, there is a consistency between storytelling and social studies since human beings are social and historical (Harris, 2007); you interact with others to tell your stories of the past. Especially, if storytelling is not only about the validated stories in the textbook, but also about students’ stories integrated with

the social studies events. Additionally, as part of the BNS process, the teacher tells her stories as a means of scaffolding students in understanding of the world.

BNS asks students to blend their storytelling as part of the instructional practices used to teach social studies and confirms that students' histories bring learning to life. Students are blending their experiences with the concepts or events in social studies to make their narratives and share their stories by storytelling through which they grasp these concepts and make meaning of the world, themselves, and others.

Blending Narrative Storytelling (BNS) can be a catalyst for dialogic teaching and learning using students' stories. BNS "allows students to blend their personal narratives with specific social studies content to tell a story. Each story created and told by the students is uniquely different" (Harris, 2007, p. 112). The purposes of BNS are "to validate students in the classroom and to allow students to demonstrate knowledge of textbook content" at the same time (Harris, 2007, p. 111). Harris suggests that social studies consists of validated stories from society and that our lives are also stories, which shape us and ask for validation.

Blending Narrative Storytelling in social studies is potentially significant because of its use of students' stories as a means for dialogue. BNS brings students' 'funds of knowledge' (Moll, Amanti, Neff, & González, 1992) to the foreground as a means of validating the stories found in text and students at the same time. This provides a means for combining social studies and 'funds of knowledge,' in Lee's (2004) term, "cultural data sets." In addition, it may evoke students' critical thinking through the juxtaposition of ideas with the text and their peers' stories.

The connections students generate through their stories in relation to content taught should be a primary focus of instruction. This is the realization of Postman and Weingartner's (1969) instructional program from student inquiry;

This means that even if a school system is unwilling to scrap its present curriculum structure (i.e., history, English, science, etc.), it will need to transform its instructional program so that the major content of what is to be learned by the students results from inquiries structured by the questions that are raised. (p. 81)

Instruction should be provided in such a way that students feel as if they “make viable meanings” through “useful and realistic” learning (Postman & Weingartner, 1969, p. 67).

Blending Narrative Storytelling helps students and teachers to grow in their literacies in social studies, in a humane environment where they learn and grow through sharing what they know the most.

Coles (1989) illustrates the importance of people through his discussion of stories being told and heard within medical practices, what Chomsky (2000) calls “a threat of a good example.” Coles (1989) states,

The people who come to see us bring us their stories. They hope they tell them well enough so that we understand the truth of their lives. They hope we know how to interpret their stories correctly. We have to remember that what we hear is their stories. (p. 7)

## **Conclusion**

This chapter provided a review of the studies by Halliday (1980, 1994) and Vygotsky (1962, 1978) on language as social practices, providing an intersubjective aspect of language learning. It expanded to include a review of the literature on social and cognitive constructivism as learning theories, leading a discussion of intersubjectivity and intertextuality as an aspect of learning. This review emphasized the importance of learning intersubjectively co-constructed meanings that arise from the stories of individual students.

Critical pedagogy of Freire (1970) that emphasizes the humanization and wholeness of teaching were investigated. Understanding of “To err is human” (Goodman & Goodman, 2004) and “To understand is to invent” (Piaget, 1976) provides a safe pedagogical space based on understanding the generative and creative learning processes that occur through dialectic dialogue among people. These points led to a discussion of Pedagogical Knowledge that focused on the understanding of students that exists beyond Pedagogical Content Knowledge. This discussion served as a springboard for a review of the Blending Narrative Storytelling (BNS) approach as a catalyst for curriculum of people and understanding where intersubjective pedagogical knowledge is intertextually and divergently co-constructed, as shown in the conceptual framework (See Figure 1).

The next chapter provides an explanation of the research design and methodology used to investigate the influence of the BNS approach on teacher and students perceptions of learning and teaching in relation to themes found in social studies in and beyond the four walls of the classroom.



## CHAPTER THREE: RESEARCH METHODOLOGY

### Overview

This research investigated a social studies classroom where a social studies teacher, Ms. Faith, and twenty-one ninth grade students, participated as collaborators of the research. It examined perceptions of social studies and the stories of the teacher and the students, which they created in relation to themes found in social studies (i.e., U.S. History) prior to and after the use of the Blending Narrative Storytelling approach across three units of instruction.

This qualitative study used multicultural narrative and collaborative inquiry modes to study the collaborators involved in the study (i.e., the teacher, the students, and the researcher). The intact class served as a case for analysis of the incorporation of the BNS approach within social studies. Additionally, individual cases were investigated in studying the collaborators (i.e., the teacher and the individual students), which provided multiple cases to be compared and contrasted across the course of the study.

Students were provided with time to write about their perceptions of social studies and their stories both prior to the first BNS lesson and after finishing three instructional units that included a BNS approach. Writing prompts were used along with interview questions so that the researcher was able to probe students' responses in detail during the one-time individual interviews that occurred after the implementation of the BNS instruction and the final BNS writing. These data provided information on how

BNS influenced students' perceptions of social studies and their stories. After implementation of BNS, writing samples were gathered that included students' thoughts about BNS in addition to the original questions found in the initial writing.

This research is about student storytelling (i.e., storytelling not in the popular sense but as a means for sharing students' stories), classroom interactions, and the teacher's attempt to provide authentic learning opportunities for each student. In all, it is an attempt to attend to the stories inside and outside of the school, to provide a place where each knowledge actor collaborates in dialogic co-construction of meaning that is divergent from that traditionally found within classrooms. In addition, it is to determine how meanings are constructed within a social studies context through the introduction of deliberate dialogues among all the collaborators (i.e., students, teacher, and researcher), where they grow together through learning and teaching (Bahruth, Hayes, & Kessler, 1998).

### **Research Settings**

Research questions asked for the study were: How does BNS influence students' perceptions of learning in social studies; How does BNS influence students' perceptions of themselves and others; How does BNS influence the teacher's perceptions of teaching in social studies; and How does BNS influence dialogue among teacher and students in class?

### Context of the Study

The research site is Heaven Junior High School (all names are pseudonyms) in an urban area of a metropolitan city that is experiencing a growing number of immigrants in one of the Northern Rocky Mountain states of the United States. The school is considered to be of medium size with 400-600 enrollments and the class investigated was at a high school grade level (i.e., ninth grade). The classroom involved in this project is comprised of twenty-one ninth grade students, 9 girls and 12 boys. The community surrounding the school includes apartments and houses and there is convenient access to shops, the interstate, and the airport.

During this study, the teacher incorporated the BNS approach into three fifty-minute lessons within three units of study, asking students to generate and tell their stories in relation to a theme(s) found in the curriculum. These lessons were used as a means for introducing each unit of study. A one-hour interview with the teacher was conducted to determine her thoughts on the experiences as a social studies teacher following the three units of instruction in which a BNS approach was implemented. For each lesson of these units, the teacher collaboratively planned the instruction with the researcher. Additionally, thirty-minute student interviews were conducted on an individual basis during their class time in a separate room. While interviewing the students and the teacher, the researcher took notes while the conversations were audio recorded and transcribed later for “accurate” analysis. These interviews informed us how BNS influenced the collaborators’ perceptions of teaching and learning, and other

collaborators and their stories in the context of social studies (For the phases of the study, see Table 1. Data Collection Timeline.)

### Collaborators of the Study

#### Collaborating Teacher

Ms. Faith, a social studies teacher, has a Bachelor's of Arts degree in psychology and a teaching certificate in History, participated in this study with fourteen years of teaching experiences. At the time of the study, Ms. Faith was in her late 50s. She was in charge of the class and learned how to incorporate the BNS approach through reading Harris' (2007) article, "Blending narratives: Storytelling strategy in social studies." Her understanding of the process was further developed through consultation and discussion about the details of it with the collaborating researcher.

#### Collaborating Students

The participant class was comprised of twenty-one ninth graders who were enrolled in one of the social studies classes taught by Ms. Faith. The class with 9 girls and 12 boys respectively in Heaven Junior High School served as the unit of study. All students in the mainstream social studies class were invited to participate in the research according to their assent and their parents' consent (Appendix A: Assent Form and Consent Form). This school is comprised of a diverse population: 17% of the students identified as being other than Euro-Americans, which is higher than the district average of 11%. The class being studied had two Asian-Americans, three Latin-Americans, and

sixteen diverse Euro-Americans – with identified ethnicities as German, Irish, Scottish, Italian, etc. or a mix thereof. Though the first language for all of the students was English, second-generation immigrants participated in the classroom and languages spoken within the home were identified as Thai or Spanish alongside English. The class being studied was considered to be representative of a mainstream classroom in which diverse groups of cultures, interests, and abilities of learners were present.

### Collaborating Researcher

The researcher participated in the study as one of the collaborators while observing what occurred in the class. The primary roles of the researcher included facilitating the understanding of the BNS approach and assisting in developing collaboration between the teacher and the students while that approach was implanted within instruction (e.g., telling a personal story as an example, setting up audio recorder and storyteller's chair, sharing ideas and stories individually, etc).

Since any research reflects the perspective of the person who designs, executes, analyzes, and interprets the study, it is important to understand bias the researcher would bring. The researcher's Currere (i.e., Latin infinitive of curriculum; understanding through autobiographical self-study) facilitates the identification of any biases present in the study.

Autobiographical Stretch: My Currere

The story goes further before her birth when the researcher heard that a boy is to be the man of the house and a great figure in the family. She heard how a boy should be brave, challenging, and achieving with high expectations and many advantages as the privileged offspring.

When her mom gave a birth to her, however, her family's disappointment and sighs puzzled her and caused confusion. They said, "How would it be nice of her to have it?," "The baby girl looks beautiful but if it were a boy..." Her grandmother was the most frustrated by having the fourth granddaughter from her daughter-in-law. Because she had been so sure that this time it would be the first boy of the family she had prepared all boy things waiting for the new baby even the first birthday costume for a baby boy and a special bottle for taking urine from baby boys.

The most desperate was the woman who labored for another girl. She did not even want to see the newborn one on the first days. Feeling of abandonment rested on the infant at the first place, instilling an eagerness within her to be recognized, always short of fulfillment.

On the weekend of her birth, her father took her to the church asking the pastor to give her name. She was the first one in her family who received her name from a pastor. Since the parents and the grandmother were dedicated members of the church, the pastor named her Eun Kyoung with Chinese letters, which means heart of grace. But, people called her more often ulbo than Grace who burst into tears easily and often. They

called her another name zzanggu because she carried a bigger head on the shoulders than other kids did, like in a Korean idiom, “three miles away between forehead and back.”

Grace though her appearance presented a gentle and mild look had a tendency of challenging and pursuing something always, which has been perceived as boys’ characteristics. The discrepancy between her reality as a girl and her formed ideality as a boy made her feel awkward like a person who missed something from what she or he is. In her early years, she wanted to have more, eat more, and made some troubles among the family. Her hunger for love and acknowledgement that she was supposed to have at the first place drove her to be craving for them.

She entered into school one year earlier than other children since the parents thought that she would learn better at school. When her older sisters tried to teach her the Korean Alphabet and numbers for the first year of school she slipped away. She did not learn them fast in school either. One day in the middle of the first semester, her mother went to the school to talk with her teacher. She told him that Grace would be better coming back next year since she was one year younger than other kids and was having some difficulties with learning. The first grade teacher advised her to keep her in school, convincing her mother that she would cope with the school learning soon.

One day the teacher taught music playing the organ while all the kids sang together. She liked the song and joyfully participated following his tune from the organ. She found the teacher was looking at her continuously and felt that she was recognized for singing well (this might be just her impression) and sang louder with joy. The teacher’s attention brought her to the stage though she was singing in her chair. Ever

since the moment, she has loved singing and participated in choir at school and church throughout her lifetime even in the college.

If the teacher did not understand how humans learn and tried to retain her for one year as her mother thought better her life now might be quite different. Though there might be some struggle at the beginning, the teacher knew that she would learn and kept an eye on her strength giving attentive recognition among sixty-five students so she could feel the acceptance and thrive in the class.

Upon the birth of my second child, a daughter, my mother came and stayed with my family; helping to care for my children and family while I recovered. The experience was enough to remind me of the time when she gave me a birth. Full of hope, and then deep and desperate disappointment tied her to me tightly in both ways - love and hate - precisely speaking a pity on an unexpected girl. As Grumet (1975) writes, this experience of connection between mine to hers has led to an encounter into my Currere's foundation.

... perhaps the psycho-analytic process suggested by William Pinar would also contribute to the developmental capacity to reach back through our experience to the pre-conceptual encounter that is the foundation of our judgments. (p. 12)

That was my mother's experience as another woman. She could not go to school because she was a girl and had to do all kinds of housekeeping chores beginning at the age of seven when boys started to go to school. Though she did not attend to school, she learned Korean over her brother's shoulder. She learned to read and write the language. However, it did not matter to a girl. Girls were supposed to be married and keep the house of men they were married to, bear boys, and support their husbands and children.



Though it was the case for women, she was special not to ask her children to do any house chores. She wanted us – five girls and one son - to focus on study. She informed us that others had persuaded her to let us learn and help housekeeping. She insisted that her girls be women who earned their living. I understand how hard it was for her rearing and educating six children with poor finances, keeping up good relationships with all the relatives, primarily the paternal ones. We became the first generation of graduates in our family except for my oldest sister, who was the smartest, but had to support us financially because it had been said, first daughters are ‘family assets.’

My late elementary years were enlightened when I started to visit the Jungang (this means the center) Library following my older sister. I found that reading books and studying were fulfilling and helped me to receive what I want: acknowledgement. People talked about my achievement and the feeling as a valued one meant a lot to me.

I remember my room (actually part of our room, which was divided by a wardrobe). It had my desk made by my father who was a skilled carpenter and architect. It had an open-down table, book shelves in the middle and on the left, a niche to put my mascot on the right with two drawers. The bottom part of the desk had more shelves to keep books and albums. My armchair was soft and had a comfortable cushion that kept me studying always. I became a good and docile student who was eager to be praised and did my best to improve my understanding.

As a six grader, I was brave enough to approach a soldier in a military jeep who was emptying tobacco trash on the street to ask him to stop dumping the trash. He looked embarrassed but agreed not to dump the trash there anymore. Considering the importance

of preserving rules, I had spoken out. My heart was pounding rapidly turning from the site, but I found that I could change the world by making my voice heard.

The first year of my junior high was full of questions. One of my friends looked very balanced and popular even though she was not attractive by appearance. I asked how she managed her relationships. She said that she had listened to others quite well and read books a lot. Listening to others was not a problem but I was a hard worker not having time for others. On reading books, though I read textbooks all the time to earn better grades on test after test, it did not seem that I could read anything other than textbooks. That moment was when I decided to read literature as much as possible.

In my third year in the Junior high school, I was tackling one question: why do we live. People live, love, marry, and give births, but why do we need to live in the world? Like many teenagers, I worried about all kinds of world concerns, you name it, I wondered about it. I thought that there might not be a difference if I disappeared one day. I did not have any reason to live. For me, life was not that exciting. This was also when my father was not able to continue his job because he fell down from a third floor scaffolding and broke his back and arm while supervising causing financial difficulties for our family. It was like a war every morning, six children asking mom for this or that.

One of the days, I tried to get allowance for a reference book. She gave my younger sister left over saying that it was not enough for the book but fitted to my sister's slippers at school. She promised that she would be able to give it the next day. I caught a scene where my mom had to plead to the landlady, who was not willing to lend overbearing for some time casting my mind into a lowly place. The pattern went on

leaving me feeling of lack of supports. My allowance was short of the needs but I could not dare to ask for it.

At that time, I used to walk to school about thirty minutes. On a cold frosty winter morning, I walked down toward the school wearing a heavy hooded coat covering my agony under the hood looking down on my footsteps.

It was not that far from my house when one object blocked me on the way. I weaved to right and tried to go forward but the object stopped me again. I weaved the other side and it moved to right before me. When I looked up, the object smiled saying, “Hi!” It was my history teacher, Koo Gie Phil. His name meant stationery when it was called backward by syllable. He earned a fame that he respected students though I did not have a chance to talk with him individually. Mr. Koo said that I looked like a person who was carrying all the agony of the world wondering what I was thinking. I asked him back why we need to live and what value of living is. He replied to me, “Though I cannot give you the reason it has enough value for you to give it a try. You might encounter some hardships you don’t understand at first but it has meaning for which your life is.” What else we talked about the rest of the way to school I do not remember but I would say that I might have decided something different if the history teacher didn’t block me, ask and answer me, in other words, if he didn’t stop to listen to me. He didn’t give me an answer but his listening and pure concern had enough meaning for me to refresh my mind opening up a spring of hope within me.

I do not have many memories for how my teachers taught specifically, or in specific ways even though I enjoyed learning. One of those rare memories was how a

teacher interacts with students giving her or his smile, words, lessons and practices. Though teachers taught content knowledge, teaching was not just knowledge they conveyed. Actually, the teachers reflected everything through their lessons: their love of knowledge, their attitude toward life and people, their fear or confidence of their lessons, etc. Though their life stories were rarely mentioned, in fact, the teacher's full humanity was there in the classroom whether they admitted or not. Most of the memories of my teachers are those times when they slipped off their teacher's mask and talked as human beings telling their life stories. The importance of keeping secret for friends, how people become common men and women in the long run, how we keep suits neat and clean economically, how women keep themselves from troubles by men, how to act confident as a career woman, how love is a liar but a real truth at the same time, etc. Some of them helped me with a deeper understanding and some of them skewed my attitude toward life and working with others. To the challenging and always learning girl, only studying hard looked the highest priority in those days. There was no other ways. I was successful enough because I didn't question the way it was and studied hard trying to remember those facts. Even though I was not good at memorizing historical facts, I enjoyed Korean history and world history listening closely when the teachers sometimes gave narrative stories about the events. Actually, I am rather thankful for not having an excellent memory, I tried to make meaning in some way though they were not a whole picture but just a part of it. My favorite subject was English because I liked every English teacher I met. They were different from other teachers having respectful attitude to every student also having organized lessons and liberal ideas to open wider perspectives through slides

from other cultures or movies. I began to study English on my own with additional grammar books with lots of examples and good passages. One day of my senior year, my mother was so overwhelmed and began to cry, "I am the brook. I am the brook." There is a proverb: A dragon comes from a brook, meaning a great figure can come from an unimportant place or family. She realized her unvalued life but believed that she would be valued through her beloved ones: her children. She was wise and strong minded though she looked meek, weak and so gentle. After the college entrance exams, no one counseled me to pursue what I dreamed of becoming. The reality was my parents were not able to support my tuitions. My teacher and my mother decided to send me to the teachers' college in the province, Jeonju National University of Education. They persuaded me that I was going to be supported by the government for the full time and I could commute to the university. I was accepted as the top among all of the freshmen and I had an interview in a live program on the Jeonju Korean Broad Casting and my picture and the story was on the newspapers and relatives celebrated for me but it did not mean much to me. My dream was frustrated, frankly speaking, I didn't have a real dream just thinking that studying hard would lead to a success in a culture where everyone strives to be a so called success like being a doctor, a judge, or a pharmacist who were promised to earn more power and money. Actually, I did not even know that I was going to be an elementary school teacher after my graduation. My hard work had landed me in a place, which I had not intended to go.

One meaningful moment, which I remember repeatedly, happened on the first day at the entrance ceremony. I was supposed to receive the school badge as a

representative of all the freshmen. One male student read the declaration of perspective teachers. After that I was bestowed the university badge of a golden crane, the symbol of the university, on my left collar. I did not question anything but just followed as the way. The next day, however, I heard one professor, who taught Child Development, say, “This is our reality. Even though a woman entered as the top, a male student who was the third read the declaration as the representative of all the students. The female student who was the top had to receive a badge without any word.” My face blushed at her critique and my heart pounded hardly. I did not question the problem nor had I recognized it as a problem. Until her words, I did not realize how my life was conscribed by cultural practices. It was because things were taken for granted without empowerment. Though I was not sure what I ought to do, the words went down deep in my mind like a life statement. My journey of learning and teaching were based on that motif: we need more equitable and lovable society for living together (Freire, 1970). During the first year of teaching, I tried my best to teach what the curriculum and textbook tried to convey. Learning goals were all about learning knowledge and skills to cover what my students supposed to learn. There was a lot of work to complete before, in, and after each class. I interacted with each student through daily journals about their stories for the day. Responding to those journals took time but was always fulfilling (i.e., sharing of ideas, feelings, and their stories). In the first and second school near Seoul, I had two colleagues who were beginning teachers like me. When we shared ideas about things in the school, we were not sure what we needed to do but were always busy keeping up with the things to be

finished on time. As a novice teacher, I worked until late at night to focus on children's learning and their development.

Transferring to my home province, Jeollabukdo, I had bigger picture of what I would focus on after visiting an exemplary school that used 'open education.' I changed my classroom in a progressive way, differentiating my lessons, providing students choices and interactions. The principal acknowledged the way I wanted to change and supported me. My school district decided to use the lessons as a model of an innovative practice. Many teachers came to watch the lessons but the change did not come. I did not acknowledge in house expertise at that time though I had Master's in Arts in Educational Psychology to work out the ideas with other teachers. If a Professional Learning Community (Darling-Hammond, 2006) were in motion, we might have changed.

An English curriculum for the elementary level was launched in 1997, and I was called to take part in teaching and leading teachers in English. Since I had participated in an overseas teachers' workshop at Michigan State University for a month to learn many different kinds of methods, I was able to organize and run the English Education Association at the district and provincial level. Overseas long-term study at Boise State University, supported by the Korean government, opened wide new perspectives in teaching and education as a whole. The study at Boise State led me to work for an English Experience Center where 5<sup>th</sup> to 7<sup>th</sup> graders are placed in an immersion learning environment in English. The new vision of learning and teaching appeared in the present study through collaborators' stories put everything together in understanding of knowledge of people.

I think that many disciplinary divisions, which have raised their voices only for their own disciplinary areas, have divided us as educators. So there have been rare exchanges between or among disciplines even though life itself is an intermingles of all disciplines. The discrepancy between life and knowledge, and the discrimination among people are caused by the way of learning in schools with many divisions. Actually, what learners need is making meaning from what they have experienced through the connections they make between these experiences and the themes under investigation. Something that Harste (1994) suggests we do is to mediate the world in dialogue through personal knowledge into different sign systems: stories, songs, pictures, etc. A metaphor of my Currere is an Albatross (i.e., in Korean, this is an old one who believes the heaven). At the beginning, I thought myself as the *Ugly duckling*, who was going to grow to a beautiful swan, which I was conditioned and believed to be. A swan is good enough: the beautiful flight with white bright wings and the admirable float on a pond boasting her beauty with a long narrow neck. However, the swan doesn't have enough vision or understanding of the global world. This Currere has brought me to understand my change, which Grumet (1975) explains as "a transformation of one objective reality into another" (p. 7). For an albatross can topple down on the ground if it loses balance not soaring in the wind, and she has to challenge every moment she stands up high on the cliff top to give a stroke of her wings downwards and upwards to the sky. However, it flies around the globe once for forty-six hours in the high heaven gaining a larger perspective on the world. I am still working on overcoming the fear and conditioned self-image of a swan to see education as a profession of advocacy for the transformation of



people. At my core, I long for freedom and hope, which the albatross symbolizes because they are prerequisite, though not sufficient, for a life as an individual human and public self that supports the freedom and hope of others.

To remain a private thinker means that one's scholarship, one's thinking, teaching, and writing, are engaged in self-overcoming, the surpassing of the historical, sedimented "self" one has been conditioned and, perhaps, required to be. In working to overcome the "self" conceived by others, one "works from within," from one's interiority, which is a specific configuration of the socius and therefore, by definition, a public project as well. (Pinar, 2004, p. 5)

My currere is not a complete work, however, because I must continually revisit and reconceptualize it through the journey of my life of teaching and learning. That journey would not simply be to adjust to the status quo with fashionable ways, but continually trying to creatively 'maladjust,' not learning pseudo-scholarship while hoping and working for the time to come. Pinar (2004) warns, "Without a private life, without an ongoing project of autobiographical understanding, one's intellectual "practice" too often tends toward the miming of what is fashionable or profitable" (p. 6).

#### Getting Collaboration/Classroom Context

On the first day of my visit to the Heaven junior high school, my co-advisor Dr. Steiner accompanied me to meet Ms. Faith. In the school office, I talked to one of the women who were at the desk and introduced myself and stated the purpose of the visit.

Dr. Steiner was in a conversation with another woman. I learned that she was to be the collaborating teacher in the study, at the end of their conversation.

On hearing the introduction of the research, Ms. Faith told us, “I like the idea of using student stories. I am going to let my AP (Advanced Placement) class students write their historical fictions. It might be a good fit” (Researcher journal, September 13, 2010). However, since the focus of the study was on how a regular class could involve all different voices and multicultural features in class incorporating out-of-school knowledge to develop a critical learning community, we decided to work with her second period students. This class was a regular ninth grade social studies class with twenty-two students. (One of the student's, named Jocelyn, transferred to another school after the first BNS lesson.) The other classes Ms. Faith taught were one Sheltered Instruction class, one AP class, and one more regular class, all learning social studies. Ms. Faith told me that her students feel comfortable with her and hoped my project would be going well.

Before BNS was introduced to the class, Ms. Faith incorporated many activities such as quote cards, story of the day, playing roles, quote cards, and so forth, so that students could be part of the learning within her class. She always asked her students to volunteer to question, read, play, or answer in class. Her focus, however, was always on the content they were learning. Many of the students watched and listened partly engaged, however, some of them never volunteered for these activities. Keith, one of the boys in the class, went to the front just once when he handed in his. While Petya, another boy in the class, read a leisure book constantly except when asked to listen closely and

finish an assignment. Next to Petya, sat Bart, who was quiet and displayed little interest in anything that was going on in the class. Before BNS, he missed several classes.

I spent the first week of my initial observations building a relationship with the students by interacting with them in the class, helping them with their assignments, distributing materials needed, taking a part of roles in activities, and so on. At the beginning of the second week of my initial observations, I introduced the study to the students and invited them to collaborate in my research. One story was introduced for them to get an idea for what means telling their stories.

There was an old master monk in Tibet who was a well-known teacher with good understanding. One young lad came to follow him to apprentice his teaching. One day they had to walk through big city turning back from their pilgrimage. Suddenly there was a heavy rain and the road was flooding. The rain stopped but flood prevented from crossing the road to a young beautiful woman who was dressed up like one of you girls for a special event. The master monk offered her his back to carry her to the other side as if he did not care about being wet with the muddy flood. She thanked and took a ride on his back and said “Good bye” with other thanks.

On the way to the temple, both monks did not have any say. The master monk seemed peacefully focused on contemplation but the young monk seemed so annoyed. Not holding the anguish any more the young lad opened his mouth in the view of the mountain their temple was located: “Teacher, you broke the rule. You not only touched a woman but even carried her.” The master monk

replied, “I carried her to the other side and let her go but you are still carrying her in your mind” (Adapted from Two Zen Monks, Meyer, 1996, p. 4)

After the storytelling, I continued to awaken their sense of their own stories:

You may have carried some stories in your mind whether they were pleasant or painful for you to want a run away from them. But, only when you see the stories and find today’s meaning, you can let them go not carrying them like burdens.

Here is one quote I would like you to remember by Wendell Berry: The past is our definition. We may strive with good reason, to escape it. You escape it only by adding something better to it. (Researcher's comment in class, September 18, 2010)

The process to start the collaboration was a call to support children to understand school literacy through their past stories, making meaning of them with the present and the future in relation to social studies themes. Another statement by Berry (1970) encouraged me throughout the process to find better ways to support collaboration.

I am saying, then, that literacy – the mastery of language and the knowledge of books – is not an ornament, but a necessity. It is impractical only by the standards of quick profit and easy power. Longer perspective will show that it alone can preserve in us the possibility of an accurate judgment of ourselves, and the possibilities of correction and renewal. Without it, we are adrift in the present, in the wreckage of yesterday, in the nightmare of tomorrow. (p. 167)

### What the Collaborators Did

The BNS process—*Mini-lesson, Brainstorming, Webbing, Mapping, Creating oral stories, and Sharing stories*—was observed by the researcher while she worked collaboratively with the teacher to develop and refine the process. All of the lessons incorporating the BNS processes were audio-taped for transcription and accurate analysis. Students were invited to blend their life stories with one or two of the theme(s) (e.g., popular sovereignty/republicanism) in each of the three units of instruction that were investigated. Students were asked to brainstorm story ideas individually and then share these with a partner. The class created a web of ideas together on the white board. Then, students were asked to create a story map and generate a story to share in a small group context that was later shared with the entire class.

As a collaborator of the class, the researcher consulted with the teacher in the creation of lessons, determining main concepts and themes linked to lived experiences that could be used in instruction. In addition, the researcher shared pedagogical articles with the teacher to discuss theoretical foundations that called for a shift to student-centered instruction: "What's worth knowing by Postman and Weingartner" (1969), "Blending narratives: A storytelling strategy in social studies" by Harris (2007), and "Persistence of vision: Hegemony and counterhegemony in the everyday" by Bahruth (2008 a).

Prior to the implementation of the BNS approach, the researcher observed and participated in the class for two weeks to develop rapport with the participants and negotiate her roles in the class. The researcher participated in the three days of lessons for

each unit that incorporated the BNS approach during three sequential units of instruction, and conducted interviews with all participants individually. Additionally, successive classes in between the BNS lessons were observed with the researcher who took note of her observations to better understand the students and the teacher.

The researcher, with the collaborating teacher, introduced the research, storytelling etiquette, and the process so that the research ideas and methods for students to tell their personal stories were clear. Throughout the research process, the researcher kept a research journal to write reflections on daily observations. After the three social studies units incorporating BNS lessons, students were interviewed to better understand the responses they provided in their written responses gathered before and after implementation of the BNS approach, using the student interview protocols (Appendix B). The interviews enabled the researcher to develop a further understanding for student perceptions of their participation in the BNS process. Additionally, the researcher allocated time to interview the students, after the BNS lessons were concluded, and recorded and transcribed these interviews. The teacher kept a journal in which she reflected on the implementation of BNS in her class. The students were required to write in a dialogue journal with a partner once a week during the research. Furthermore, the students were required to write a reflection in a dialogue journal with a partner once per unit of the study during the research timeframe.

The writing samples collected before and after the implementation of BNS were considered to be appropriate and sufficient for examining changes in students' perceptions about social studies, themselves and others, as well as for determining

perceptions on class characteristics before and after BNS. All data collected were used to support the answering of the research questions and to provide a means for corroborating these answers through the use of different types of data sources – interviews, writing, class observation, field notes, and reflections. Such an approach to research provided it with strong fidelity for examining the questions through diverse avenues (Glesne, 2006).

All data collected and transcribed were analyzed through coding and marginal notes, bridging them to each other in an attempt to understand the deeper meanings of the students' and teacher's perceptions and practices (Miles & Huberman, 1994). This process is further described in the data collection and data analysis sections.

### **Modes of Inquiry**

#### **Narrative Multiculturalism**

Narrative Multiculturalism, as a mode of inquiry, suggests that a participant researcher must follow Geertz' (1995) recommendation to be reactive and watchful in the classroom. Geertz contends that "Something a good deal less muscular is needed, something a good deal more reactive; quizzical, watchful, better attuned to hints, uncertainties, contingencies, and incompletions" (p. 44). Phillion (2002) explains that this type of stance the researcher takes as part of the class may create new knowledge in teaching and learning.

Being in the midst [of a class], a research stance that is receptive rather than domineering, sympathetic rather than harsh, connected rather than distant, and experiential rather than theoretical, creates a kind of knowledge that is important

in developing new understandings of multicultural teaching and learning.

(Phillion, 2002, p. 272)

Similar to Phillion's role in her research, the researcher developed a dialogic relationship with the classroom teacher and the students, sharing experiences that provided for more understandings of teaching and learning in social studies. The researcher's perspectives were not ignored but incorporated within the data as a collaborator.

This study concentrated on finding connections between the researcher and the cooperating teacher in relationships with the students. It was informed not only by the literature but also the researcher's experiences as a means of expanded writing about various sources of understandings following the model Phillion (2002) suggests.

Understandings emerged from actively participating in Pam's school life for 20 months, from struggling to link what I was seeing in her classroom and in the school with what I was reading in the literature and with my own life, from engaging in on-going dialogue with Pam about what I was seeing and what I was reading, and from writing extensively about these experiences. (p. 276)

#### Harste's (1994) Collaborative Inquiry

In Collaborative inquiry, collaborators start with their "theories of the world." Collaborators are practitioners describing how their theories and practices are related to and changed during their investigations on-going rather than a thick description of a stable status or entity of the relationships. Because all collaborators who participate in an



inquiry are exploring together, they are “equally vulnerable” when they share their theories and the reasoning behind them. Methodology from this perspective is not a set of procedures to follow as it is an inquiry facilitated by an individual who is working organically among the inquirers. In this context, the same data might look different according to how the problem is viewed, or what questions are asked of it. Sometimes data (e.g., scores and grades) that have been collected do not have significant meaning for our interrogation (e.g., what are students’ questions about the American Constitution?) or entirely different data need to be collected. Actually, “the significance that the collaborators attach to findings determines what other kinds of data need to be gathered,” implying continuous inquiry not the end of it (Harste, 1994, p. 1235).

Manning’s seven crucial changes after using collaboration inquiry were explained by Haste (1994). He states,

- The intent in the latter [collaboration] is to outgrow oneself rather than to prove something.
- Collaboration takes as its starting point the theoretical assumptions of the inquirers - the inquirers’ theories of the world - rather than the postulates of someone’s Theory.
- It acknowledges a dynamic relationship between theory and practice. It is not so much a description of a static state of affairs as it is a record of change.
- It makes all participants in the study equally vulnerable.

- It focuses on learning rather than on methodology. Inquirers are inventing and creating methodology as they go. There is no one clear methodology. Truth does not rest on having followed the procedures correctly.
- The starting point is data, but data change as they are elaborated on and clarify the belief underlying one's theory. The process is even more complicated than this. By interrogating assumptions, the very conception of what constitutes data often changes.
- There is no termination point. Presenting what was learned to others often begins new conversations and a new round of inquiry. (p. 1236)

Through these changes in collaborative inquiry, it is easy to envision how students in the classroom would interact and grow making meanings of their own by juxtaposing their world with those of their peers, the teacher and the researcher as collaborators in the inquiry along with them. Collaborative research involves *abductive* logic in the sense that on both sides – students and teacher – intuitive and creative work is not defined by prescribed answers.

By *abduction or abductive logic*, I mean that the focus is on change. Pierce equates abduction with intuition, which is defined as the ability to jump to a new conclusion without necessarily being cognizant of all of the steps that got you there. [emphasis added] (Harste, 1994, p. 1235)

This implies that focusing on people rather than theories is needed to see who they are not and who they should be and that a collaborative researcher should be an attentive kid-watcher of the classroom (Goodman & Goodman, 2004).

### Blending Narrative Storytelling Process

Harris (2007) explains that the strategy of Blending Narrative Storytelling works through the use of storytelling etiquette and a set of procedures. The procedures involved in BNS are mini-lessons, brainstorming, webbing, mapping, creating oral stories, and sharing stories. This is not a template for teachers to follow; it is an idea for teachers to encourage students to generate stories and create personal meaning for the themes being studied and to inquire to search for their answers to their own questions. This process helps students to create story ideas that they will share with a partner or in small groups. These ideas are then connected in a class-generated webbing that shows how all of the story ideas are connected to one another. After story ideas are recognized, students are asked to start developing their story details through mapping. They then shared these stories in their group working through writing to support their storytelling with the whole class. This process, again, does not suggest a discrete series of steps to follow rather indicates that one should follow the organic flow of the thinking of collaborators. The focus is providing them more opportunities for students to talk with their peers about their ideas and stories, which will help to make them fuller through unrestrained dialogue.

### Storytelling Rules and Etiquette

The following rules and etiquette were employed in the BNS process to provide collaborators with expectations for both sharing and listening their stories.

- Storytellers are responsible for grabbing audiences' attention.
- Storytellers need to have eye contact with the audience, enthusiasm, and sincere appreciation.
- Listeners need to listen connecting and seeing their own reflection.
- Listeners need to ask why they responded to the story in the way they did.

### Storytelling Process and Agendas

The study followed a process outlined by Harris (2007) that included: mini-lesson, brainstorming, webbing, mapping, creating oral stories, and sharing stories. (See Appendix C. Lesson Example).

An important step in the BNS process is the *mini-lesson*. In the mini-lesson, the teacher determines and shares the content for the unit using “terms, phrases, and ideas on the board” in a circle on the board that includes these. This step provides students with an understanding for the overall picture of the unit in which they are going to blend their narrative stories.

Once the theme(s) of the unit is delineated, collaborators participate in the step of *brainstorming*. The purpose of this step is for students to begin to generate narrative ideas that will be used in creating their personal narratives that have “a connection to the content.” This step of the BNS process occurs while students are working in groups, so that they are able to determine whether the story they are beginning to create “fit[s] the content” and adds “respect” for themselves and their classmates. In this way, stories are developed in a thoughtful manner.

During *webbing*, which is considered to be the core of the Blending Narratives Storytelling process, students are required to write a word or short phrase from their stories on the board. This web, generated as a whole class, creates a sense of support and builds a learning community. Additionally, each student has more than one chance to approach the board, connecting stories to the lesson content.

*Mapping* occurs as an individual work that is used to create a framework that visually represents social studies content and the connections of it with students' personal narratives. The teacher monitors and adjusts students' blending narratives, providing suggestions to the students about changes they may make to them before the stories are orally shared with the class.

The next step in the BNS process is *called creating oral stories*. This step involves students telling their stories in small groups, allowing students complete ownership of the story. Students must blend and weave the parts of their experiences and content information into interesting stories that demonstrate their knowledge of the content. Storytellers can adapt their stories before and even during their sharing of their story.

The ultimate goal of Blending Narrative Storytelling is the *sharing stories*. For this step, the teacher prepares background music as an accompaniment for stories. This provides students with the opportunity to share their created stories with the class about who they are and not who they should be while improving their expressive language, fostering critical-thinking skills, and reducing inhibition in self-expression.

As a way of assessing the process and their stories, students were asked to write reflections after each procedure. Through *assessing stories*, collaborators highlight each other's strengths. The criteria of generating stories might be whether the story has a beginning, middle, and end and whether the teller defines the characters, prepares the setting, sets up the plot, and chooses the appropriate pace to tell their stories. In this phase, the storyteller conveys to the listeners that he or she is the only person who could tell the tale in the way it has been told. For this study, an adjustment was made to the BNS process. Students were asked to write their reflections on the BNS process following each process as well as their stories. In doing so, the research aimed at gathering students' reflections while they were engaged in the process, encouraging more stories at the same time.

### **Data Collection**

Blending Narrative Storytelling is an instructional approach that incorporates storytelling as a means of dialogue and a practice of pedagogy of liberation for students and teachers. Each story shared by each collaborator served as a genuine curriculum of people, which was used to investigate their experiences in relation to generative themes found within the social studies curriculum. From this perspective, learning is not a matter of listening and accepting knowledge as an entity nor is it a separate act of cognition. Learning is considered to occur in the sharing of meanings constructed from individuals' experiences, and understanding them within intersubjectively constructive relationship.

To answer the research questions posed for the study, many different types of data were collected. Table 1 indicates the types of data collected and the timeline of the data collection process. To understand collaborators' perceptions of social studies and their stories, types of data collected were the following: field observations of BNS lessons and successive lessons that occurred between those BNS lessons; collaborators' writing on social studies and their stories; collaborators' stories prior to and following the BNS instruction; collaborators' webbing and mapping during their story generation; written and told stories. Individual interviews with all collaborators were used to corroborate and triangulate the data.

Table 3-1

**Data Collection Timeline**

Phase (Timeline)	Data collected		
	Student	Teacher	Researcher
Pre Study (1 <sup>st</sup> week)	-Assent/Consent form	-Informed consent form -BNS study	-BNS consultant -Field notes -Research journal
Phase 1, Unit 1 Before BNS (2 <sup>nd</sup> - 3 <sup>rd</sup> weeks)	-Writing before BNS	-Writing before BNS	-Observation /field notes -Research journal
Phase 2-1, Unit 2 During BNS (4 <sup>th</sup> week M-W)	-Student artifacts (i.e. storytelling) -Reflections	-Teacher artifacts (i.e., lesson plans) -Teacher's journal	-3 Audios -Observation /field notes -Research journal
Phase 2-2, Unit 2 Between BNS 1-2 (4 <sup>th</sup> Th -6 <sup>th</sup> weeks)	-None	-None	-Observation /field notes -Research journal

table continues

Table 3.1 (Cont'd.)

Phase (Timeline)	Data collected		
	Student	Teacher	Researcher
Phase 3-1, Unit 3 During BNS (7 <sup>th</sup> week M-W)	-Student artifacts (i.e. storytelling) -Reflections	-Teacher artifacts (i.e., lesson plans) -Teacher's journal	-3 Audios -Observation /field notes -Research journal
Phase 3-2, Unit 3 Between BNS 2-3 (7 <sup>th</sup> Th – 8 <sup>th</sup> weeks)	-None	-None	-Observation /field notes -Research journal
Phase 4, Unit 4 During BNS (9 <sup>th</sup> week M-W)	-Student artifacts (i.e. storytelling) -Reflections	-Teacher artifacts (i.e., lesson plans) -Teacher's journal	-3 Audios -Observation /field notes -Research journal
Phase 5 After BNS (10 <sup>th</sup> -13 <sup>th</sup> weeks)	-Writing after BNS -Student interviews	-Writing after BNS -Teacher interview	-25 Audios -Field notes -Research journal

#### Pre-Study: Prior to Incorporating BNS Approach

Prior to the first unit incorporating BNS into instruction, a two-week period of initial classroom observation by the researcher occurred to determine the interactions of teacher and student during regular social studies lessons. This period also was used to establish rapport with the students and to negotiate the researcher's role in the class as a collaborative participant researcher. On the third day of the second week of this initial classroom observation, the researcher briefly introduced the study, reviewing the student assent form and the parental consent form. Prior to distribution, students were invited to participate in the research, obtaining consent from one of their parents or guardians with their own assent to participate (Appendix A: Assent Form and Consent Form). The



students were asked to return the signed forms on the fifth day of the week if they agreed to participate in the study.

Once assent/consent was obtained, writings prior to the implementation of BNS practices in instruction were collected from the students and the teacher using the writing prompts extracted from the student interview protocols (Appendix D: Student Interview Protocols; Appendix E: Teacher Interview Protocols). This writing was about how social studies were perceived at that moment by the collaborators as an attempt to answer similar questions as well as additional questions about BNS, such as whether BNS helped them to better understand social studies and their stories.

#### Phase 1-3: During BNS Process

In this study, BNS was introduced at the beginning of each unit of instruction. The first three lessons of the units in ninth grade social studies (i.e., U.S. History) were used to incorporate BNS in their investigation; these lessons served as the unit for analysis of the study (See Appendix F: Sample Lesson). Prior to these lessons, BNS and the main ideas of the units were chosen with the teacher as a means for clarifying how the introduction of the BNS approach would work in relation to the units of lessons.

Because BNS included storytelling in which all students were invited to tell their stories, each BNS process took three fifty-minute class sessions following the procedure outlined in the lesson plan. BNS was used in three different units of instruction so that the participants were able to develop and tell their personal stories related to main ideas found in the social studies concepts being addressed across the three units of this study

(i.e., unit two, American Revolution; unit three, Confederation; and unit four, Constitution of the adopted curriculum sequence). The researcher participated and observed each of these three lessons—for a total of nine observations over the course of the study—where BNS was used and students’ participation was observed. BNS lessons were introduced to the whole class. During the mapping and creating oral stories steps, students were asked to write their narratives that were shared in groups as oral stories and later sharing stories with the whole class. In this way, as many voices as possible could be captured even when they were not shared with the class.

#### Phase 4: After Incorporating BNS

Writing and interviews after the BNS practices implemented were compared with the writing completed prior to BNS. This was to examine whether students experienced any difficulties with understanding the themes taught in social studies, what they thought social studies (i.e., U.S. History) is, why they thought so, what kind of lessons in the social studies classes have (or haven’t) been helpful for them, and whether BNS helped them to understand the content, their experiences, and themselves.

#### Interviews and Interview Protocols

After the three implementations of the BNS practices, the researcher conducted individual interviews with all the collaborators who agreed to participate in the research to probe deeper into their perceptions of social studies, their stories, and themselves to examine how they perceived social studies in relation to their experiences. During these

interviews, notes were taken as well as audio recorded for later use in transcription and data analyses. The researcher met with each student for a thirty-minute interview. These interviews occurred during class time in a neighboring classroom on the student's choice of day. Ample time was allocated for interviews with the potential of conducting brief follow-up questions during data analysis.

The interviews followed the student interview protocols (see Appendix D) including questions about the influence of BNS on students' understanding of their stories, themselves, and others. Interview protocols, developed by the researcher for an earlier study were adapted for the current one (Yu & Gregory, 2010). In this research, which aimed to introduce dialogue back into the classroom, the roles assumed by the teacher are critical. To investigate the teacher's perception on teaching and learning in social studies, how BNS influenced the teacher's perception of her students and teaching studies, Teacher Interview Protocols were created and include probing questions (see Appendix E). Analysis examined what this teacher did before, during, and after the BNS lessons, the teacher's perceptions of her students and her teaching through all the data collected. These data came from the teacher's writing prior to and after BNS; classroom observation across the phases and transcription of BNS class audios; the researcher's field notes and journal; BNS consultant and dialogues after each class; teacher interview; and, corroboration among the data and literature review.

### Observation Protocols

Students' in-class engagement was observed and recorded through audiotaping, and field notes taken during class observations. The field notes were focused on how each student interacted with her/his partner, in groups, and in class as a whole. The researcher allocated attention to each group of students (three to five students) in intervals of five minutes during each observation. In addition, the researcher noted the flow of classroom activities and interactions including specific occurrences among students on the observation template (See Appendix E), which the researcher developed. It was adapted from observation guides to document comprehensive understanding of the lessons (Khon, 1996).

A traditional classroom observation protocol (i.e., McCleary & Tindall, 1999) was not used since Blending Narrative Storytelling encourages students to take control of the means and purposes of the class. As such, traditional protocols were unable to adequately capture the interactions found in a classroom utilizing the BNS approach. The researcher kept field notes, jotting down things sensed and observed in the class in addition to making recordings on the observation template. To consider qualities of the BNS approach, the lessons were reviewed through the Reformed Teaching Observation Protocol (RTOP) as a reference after lessons. The RTOP (Arizona Board of Regents, 2000) is an observational instrument that can be used to assess the degree to which mathematics or science instruction [or social studies] is "reformed." The RTOP (Appendix G) was designed, piloted, and validated to comprehensively observe a reformed classroom where background, contextual background and activities, and

classroom culture, as well as lesson design and implementation and content. As an example from twenty-five items to observe, it included whether “The lesson was designed to engage students as members of a learning community” and each item was “rated on a scale ranging from 0 to 4. Choose “0” if in your judgment, the characteristic *never* occurred in the lesson, not even once” (Arizona Board of Regents, 2000, p. 2). The comments and rating according to the RTOP were made after the implementation of the BNS approach was finished.

Following the conclusion of the study, the researcher asked participants to meet for about approximately ten minutes to debrief the findings of the study as a "member check" (Miles & Huberman, 1994). This was to determine whether the research findings matched with what the collaborators’ beliefs about the experience were as stated in their writing, in class, in their stories, and interviews. During these debriefings, the researcher kept field notes to record what was heard, seen, felt, and thought to better understand the class and determine the impact of introducing of the BNS approach.

### Researcher Reflections

The collected data, including the collaborators’ writings and storytelling, audiotaped and transcribed classroom observations, reflections, and interviews, were summarized into daily reflections in the researcher’s journal, and were used to triangulate the data through an analysis of within case study and cross case study data (Miles & Huberman, 1994).

### **Data Analysis**

The intention of the study is to portray real narratives among students and teacher in a multicultural context found in schools through an examination of the dialogue between the teacher and the students and what understanding was in this real class. The data collected were approached as two sets of analyses: within cases and cross cases.

Analyzing the data in this way reduced the risks of inferential error that might occur by using either method alone.

#### Within Case Study

This research investigating one social studies class falls into a *Within Case Study* model where the class as a whole serves as a single case and each collaborator as a single case. A priori coding was used in an attempt to answer the research questions posed. These codes were developed from a review of literature and a prior study of the researcher and were evolved through the study used to analyze changes in the students' and teacher's perceptions of social studies and their stories. The codes used were Intersubjectivity and sympathy, dialogue as a means of liberation, power of personal meanings, teaching and learning as a whole, and committed involvement. This study allowed for the possibilities of new codes to be developed (i.e., open coding) as new themes emerged from the data analysis. These emergent themes were curriculum of people and Intertextuality and storytelling as richer and deeper discourse, which were added as new codes in response to unexpected and/or extreme responses.

### Cross Case Study

In addition, because of the multicultural and complex perspectives that were found in the classroom, a *Cross Case Study* analysis was also used to investigate each student's stories and stories by subgroups as "multiple exemplars," allowing comparison and contrast to be made (Denzin, 1989).

### Coding Data

All data were written or transcribed and printed into hard copies, double-spaced, with adequate margins, so that marginal notes could be made to generate thematic codes and ideas across different types of data. The data was read more than five times to determine themes across the data for reflecting on it as well as to view the data with a refreshed mind (i.e., marginal coding, re-reading, coding, re-reading, coding). Each piece of data went through this process five times.

The data collected were organized both by participant and by types of data because students' written responses, individual's class artifacts including storytelling, and the interview responses are related to each student as a case, which resulted in multiple cases from the class. In addition, two different dimension of the class—the teacher and the students—were analyzed to determine different perspectives from different angles.

All data were analyzed using 'marginal notes' (Miles & Huberman, 1994), identifying themes and potential or unexpected codes were made. Additionally, numerical representations for codes will be made (e.g., Intersubjectivity and sympathy in understanding uniqueness #1.2) so ideas could be bridged across different data sets,

which facilitated the understanding of the use of BNS in social studies content and students' stories.

From the data, eight themes were developed and evolved to analyze the data. These themes were: intersubjectivity and sympathy; dialogue as a means for liberation; power of personal meanings; curriculum of people and intertextuality; teaching and learning as a whole human; committed involvement; and storytelling as richer and deeper discourse.

### Examples of the Coding

In coding themes, a small study of the researcher with a 7<sup>th</sup> grade social studies class informed themes for a priori coding of this study (Yu & Gregory, 2010). The prior study used BNS process in one unit of the study with Ms. Love, another social studies teacher in a different school. According to the result of the study and review of literature, a priori coding provided codes set for the current study as a primary means for the data analysis. The codes used were empathy (EPT), subjectivity (SUB), their voices (TVS), empowerment (EPM), life connections (LCS), dialogues (DGS), and inquiries (INQ).

During the process of data analysis, the researcher put a code(s) on the left margin of the copy representing a theme(s) beside each part of data on hard copies of all data with appropriate margins. The initial codes got to be changed over iterations of coding and re-reading, reflecting new understanding of themes and the complexity. For example, the code 'empathy' was changed to INS-SMP as 'intersubjectivity and sympathy' since the collaborators repeated by mentioned that they experienced



understanding of others through common concerns and at the same time unique experiences on a personal level. The process led to detailed codes as for an experience of commonness INS-SMP/COM, INS-SMP/UNQ for an experience of uniqueness, INS-SMP/PRM a primary intersubjective experience, and INS-SMP/SND a secondary intersubjective experience. The iterations repeated over five or more times for each type of data were bridged to other types of data within and/or cross cases on the right side margins, such as BG-WA-Kari for 'bridge to writing after of Kari' across cases and BG-WA for 'bridge to writing after' within case. Extended or new thoughts and questions have risen and those were noted between lines double-spaced to be included in a theme or coding.

In accordance with this data analysis process over time, the themes of the study evolved and were re-created in findings of the study. The codes were tentatively settled as intersubjectivity and sympathy, dialogue as a means of liberation, power of personal meanings and inquiries, teaching and learning as a whole, and committed involvement.

This study had the possibilities to open codes as new themes emerge, which arose unexpectedly from the data analysis. These emerged themes were curriculum of people and intertextuality, storytelling as a richer and deeper discourse added as new codes in response to unexpected and/or extreme responses. Curriculum was not initially included as a theme since it has been perceived as given but it was repeated in people's stories and the intertextual repetition and relationship became clear, adding a theme, curriculum of people and Intertextuality later. Storytelling this study incorporated was not

something to be predicted in advance and the complex and intersubjective dimensions of storytelling were added in a theme, storytelling as a richer and deeper discourse.

### Codes of the Themes

#### Intersubjectivity and Sympathy

There are two aspects of Intersubjectivity: Primary Intersubjectivity emerges in “concordant intersubjective experience” with other people and Secondary Intersubjectivity occurs when one develops an understanding of things through the construction of shared meaning that occur between people (Halliday, 1994; Stolorow & Atwood, 1992). Critical analysis through reading “can only take place when knowledge serves as a subject of investigation, as a mediating force between people” (Giroux, 1988, p. 84). This suggests that knowledge only has meaning when it is used as a vehicle of interactions and understanding among students and the teacher. As an example of this theme, students mentioned, “I found that I am not the only one,” indicating concordant experiences within the group, a form of intersubjectivity.

According to National Council for the Social Studies (NCSS), there is further suggestion that the development of intersubjectivity should occur within this content area: "The primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world" (1992).

The civic mission of social studies demands the inclusion of all students—addressing cultural, linguistic, and learning diversity that includes similarities

and differences based on race, ethnicity, language, religion, gender, sexual orientation, exceptional learning needs, and other educationally and personally significant characteristics of learners. Diversity among learners embodies the democratic goal of embracing pluralism to make social studies classrooms laboratories of democracy. They begin to understand and appreciate differences in historical perspectives, recognizing that interpretations are influenced by individual experiences, societal values, and cultural traditions (NCSS, 2011, para. 5).

#### Dialogue as a Means of Liberation

This is the students’ “control over means of production” to generate knowledge (Gramsci, 1971). Students’ voices, as “a rich variety of ‘practices’” (Street, 1997), are valued as deliberate dialogue as part of the classroom learning community, whose characteristic is a foundation of democratic education. As Snow (2007) contends, “Democratic education respects and calls for multiple voices in the deliberative process of what curriculum and education are and should be” (p. 273). Shuy (1987) states, dialogue might be a “marvelous device” of education. BNS cultivated classroom interactions through “dialogue as the heart of learning” (p. 890). This theme emerged when students explained the class as “where we can talk with friends a lot” (Petya’s Writing After, December 9, 2010)

### Power of Personal Meanings

Students having authorship of knowledge resides at the heart of this theme. Harris (2007) asserts that “the blending narratives connects students’ lives to social studies content, providing an empowering tool to allow students to take ownership of that connection” (p. 114). This life connection entails Lee’s (2004) cultural modeling connecting disciplinary demands and ‘cultural funds of knowledge.’ Teachers “provide supports for students to make connections between their reasoning in and out-of-school context and the demands of the academic work they will be doing” (Lee, p. 20), meaningfully contextualizing and ‘recontextualizing’ through the BNS process (Bahruth, 2008b). They are “not to trivialize making connections between everyday knowledge and school-based knowledge” (Lee, 2007, p. 35). Through BNS, relationships between social studies and collaborators' stories are made. These connections suggest that this theme is tangible. “I now understand how it really was through my stories” (Patrik’s Writing After, December 9, 2010).

### Curriculum of People and Intertextuality

As Harste (1994) mentions, “unless you know what inquiry question the learner is asking, you have no sense of what support to provide” (p. 1232). Knowledge is not obtained like entities through “banking” deposits of all the knowledge of importance, but continuous act of understanding through mediation among people in relation to their inquiries of the world. The BNS approach helped students to have more questions to deepen their understanding in relation to social studies and their lives. This theme

appeared when the collaborators understood their stories as one of historical stories of theirs. Jack Black mentioned this in his writing after BNS, “It made it a whole lot easier to understand what was going on in history: Relating what happened then to what is happening now and in my life” (December 9, 2010). When the same theme of social studies was repeated in their stories and their peers’ stories, it provided them intertextually abundant experiences, not losing aesthetic experience in each story (Eco, 2005).

### Teaching and Learning as a Whole

Teaching and learning is not a dichotomized concept as in “banking” model of education (Freire, 1970, 2006). Teacher and students learn and teach each other through sharing their stories in relation to the theme(s). Understanding students might be the first task to provide supports for each student (Harste, 1994). In addition, this concept of education as a whole means learning and teaching do not happen in a separate cognitive arena of human intelligence but include every aspect of how minds and hearts work: thoughts and feeling, emotions, spirits, psyches, physics, morals, politics, socials etc. as a whole human being (Gardner, 1991). This theme appeared when the students and the teacher emphasized sides of intelligence other than cognition: “Logic is not fun. We need more emotion in education to make it more worth to remember” (Kari’s Interview, December 13, 2010)

### Committed Involvement

Learning focused on the teacher represented as transmitter, depositor, and the filler of the human brain does not involve students genuinely but in only “pseudo-participation” (Freire, 2006, p. 69). Committed involvement only can happen through students’ active re-creating of their own meanings formed through their experiences (Harste, 1994, Freire & Macedo, 1998, Postman & Weingartner, 1969). This necessitates a constructive and healthy learning community developed by teacher’s democratic and humanizing way in class to encourage students’ wild investigation (Harste, 1994). This committed involvement become apparent in observation of the BNS process and in students’ responses in their writing and interviews in which all of them asked to continue the use the BNS approach.

### Storytelling as a Richer and Deeper Discourse

The stories generated and shared within the social studies class were gathered in an attempt to determine connections between students’ written stories and the big ideas taught in the lessons. Additionally, these stories were analyzed to determine the ways students made meaning in their stories, whether they be of happiness and joy or those that include “conflict, challenge, obstacles, tragedies,” which Brown (1988) sees as “the times when a person’s real spirit emerges” (p. 43).

### Triangulation of the Data

Triangulation of the data (Table 2) occurred by examining students' writings, classroom observation, storytelling, and journals of collaborators as well as through the interviews to corroborate the results strengthening the research findings.

Table 3-2

### **Triangulation of Data**

	Writing Before BNS	Class Observation /Field notes	Written Stories/ Storytelling	Writing After BNS	Journals/ Artifacts	Interviews
Q1. Student Perceptions of Learning	√	√	√	√	√	√
Q2. Student Perceptions of Stories	√	√	√	√	√	√
Q3. Teacher Perceptions of Teaching	√	√	√	√	√	√
Q4. Dialogue among teacher and Students	√	√	√	√	√	√

After determining themes, the data were triangulated using different data sources (i.e., repeated themes across data) so the findings could corroborate each other and were strengthened. The three dimensions this study provided – teacher, students, researcher – deepened the understanding through different perspectives viewing each themes. In

addition, literature (i.e., Halliday, Freire, Vygotsky, etc.) that supports the findings were included and investigated in relation to the data.

### Issues of Validity

Lincoln and Guba's (1985) four criteria for judging the soundness of qualitative research were used to explain issues of validity. These are credibility, transferability, dependability and confirmability.

#### Credibility

To establish that the results of this study are credible or believable from the participants involved in this research, all data were converted into electronic versions and arranged in two different ways: by collaborators and by types of data. This structuring of data made it easier to bridge across data and made it more accessible by collaborators. The research conducted a member check (Miles & Huberman, 1994).

#### Transferability

Transferability refers to the degree to which the results of this study can be generalized to other contexts or settings. In this study, both the context of the study as well as the researcher's assumptions have been described and well articulated. In this way, the researcher has made the assumptions that were central to conducting this research explicit.



### Dependability

In an attempt to account for the ever-changing context within which this research occurred, the researcher has made every attempt to describe any changes that occurred in the setting and how these affected the way the research was approached. The whole process occurred during one semester and the duration of the incorporating the BNS approach was not extensive (i.e., three days for each of three units of instruction). Implementing it three times, however, provided opportunities for the researcher to respond to the changes in the process and presented changes in collaborators' perceptions of social studies as a content area and the people they collaborated each other.

### Confirmability

This refers to the degree to which results are able to be confirmed or corroborated by others. As an attempt to address the issue of confirmability, all data were checked and re-checked through a minimum of five iterations of analysis by types of data and by collaborators. Additionally, following the study, the researcher conducted a data audit that examined the data collection and analysis procedures to determine the potential for bias and distortion.

This research has internal and external validity since the research questions can be rationalized through literature and lines of reasoning of the findings. In the sense that dialogue through the BNS approach can be easily applicable to another class, using social studies also has plausible relationship to generalize in the disciplinary area, opening a possibility to be applied to other disciplines and interdisciplinary investigations.

To strengthen the fidelity of research, the researcher participated in the class every day throughout the research period even when the collaborating teacher was absent attending a conference, school team meeting, or sick. Those experiences provided opportunities to watch the students in other contexts, which strengthened the research findings.

The intention of the study was to portray and understand real narratives among students and a teacher in a multicultural context found in school through dialogue between the teacher and the students in the real class. The modes of the study—multicultural narratives and collaborative inquiry—provided organic and complex ways of understanding the teacher and the students who lived teaching and learning as the classroom learning community.

## CHAPTER FOUR: PRESENTATION OF FINDINGS

### **Purpose and Introduction**

This research incorporated one instructional approach – Blending Narrative Storytelling (BNS) – as a means of introducing dialogue back into the classroom. The following were the research questions asked: How does BNS influence students’ perceptions of learning in social studies; How does BNS influence students’ perceptions of themselves and others; How does BNS influence the teacher’s perceptions of teaching in social studies; and How does BNS influence dialogue between the teacher and students within a class?

Through these questions, this research investigated the influence of BNS on collaborators’ ontological (i.e., understanding of themselves and others) and epistemological (i.e., what is knowledge and how it is learned) perspectives through which they question relationships among people and knowledge. Since the research aimed to see how the students and teacher live and grow together in the classroom through their search for meaning around themes in social studies via their stories, the researcher chose to use within and cross case study analyses to present the findings.

The findings will be described through stories of the class as a whole, stories of individual collaborators and subgroups. For this reason, this research attempted to include stories that are comprehensive and were revealed through analysis across all types of data

generated as the collaborators' multicultural narratives were constructed through their inquiries.

### **Summary of Findings**

The findings from the study follow. These findings are explained in relationship to research questions that were used to guide this study.

#### **1. How does BNS influence the teacher's perceptions of teaching in social studies?**

Finding 1: Teaching is the listening to and understanding of students.

Finding 2: The teacher experienced teaching as a whole.

Finding 3: The Teacher set the tone of invitation for the class.

Finding 4: The curriculum is recontextualized when the BNS approach is used.

#### **2. How does BNS influence students' perceptions of learning in social studies?**

Finding 5: The BNS approach uses schema and disequilibrium.

Finding 6: Students experienced learning as a whole.

Finding 7: Students visioned themselves as an integral part of the learning community.

#### **3. How does BNS influence students' perceptions of themselves and others?**

Finding 8: Students experienced intersubjectivity and intertextuality and so developed sympathy for others.

Finding 9: The curriculum is the intertextual knowledge of created by the people who are engaged.

#### **4. How does BNS influence dialogue among the teacher and students in class?**

Finding 10: When invited students became committed and he engaged.

Finding 11: Students experienced dialogue as a means of liberation.

Finding 12: The meanings constructed personally and divergently are powerful.

#### **Within Case Story as a Whole**

In the construction of the within case stories, individual collaborators were looked at closely from the beginning to the end of the study utilizing all sources of data (i.e., writing prior to and after BNS, researcher observation, story ideas and/or maps, written and/or orally shared stories, reflections, interviews, follow-up writing). These data sources were used to corroborate the findings and to provide a more refined picture for each of the collaborators.

Within the three units of study, all collaborators participated in creating and sharing stories according to three sequential themes. These themes in order were: Causes of American Revolution; Treaty of Paris/natural states; and Popular sovereignty/republicanism. Stories that were shared in groups and/or with the class were unique and related to each of these themes as common threads. This section will present the most common ideas found within the stories created by the students and will be explained as a comparison of cases; some stories provided more opportunities for comparison and appeared in more detail in the findings presented. Table 3 provides a list of story ideas generated by the student collaborators during the three units of instruction found in the study.

Table 4-1

**Collaborators' Story Ideas**

Name	1 <sup>st</sup> Story: Causes of American Revolution	2 <sup>nd</sup> Story: Treaty of Paris	3 <sup>rd</sup> Story: Popular Sovereignty
Ken	Fighting with nerf sword	Chores without money	A little bit of say
Hylton	Running Away	Coloring in locked in room	Right choice Best America
Irene	*	Phone negotiation	Brother and I run house
Kari Soha	Fighting with best friend	Spending night with friend	My dog and logic
Paris M'Dade	Burn book	Treaty of Paris M'Dade	Mom ruler
Buzz Lightyer	Moving Distress	Negotiation for Hawaii	Mom's house and dad's
Sponge Bob	Indian Shoes	Friend's Mexican doll	Dad's Religion
Patricia	Fighting with brother	Being Nice to People	Phone taken away
Jack Black	PDA	Relationship is difficult	Curfew
Jamie	Brother run over tree	My friend Raped	Exotic things
Jessey	House smells like a boy	The most difficult time	My Make-up
Chris	Stepdad moved in	*	Mon's cancer
Kyle Walker	Step-uncle scorpion pinch	Xbox or Mac book	Not fair
Big Cheese	6 month-old sister	When I am a father	Moving out
Keith Cheese	Chores at age seven	Grade money treaty	Chores 24/7
Woody	Fight with brother	Dad at my age six	Smoking spice
Fifty Cent	*	No opportunities	*
Madara	*	So I was grounded	Perfect school/My Dad
Patrik Star	My dream/giant spider	My Mexican doll's name	Radio Station
Petya	Brother not cleaning	Reading in class	Party with wrong people
Ms. Faith	Fighting with friends	*	Clock says tick-tock Daddy
Ms. Yu	My history teacher	Commencement	*

The first stories created by the student collaborators appeared to primarily relate to fighting with people (e.g., friends, sisters and brothers, or parents), which were in accordance to the theme being explored: the *Causes of American Revolution*. However, other themes from the unit of study were also found in their stories. Relative to the discussion of the Quartering Act, the following stories were shared: Housing of soldiers within their writing; Kyle wrote about his step-uncle who gave him a scorpion pinch (Kyle, Storytelling1, October 6, 2010); Chris (Story map 1, October 4, 2010) wrote about his step-dad who controls his house; and Jessey (Story map1, October 5, 2010) wrote about a cousin who took all of her food and other things. Each of these inclusions within their stories indicates the collaborators' understanding of both having their freedom constrained and the depletion of resources. When including information from the unit that included the *Boston Tea Party*, Sponge (Oral story, October 6, 2010) wrote that she had experienced wearing Indian shoes under a theme of 'Dressed up like Indians.' Additionally, allusions to *Common Sense* written by Thomas Paine appeared in Petya's story (Written story 1, October 5, 2010) of his brother who did not have the common sense to clear up his dishes from the table. Jack made his arguments on the policy against PDA (Public Display of Affection) as being nonsense (Jack, Oral story, October 5, 2010). Keith who explained his dislike of chores being something that he would not take anymore was incorporating a line from the 'Intolerable Act' (Keith, Written story1, October 5, 2010).

The collaborators' second stories were shared during their study unit, in which Confederation, Treaty of Paris/natural states were the themes. For these stories,

collaborators were asked to think about their experiences with negotiation: finding the boundaries of their actions (i.e., when to read personal books in class), experiences of frustration and/or victory with their treaty, and some concerns of treaties that have not been preserved. The stories appeared through story maps, written stories, oral stories in their groups, and/or storytelling with the class. The stories they told included their negotiations with parents over chores, grades, cell phones, time with friends, or travel to Hawaii; negotiation with a her friend on Mexican-doll's name, as well as negotiations with teachers on reading in class. Jack and Patricia shared about their negotiations with friends as being a critical part of developing relationships.

Among these stories, one Latino student, Fifty Cent, drew his story map (see Figure 2), expressing his frustration of negotiation because of the lack of opportunity. Buzz wrote her negotiation for Hawaii though she could not share it with the class because of the trip.

It was a descent October day me and my mother negotiating whether or not I could go to Hawaii. First, we had to call the school to make sure it was okay to miss that many days of school. They said that it would be fine because I have good grades and good behavior. So then, we had to go over to Kaylee's house and buy the plane tickets. Then everything was pretty much set and now I'm off to Hawaii. (Buzz, Written story2, November 9, 2010)





**Figure 2. Story Map of Frustration Toward Missed Opportunity**

These two stories in stark contrast illustrate how access to opportunities has been different by their so-called grades in school though the grades themselves were the consequences of their socioeconomic status. However, the collaborators could not have time comparing over the two particular stories that were not shared with the whole class besides their own groups. This explains how student stories would be unfold in the classroom learning community when the collaborators have more time (i.e., working naturally throughout the year) to critically analyze and synthesize them. Later the teacher indicated this idea: “That could be a book end of the year” (Ms. Faith, Interview, December 17, 2010).

When studying the concepts of popular sovereignty and republicanism, the students’ stories were primarily focused on their parents who were *Rulers* of the household. Students’ frustration of dependency at home, of the desire for more freedom

and fair treatment, were repeated in many stories. Most students told about their experiences of “being grounded,” which they thought was not reasonable. Additionally, different types of governance did occur in the stories of Bart and Irene (i.e., Consensus of rules, I rule; Written story2, November 10, 2010). Buzz (Story map 2, November 8, 2010) expressed her confusion between two different models in their parent’s houses. Jack (Storytelling 2, November 10, 2010) and Woody (Written story 2; November 9, 2010) shared their stories of breaking rules and the consequences, which implied some possible comparison.

Through the stories shared for the three units, Sponge (Story map 3; Written story 3; Oral story, November 9, 2010) and Jamie (Story map 3, November 9, 2010) had presented their lack of religious choices. Sponge felt frustrated by family tradition because she did not believe in her dad’s religion, Jamie expressed that church people thought he had problems. Chris, Kyle, Paris, and Madara described their relationships with their dads. Some of their stories included experiences of violence as was found in different stories by Kyle (Step-uncle), Woody (Dad), and Jamie (a friend raped). In each of these instances, the stories created by collaborators were invited and students showed committed attention and engagement to the stories and the learning of the content. Students were able to create personal and yet divergent understandings for the information, sharing in ways that represented the power over them that provided examples of intersubjectivity and divergently shared intertextuality between their lives and history content.

### **The Story of the Use of the BNS Approach**

Though the collaborative teacher and the researcher shared an understanding of Blending Narrative Storytelling approach, understanding how the process went and the dynamics of how the instruction would unfold was not something that could be anticipated initially.

Each step in the use of the approach, according to the process, does not have something special or different that would lead to unexpected activities. In other words, the steps in the process: mini-lesson, brainstorming, class webbing, story mapping, creating oral stories (telling in small groups), sharing with the class, and reflection are familiar classroom practices.

However, the idea of enriching students' collaboration and dialogue over the entire process was unique. It was a new experience for the teacher and the students. Ms. Faith, on my follow-up visit, emphasized 'novelty' of the use of the BNS approach where they generated and shared their personal stories in relation to social studies (Follow-up, February 15, 2011). The BNS approach provided students with time to explore and share their ideas and understandings in several different contexts and settings. None of the students had a chance to participate in this type of student storytelling where all students were invited as storytellers of their own stories. As the teacher mentioned, "All of us found it along the way, getting through each procedure and repeating it with different themes in different units" (Ms. Faith, Interview, December 17, 2010). The teacher shared that she became comfortable in sharing her life stories within the learning community: "I understood the process as time moved on. I wasn't afraid of sharing my personal life as

the process unfolded” (Ms. Faith, Follow-up, January, 6, 2011). This process of “opening up” and sharing personal stories by teachers is what Bahruth (2011) calls for in the provision of a more humanized education through the provision of a metaphor. He suggests that at the core of education are teachers, and that under crisis of public education in which everything is being dehumanized in the name of myopic corporatization, teachers are crucial. He calls for teachers “who dare teach” to undo the damage caused by the dehumanizing and extremely centralized corporation and corporatized school system (Freire, 1998; Macedo, 2011).

I offer here a metaphor to capture even more deeply the complexity of critical literacies. The ocean shares an interface with the atmosphere to produce weather, an extremely complex and not so predictable exchange of energies that takes on a life of its own. Hydrogen combines with oxygen to produce water: two gases produce a liquid, a totally new substance that doesn't just sit around stagnant, but also flows, evaporates, condenses and flows again. Language and culture work in much the same ways, and ultimately, language and thought, language and mind, word and world magically intermingle in serendipitous ways. The poverty of traditional, reductionist approaches to "teaching" language and literacy reflects the bankrupt nature of the banking game itself. How anyone in education takes this game seriously demonstrates how far we have strayed from intellectual educators to a form of technicism that dehumanizes teachers, students, and learning itself. This can only spell (pun intended) disaster for a society in decay, passively sitting by and allowing this to happen to their own

children without even knowing something is amiss. If teachers are not prepared in ways to see the grave implications of negligence and ignorance, then who on earth is ever going to take responsibility for undoing the damage caused by greedy powerbrokers who represent the bottom feeders of humanity? (Bahruth, 2011, p. 196)

The student collaborators recognized the BNS approach as a better way to learn, and asked for it to be continued. Sponge mentioned, “I think that this project was a different way to connect history to our lives. It was a fun and new experience and I would love to do it again. This technique sort of made history easy to understand as well” (Reflection1, October 7, 2010). In his interview, Madara suggested that they should use BNS not just one time but two or three times each unit. Patrik questioned how their teachers were influenced by this approach because they experienced a new way of learning: “How were our teachers affected because other people could be affected by this experience also” (January 6, 2011). The findings of the study are organized according to the research questions—how BNS influenced collaborators’ perceptions of teaching and learning; how BNS influenced collaborators’ perceptions of themselves and others; how BNS influenced dialogue among collaborators. Under the heading of each finding, results of the study were explained through stories of the class and of the students.

### Finding 1: Teaching Is Listening to and Understanding of Students

#### Observation of Students Before BNS

The first two weeks of this study were dedicated to observing how students within the classroom experienced and engaged with one another in the class. During the initial observation, the relationships among students (i.e., how they interacted with each other and with the class activities) were examined. It appeared that the students would sit in the same seats or in similar places within the room on a daily basis.

Figures 3 and 4 provide a visual description for how the seating distribution in the classroom remained fairly static during the course of the study. It appears to illustrate that students continued to sit within the classroom in places where they could interact with peers that were familiar to them.

Jessey	Paris		Big	Keith		Woody	Fifty
Buzz	Hylton		Jack	Chris		Patricia	Jocelyn
Patrik	Sponge		Kyle			Petya	
						Madara	Jamie
			(Kari)			Ken	

Front/Ms. Faith

**Figure 3. Classroom Seating Distributions at the Beginning**

			Patrik	Sponge			Fifty
			Hylton	Buzz		Patricia	Woody
			Irene	Paris		Petya	Barb
Keith	Big		Kyle			Chris	Jessey
Kent						Jamie	Jack
			Kari				Madara

Front/Ms. Faith

**Figure 4. Classroom Seating Distributions at the End of BNS**

#### Collaborative Student Profile

Twenty-one student collaborators participated in this study. As part of this participation they were asked to create their own pseudonyms for how were to be presented in the study. In subtle ways, the names created implied aspects of their identities.

- Keith Cheese: Is a big and tall boy, who seldom volunteered for any class activity. He always sat beside Big. Putting the same last name with him, he expressed their brother-like friendship. What most bothers him was that he was not allowed to do as much due for his age but had to do all the chores. He is not allowed to meet anyone except as a group and not after ten at night. His chore list included everything that should be done in his household except cooking.

- Big Cheese: Is a boy of medium height, who has often leaned with his two elbows on his desk while sitting beside Keith Cheese. Though he is not big physically, he illustrated himself as Big as a person who is big in mind, thought, and knowledge. He had similar problems with chore things and a disconnected relationship with his parents who only favor a six-month old sister.
- Ken: Is a boy who sat by himself throughout the study. He, however, joined in conversation with Keith and Big during the second week of the study. Ms Faith said that other boys who perceived that him singing in an opera was girly picked him on. He received all A's except one high B as a sign of his effort, but he found himself as a hard worker only after sharing stories with others. His tidy appearance and big eyes like those of a frightened rabbits were explained when it was revealed later that he was prescribed to take pills by the school for attention difficulty. When he was talking and bumping into other friends during lunch hour, which did not seem abnormal in the researcher's view, Ms. Faith explained it as him not taking the pills for that day.
- Kari Soha: Is a girl who sat at the front of the middle row in close proximity to the teacher. Her long half-blond hair was not tidy sometimes because she did not have enough time to take care of herself, owing to a lot of work at home. She identified 'the slavery and hard labor' in unison with her life (Writing before, September 28, 2010). She likes to write in her leisure time



wanting to write a novel like "Twilight." Through the BNS process, she could open herself to others, asked questions, and thought about their stories to know them better.

- Kyle Walker: Is an Asian-American boy who sat alone right behind Kari. With black plastic framed glasses, he appeared very academic, only focusing on learning and knowledge with no people around him. Though he had part Thai and part Cuban heritages, he never thought about learning or visiting his parents' countries since other relatives except his parents live in their own countries having no relationship with him. Since he appeared so similar to his biological father, his stepdad and mother discriminated him from his sister who does anything as much as she wants. They ask him to do all chores yelling at him when he doesn't do things correctly.
- Hylton: Is a girl who always seemed to be found with one of her friends – Paris M'Dade, Buzz Lightyer, Jessey, or Irene. During opportunities to work in groups, they would bring extra chairs so that they could all sit together. She had good ears to listen to others, enabling her to give some advice for them. She kept confidence for others and thought that might be one way not to be forgotten.
- Paris M'Dade: Is a girl who always managed to "save" a seat for her friend, Hylton at the beginning and Irene later. She had separate households because of her parent's separation and felt that she had more freedom and money under her father's care.

- Irene: Is a girl who joined the class later. She consistently sat with Paris M'Dade. She was one of the student police representatives and sometimes wore the uniform. She is a member of the school cheerleaders also. Not like other students, she thought that she ruled her household because she decided what she would do and her mother supported, what she wanted. She had to negotiate with her mother to get a cell phone though, persuading her "how will she get a hold of me" (Irene, Written story2, November 9, 2010).
- Buzz Lightyer: Is a girl who is active in sports and is part of the Hylton group of girls. She could persuade her mom to allow a trip to Hawaii with one of Buzz's friend during the semester in the middle of the second BNS process. She felt competent responding appropriately to adults, and could negotiate going to Hawaii.
- Patrik Star: Is a girl who managed to always work or be with Sponge ,even when attempts to mix the class were made. She became open in telling her story and then came up again to tell her dream with the class: a giant spider bugging on her. She told about her cats with Ms. Faith and the researcher after the class. She commented that she was going to make her Mexican doll her boyfriend while she told her story of negotiation for his name.
- Sponge Bob: Is a girl who was found to be always working with Patrik. Her name also indicated her friendship with Patrik. This duo could be found at the front or back of the room. She did not tell any of her story with the

whole class except her small group but indicated her change in telling and sharing stories deeper, starting from an experience of putting on Indian shoes to her struggle in choice of religion. Her beautiful smiles later on were an indicator of change compared to the beginning without any emotion on her face.

- Woody: Is a Latino boy who could be found sitting with other Latinos (Fifty or Patricia) at the rear of the right side of the room next to the entrance. He flowed in and out without getting any attention in the class at the beginning. When he shared his first story nervously, he became open and comfortable in the pedagogical space, expressing his thoughts to the class.
- Fifty Cent: A Latino boy who sat with other Latino students at the right back corner of the room. As the pseudonym he chose, he felt less valued. His frustration of no opportunity explained how his life goes. During the study, he did not miss the class though he received a tardy card a couple of times. A change in Ms. Faith's comments, "He is just reluctant doing nothing in classes" at the beginning and "He is going to make it through" after the study, explaining how he changed in his attitude.
- Patricia: A Latina who would either sit in front of Woody and Fifty or with one of them. She had a gentle and delightful figure but expressed that she had to fight when others were not nice to her. Like the other two Latinos, she did not disturb the class, not having a personal talk except among them. The

BNS process helped her to start getting along with everyone in the class (Reflection3, November 25, 2010).

- Jocelyn: Is a girl who transferred to another school after the first process of BNS. Though she was present about two class hours, she experienced connecting her stories to social studies, expressing it helped her to know more about others in the classroom.
- Petya Perdunovich: Is a boy who would consistently sit in the same place in the classroom. He always brought a personal book with him and read it. He knew that teachers did not like him reading in the class. During the second process, it resolved in his understanding of boundaries he thought to be preserved in doing it. He thought the BNS process helped him find a way through sharing stories with his peers.
- Bart Simpson: Is a boy who joined the class later. He consistently sat in the seat beside Petya and did not become outstanding on any occasion. Under his neat appearance, everyone was astonished that he had eleven siblings, only possessing one toilet for the whole family. His laughter telling the story opened his mind as well as other collaborators.' His calm attitude was reflected through his family's rules by consensus and advice through their experiences not pushing him to follow a rule at home.
- Chris: Is an Asian-American boy who enjoyed talking to and with others around him. Once Jessey sat near him, this occurred during the first week of observations, he appeared to become more focused on instruction. Under

his mother's healing process of breast cancer, he seemed frustrated but through sharing stories he found his mother had endured the process because she loved him and his sisters. Without knowing who his father is exactly, he experienced a confusion of identity because his possible biological father, who is his younger sister's, refused to be examined whether Chris is his or not.

- Jesse: Is a girl who initially sat with the Hylton group of girls. However, when she began sitting with Chris, she appeared to be a support for him. She mentioned that Chris would cry if he shared his story of his mother with the class. She felt her mother was not supportive to what she tried to do. On the last story, she shared how negotiation with her mother worked on wearing makeup.
- Jamie: Is a boy with long hair that covers his eye. He maintained his seating position within the room throughout the study. He appeared to be quite open to requests from the teacher to be involved in class activities.
- Jack Black: Is a boy with a tidy hairstyle who was quite open to class activities. Though he is Euro-American, he chose his last name as black and expressed interests in African-American issues. He often volunteered responses. Though they did not present an academic leadership, each of these boys - Jack, Jamie, and Madara – were “sort of a socially visible [people],” the most influential in his status (Gaztambide-Fernandez, 2009, p. 128).

- Madara: Is a boy who could often be found wandering the room (e.g., blowing his nose or sharpening pencils). He did not really act out in class, but did not always seem to be engaged in the instruction being provided. During the BNS process, he was engaged and committed in writing and sharing the stories, though he went through a tough time at home and in school because of having flunked science and speech. He also experienced confusion whether the BNS process was meaningful.

Each choice of names and the position of the student in relationship to his or her peers/friends suggest that students are working to develop autonomy from adults and their role in this new found independence. Brown (1990) suggests that one's peer group is important in an adolescent's psychological development and serves as a guide in the formation of their identity. The peer group enables the adolescent to test their decision-making skills in an environment with little adult monitoring or control (Hill & Holmbeck, 1986). This coupled with beginning to think abstractly and using complex reasoning leads adolescents to look for opportunities to practice these skills with their peers (Bednar & Fisher, 2003). The students liked that they could create oral stories in groups before sharing with the whole group. Big liked "being able to share in small groups instead of doing it in front of the class, because you may be able to fix it" (Big, Interview, December 15, 2010). As such, they may wish to remain in close proximity to those with whom they have strong relationships.

Additionally, as much as teachers choose their ways of living in their classes, students make their choices about how they want to present themselves in the classroom

according to the relationships with the teacher and their peers in the classroom (Kohl, 1994).

### The Students Investigated Their Meaning in the Themes

The first instance of the teacher's use of the BNS approach involved the American Revolution and occurred at the beginning of the second unit of instruction for the year. Ms. Faith determined that the primary theme that would be explored by the students were causes of the American Revolution. Based upon the curriculum, she prepared twelve causes of the American Revolution that would provide many possible opportunities for students to make connections to their lives. Then, Ms. Faith prepared a hands-on activity, *Dominos of the Causes of American Revolution*, as her mini-lesson, which took most of the first period as each of the concepts were introduced.

Since this was the first time using the BNS approach, Ms. Faith connected each of the twelve concepts with tidbits for how students might tap into their previous experiences for their personal story connections. Ms. Faith wrote themes by each cause of American Revolution on the board so that the students were able to refer to them when generating their stories and ideas. She provided tidbits of information on each theme, providing ideas and enough detail to encourage their connections. Additionally, she told her story about fighting with her friends when she was fourteen and placed this under the theme of *French and Indian War*. Next, she asked the students to generate their story ideas by talking with a partner. These ideas were then added to her idea on the board and

resulted in a class Webbing. Her excitement on sharing Paine's *Common Sense* conveyed her openness and understanding of this age group of students and their learning.

(Very lively) How many times does the teacher say sense? I wish I had more sense. Wow, here's a good one. If you're confused about something and if finally makes sense, it's the moment of you light the bulb, (With emotions) Now, it makes sense! (Ms. Faith, Class conversation excerpt, September 29, 2010).

Ms. Faith used gentle invitations to engage students in her instruction. "Ladies and gents, what is American Revolution called" (Class conversation excerpt, September 29, 2010)? She praised their responses giving them positive feedback. In response, the students indicated that the teacher understood them, which is "a difference that makes a difference" (McLaren, 2003).

She understands teenagers and can relate to us a lot better than a lot of teachers. I think these teachers who understand us are not like straight on everything. They can let lots of little stuff slide, like dumb little things, maybe understanding what it's like to be a teenager and relate to us. They are not strict like a lot of other teachers are (Jack, Interview, December 14, 2010).

### Finding 2: The Teacher Experienced Teaching as a Whole

For a long time, there has been an emphasis on using hands-on materials for students to do something and learn how (Vaca & Vaca, 2007). More importantly, for students to learn something they need more than simply "their hands on"; they need their minds and hearts to be on their learning tasks. The reason minds and hearts on has been



amiss is because teaching has been primarily focused on students' cognitive activities and not on learning (Hutchins, 1995; Freire, 1970).

### Hands-on Activities Before BNS

On the first day of the study, Ms. Faith shared a story about Benjamin Franklin who led one of the thirteen colonies. She presented this information with a handout. Students were asked to read the story to determine whether Ms. Faith, their teacher, might be going out with Mr. Franklin based on the facts presented about him in the reading. They began to write several facts under Yes or No columns in their interactive notebook, discussing these decisions as a whole group, and then continuing in their reading of the text. Ms. Faith provided guiding question for their analysis. She told them, "Read in a pair and list cool things. Why I want, why I avoid? What kind of world do you think I like? Do you think I like a guy who gets angry" (Class observation, September 14, 2010)?

For this activity, there was no right or wrong answer. Each decision was made by the students according to their personal understanding of the teacher. During this activity, however, some of the students, including Petya, Keith, and Fifty, were leaning over their desks or leaning back in their chairs, presenting their half-minded engagement. Wrapping up the activity, the teacher asked who would like to present their decisions. Hylton and Jack volunteered to give their thoughts while the rest of the class listened. In some of the aspects, they did not agree with each other, which was acceptable also. The bell rang indicating the end of the class period. Ms. Faith asked for applause and told the class,

“Have a good weekend! Be nice to your mom” (Class observation, September 14, 2010)!

She rarely kept the students after the bell ringing, releasing them right away.

Ms. Faith incorporated class activities that were fun and in doing so, students were at least able to relate to things that were presented. She responded with, “At the ages of kids who are fourteen or fifteen years old they need more hands-on activities. I don’t think teaching right from the textbook will help them learn anything” (Ms. Faith, Consultant Conversation, September 14, 2010). Through such activities, the students were generating some meanings, enjoyment, or artifacts presented, even though the meaning of the text is not related to their own experiences and understanding. The close connection to students’ experiences and understanding is something that is often absent in classrooms where the text drives instruction.

### Teaching as a Whole

Teaching as a whole does come naturally in the use of the BNS approach. Not restricted to solely using the textbook, the teacher is able to incorporate ideas and concepts into life experiences through the use of her and the students’ stories. Ms. Faith has been in favor of connecting with her students so she can work in the students’ lives through social studies though it has not been easy in the mandated curriculum and covering-curriculum mind-set prevailing in schools. This perspective is manifested in the monetary compensation to teacher accountability through test scores, which have aimed at controlling curriculum practices on the contrary to the face value No child Left Behind represents (Bahruth, 2005). Ms. Faith mentioned the difficulty of teaching social studies

as “being restricted by the school district when it comes to testing and timeframes” prior to the incorporation of BNS (Writing before, September 28, 2010). In the BNS process, however, she selected what to include in her lessons and reconceptualized the curriculum.

During lesson planning, it became evident that this process was quite different from what she has been doing for other lessons. In her regular class lessons (i.e., those that did not incorporate the BNS approach), she included curriculum standards, objectives and goals, related textbook contents, activities to address the objectives, and materials to use for them. For this process, however, the goal of instruction was not the funneling of ideas and concepts from the text into the students’ brains. Finding the generative theme(s) for the unit was the first thing she had to do; objectives were not focused on students remembering all the importance of facts and events in the unit but making sense of the theme(s) through their in and out-of-school experiences, present and past. Ms. Faith recontextualized her lessons using the BNS approach, starting with their preparation of the lessons, viewing them as ones in which humans lived the theme(s). The following is what Ms. Faith told her class on her investigation on the theme of popular sovereignty/republicanism.

So, since you are starting to your last story I was thinking about how did they fold in my teenage years... I think back my to teenage years and I thought about the “We the People” and then I thought about my family: how my mommy, my daddy, my old brother and myself and consistent child sister. I thought about this as how in my family we act as “We the People” and I thought about parents and how, who ruled in my house, who made up the rules in my house. Did the people

rule the house or was someone the ruler of my house? Then did the rules that were made for me help my younger sister so she can do more than I do? So, here me telling you a story, and I probably shouldn't tell you a story. (Ms. Faith, Class Observation, November 22, 2010)

This research did not intend to examine the correlation between the use of BNS approach and student achievement. Ms. Faith, however, expressed her excitement to see more success in the students' achievement, "I am anxious to see any correlation between test scores at the end of the semester exam and the units we used for stories if this period gets the questions far more correct than other students might miss them. I am anxious to see there is any correlation with this particular period and success in answering those questions even if I used three class hours for the BNS process each unit because I still covered the material." (Interview, December 17, 2010). She believed that the students would retain the concepts they related to their stories: "Relating historical terms to something real that happened now has a positive correlation. I believe more facts, theory, and concepts will be remembered for a longer time because we incorporated BNS into the lesson plans" (Ms. Faith, Writing after, December 9, 2010). Later, on my visit to her class, she exclaimed that her students got right most of concepts that had been investigated using the BNS approach.

### Finding 3: The Teacher Set the Tone of Invitation

#### Opening Up through Teacher Storytelling

The third unit of the study in this research was on the Constitution. Ms. Faith focused her mini-lesson using the adopted textbook. She wrote the first heading found in the text, “The Living Constitution.” Jessey volunteered to read the passage aloud and the teacher then said to the students, “Any vocabulary you do not understand please write it down under vocabulary” (Ms. Faith, Class Observation, November 22, 2010). During most of the lessons, when students needed to write something, this writing occurred in their interactive notebook (i.e., college ruled notebook in which they had numbered the pages), Ms. Faith wrote with her students on whiteboard or in her own interactive notebook, crafting alongside with the students.

Since time was not allocated during the previous day’s lesson to talk about story ideas, Ms. Faith began the class by sharing her pedagogical consideration and her story in relation to the theme that was being studied: Clock says tick-tock, Daddy, Popular Sovereignty, which showed what happened to her family when she became eighteen years old (Ms. Faith Storytelling, for the entire story, see Appendix H).

Ladies and Gentlemen! So, I was thinking about this. So, since you are starting with your last story I was thinking about how did they fold into my teenage years. I always fold into that because, I didn’t know. Probably I was so shy and I never did anything. Anyway, I think back to my teenage years and I thought about the phrase “With the People” and then I thought about my family: how my mommy, my daddy, my older brother and myself and younger child sister. I

thought about this as how my family acts as “With the People” and I thought about parents and how and who ruled in my house, who made up the rules in my house. Did the people rule the house or was someone the ruler of my house? Then did the rules that were made for me help my younger sister so she can do more than I did? So, here me tell you a story, and I probably shouldn’t tell you this story. (Ms. Faith, Class observation, November 15<sup>th</sup>, 2010)

As a teacher, Ms. Faith had never shared her personal stories with students. The same was true for the students’ experiences with other teachers (i.e., they never had a teacher who told their personal stories). Students indicated that they liked that the teacher had shared her stories with them like one of them, as collaborators (Harste, 1994). In a classroom, everybody is vulnerable when sharing ideas that occur on a personal level. Such sharing, however, leads to the development of a community of learners that includes individuals present (e.g., students, teacher, and researcher).

The aspect of the teacher inviting and opening herself up and sharing was new to the students and helped them to take responsibility in their own learning. Big noticed her change and mentioned: “She’s got now involved, tell her stories, compare to stories. She doesn’t put you down. She is supportive. She helped me think an idea several times. I like all of it. I don’t have anything I dislike” (Big, Interview, December 15, 2010). Kari also indicated this same notion, “It is a lot different. She opened up and talked about her stories. Other teachers just teach what they have to. Most of them don’t talk about themselves when they are teaching, so it’s very different” (Kari, interview, December 13, 2010). Buzz identified the meaning of her involvement, “It’s more like relation. It helps

her relate to us too. She learned about us we learned about her” (Buzz, interview, December 10, 2010). Chris had more to explain about how this class was different by comparing what other teachers did with what Ms. Faith did in the BNS process:

I think if you have a teacher who doesn't go in the detail explaining about it to you, you're not going to understand it and you'll have only your view on it. But Ms. Faith has you learned about it, then you tried it, everyone talks about it and share an opinion and has everyone interact with everything, interact with the lessons like we had to do the thing there yesterday: we have that piece of paper and you have to go put it on somewhere into a category. I think teachers like that actually get farther with the kids. Ms. Faith gets familiar you, and know your habits and she figures out ways to help you as an individual instead of just saying, “Everyone, learn like this.” I guess it just depends on the teacher how they find everything and she gets actually interact. Last year in History we just sat there, and learn about something and the teacher asked, “Oh, what you guys learned?” Nothing. But, Ms. Faith, she actually has interact. We don't have homework every night because we interact, did these lessons in class and that I think it'll be easier and kids will do better if teachers interact with the students like in the process we did and have them do stuff and participate instead of just having them sit down and learn everything on their own. (Chris, Interview, December 12, 2010)

Invitation to Storytelling: Acceptance of What They Bring

The invitation to students to tell their stories might have increased the stress levels within the classroom but telling their stories was not mandatory or in any way related to their grades. Paris wrote that she liked the elements of storytelling especially that it was not mandatory and that she would like to hear more stories. She expressed her acceptance and enjoyment of the invitation, “this little storytelling thing helped me get to know people better” (Paris, Writing After, December 9, 2010). Ms. Faith encouraged collaboration among students during this process, asking that they open up and share about their lives. In doing so, she set the tone that it was acceptable, comfortable, and safe to do so in this environment.

Ladies and Gentlemen, you have followed and worked on this project and you heard my tidbit stories. Now I want you to share little parts of your stories with us. It lets us learn something about you. It opens up your life to ours. I don't think there should be any embarrassment because, life is not perfect for anybody. Correct? And, so is there anybody who would like to come up here and read their story or share part of your story? (Ms. Faith, Class Observation, October 6, 2010)

Kari who told her story on the first day following Ken and Kyle had a fear of being made fun of because of her stories at the beginning: “But listening to Ken's and Kyle's stories came to help me. I am not the only one with scary, funny, odd, and awkward moments happening in my life. I am glad I'm not the only one, but nervous to open up to people and get made fun of for things that happened to me in the past” (Kari, Reflection 1, 2010). This was because her experience: “Whether I can trust people, get back step, and



that used to be against me rather than people I can trust. Back-steps from best friend made it hard to open up to me.” But she was assured now, “I can open me up a little bit. We can easier to live onto here” (Kari, Interview, December 13, 2010) .

Chris mentioned that half of the students did not like him, which meant that he did not like half of them. However, after the BNS process, he was able to view aspects of the other students he did not know:

It depends on how much you trust the people around you and most people in there I don't really know that well. I know like half of them and the rest of them I don't like, they don't like me or I did something I don't even know what happened and they didn't like me so they don't trust me I don't trust them... Yes, everybody has different experiences and you shouldn't say, I don't like you just because something happens. You don't know what they've gone through. You don't know their experiences. So it was kind of different being able to hear what people go through in their everyday life instead of just saying, oh, he does whatever and he does that and just saying, just thinking whatever they do, but you hear from them what they tell you actually what they do until that day.”

(Chris, Interview, December 12, 2010)

Madara vividly depicted the tension of acceptance and being comfortable telling his stories through his experiences during the process.

I just think going up there and doing bunch of time. First time you go up there, you get to think, “Ah, great! If I talk or during my talk people laugh at me and after class people like, “Oh, blah, blah, blah!” make fun of you or something,”

but actually no one does. “Oh man this will be bad!” Then after class no one say that, and “Hmmm.” Next time I did it. Same thing happened. I got comfortable. No one else will do it then I can read more stories. No one will make fun of me and just listen. (Madara, Interview, December 16, 2010)

Ms. Faith added her observation that they all accepted each other, “I want them to play and they did want to hear each other. They were sensitive to each other. Nobody was making fun of others. Everybody understands. I love that, I love it” (Ms. Faith, Interview, December 17, 2010). She also learned to let go of her experiences, which she never talked about before. The way she told her story, that it was shared and appreciated, “reassured me that extremely traumatic, dramatic, how silly story and good story it was, but not so important, I will let go of things” (Interview, December 17, 2010). Ms. Faith additionally mentioned that no one in the class picked on anyone about any of the stories because as collaborators everybody was vulnerable and that by sharing their stories they were all able to understand each other and the concepts learned. We have stories that are deviant and weird. Jack explained how he could tell his abnormal story - Curfew experience, “Sometimes I don’t really like presenting in front of the class but when they are doing the same things so it makes it a lot easier” (Jack, Reflection 3, November 25, 2010).

#### Finding 4: The Curriculum is Reconceptualized

##### Curriculum Recontextualization

What the teacher needed to do to incorporate the BNS approach was recontextualize the curriculum around the theme(s) they were to investigate.

Recontextualization means that generative themes of events and facts in social studies are generated through the teacher's understanding of the original context into another context to improve the authenticity of the curriculum practiced in the classroom (Bahruth, 2008b). However, this recontextualization does not mean a transmission of the teacher's investigation of the theme(s) but the creation of theme(s) and providing a space for each collaborator to seek a meaning in relation to their experiences.

As an example, for the second unit, Ms. Faith had Confederation and Treaty of Paris as the main themes. In her mini-lesson, she asked students to consider what a "natural state" is, and were asked to make semantic maps with each word. The students came up with colors, organic, animals, nature, human bodies, life, death, etc. for 'natural' and condition, intelligence, concrete, people etc. for 'state.' The teacher asked questions to help the students to connect to the theme: "What else you are going to need to survive, what is the natural thing to have after the triumph of the American Revolution" (Class observation, November 29, 2010)? So, they started to investigate their own versions of natural state, the treaty of Paris, and the treaty of Paris in their natural state present or past.

BNS allows students to blend information from the text and their experiences to recontextualize through their own experiences and understanding of themes under

investigation. When popular sovereignty/republicanism was introduced as a theme, Ms. Faith used her personal experience about her first beer at age eighteen, “The clock says tick-tock, daddy!,” to recontextualize the theme in a reachable story for her students. The students generated their own stories to recontextualize it through their experiences and their made stories. Though all stories were different, the stories revealed similar notions of the themes intertextually (i.e., being grounded).

The process from planning to the practice of recontextualization asked the teacher to reconceptualize the given curriculum. She selected the generative themes for each unit and realign timeframes since those stories lived out-of-school would be shared with partners and in small or whole group(s) and the process would build on student’s sustained attention. On this point, Ms. Faith explained how it worked for her:

Only difficulty is timeframe. We have tied to curriculum consumed with covering material. For this process, I realigned things to work out. Teachers need to pick and choose what to include. So the curriculum I picked from the standard might be explained as bare bone of it. However, stories we shared made learning richer and brought social studies to life as well as the original bare bone contexts.

(Ms. Faith, Interview, December 17, 2010)

### Curriculum Out of the Box

The use of the BNS process reflected how the experience of connecting students’ personal life experiences to social studies made real sense to them of social studies (e.g., *Causes of the American Revolution*) and how the experience helped them understand

themselves and others at the end of the very first process. Most students indicated it as a fun and meaningful learning experience of social studies, themselves and each other. Though their stories were not found in the textbook or the standards of the curriculum, the recontextualization of the content around the themes found in the curriculum infused a new view of learning not only in relation to the curriculum but also out of the curriculum box. The students' reflections to the first BNS process are the following:

- I thought writing a story came to help me understand History a little better. The history reflects into our past, and it is understandable to me... Listening to Kens and Kyle's stories came to help me. I am not the only one with scary, funny, odd, and awkward moments happening in my life. (Kari, Reflection1, October 7, 2010 )
- I enjoyed the storytelling and writing the story. It made me feel good even though it is completely anonymous (Kyle, Reflection1, October 7, 2010).
- I thought this experience helped us learn about other. These last few days also helped me learn more about the United States (Ken, Reflection1, October 7, 2010).
- It helped me learn more about other people in the class and it was cool to change my story into a history story (Jecelyn, Reflection1, October 7, 2010).
- About this experience, a lot of stories were about fighting or a problem. Mine though was about troubles and advice. Buzz! And Paris! Friends! Partners! My partners had excellent super duper stories, yeah! They had a

good advice! The end! “Snaps, Claps” (Hylton, Reflection1, October 7, 2010)!

- I think it been a good experience. It’s cool to see that we all kind of have problems that relate to the past. It was fun to share with partners... It makes it easier to understand and remember stuff about history (Buzz, Reflection1, October 7, 2010).
- I think that this project was a different way to connect history to our lives. It was a fun and new experience and I would love to do it again. This technique sort of made history easy to understand as well (Sponge, Reflection1, October 7, 2010).
- I think that this study was pretty interesting. I learned some new things and transferring history into my own life story and relating to the stories really helped me learn and understand it a lot better. I also thought it was nice to get to know her and other people a little bit. I hope that sometime I can be a part of something like this again (Jack, Reflection1, October 7, 2010).

Some of the students mentioned other aspects of the practice. Jamie who mentioned that he is open to everything except “reading straight from the textbook” did not see the process as a class work, “Overall, the experiment was fun and got us out of class for a good amount of time. I did not have an epiphany but it was ok” (Jamie, Reflection1, October 7, 2010). Jessey primarily focused on the experience of venting their troubles and the benefits of it: “I think people writing about their life experiences is good because you get to know more about their troubles and what they go through at

home. It's also good because they get to vent out on a group of people and that's good for them. They are not holding everything in" (Jessey, Reflection1, October 7, 2010). Since this was the first time that they had experienced sharing their stories in relation to social studies learning, it might not be a quick and easy work. Finding a proper story from his experiences was not simple for Keith though it helped him understand people better: "It was hard to think of a topic to write about ... and listening to other people's stories were fun. There's a lot of stuff I didn't know about people" (Keith, Reflection1, October 7, 2010).

At the end of the first process, Chris mentioned the storytelling process as weird. This happened in his personal situation where his mom had undergone chemotherapy to overcome breast cancer and he thought that he needed to take care of the family, one older and one younger sister, as the only son. He was not comfortable talking about personal stories outside of his group. He wrote in his first reflection: "The story thing was weird because of the way we had to compare it to other stuff in history; now people had to share what they wrote" (Chris, Reflection1, October 7, 2010). For the first storytelling, Chris shared with his group a story in relation to 'quartering acts,' based upon when his stepdad moved in. Later in the third unit of study, he shared his story about his mom's breast cancer and the things that happened to his family because of that. In this instance, the researcher participated as one of his group members. He explained that it was much easier for him to capture things in detail in storytelling rather than writing them out in written stories, later during the interview.

### It Was the Curriculum Box

On the other hand, there was a tension where the teacher deliberately attempted to convince the students what the curriculum asked them to learn. In a demonstration, Ms. Faith introduced *The Proclamation of 1763* as one cause of the American Revolution since the thirteen British colonies would not agree with King George's attempt to give the land west of the Appalachian mountain range to the Native Americans. Ms. Faith asked Jamie to act as King George and repeat the proclamation. He said, "The British won the French and Indian War and I do believe that we should get the Indians some land. Maybe I am sounding like too much of a nice guy, but I'm giving them some land and guess where it is. I proclaim by proclamation. Here I proclaim" (Class Dialogue Excerpt, October 4, 2010). Following this, Ms. Faith said:

Let me ask this question. We just have a lot of people say that they wanted to get the land of the Native Americans. Now applaud again, 'Do you think, do you still think this proclamation of 1763 is beneficial to you? Do you think it's going to help Indians or do you think you deserve it? Applaud if you think Indians deserve all the lands.' (Big applause) So you're applauding in agreement with the king. Applaud if you agree with the king. (Still big applause) And do you know what? I am sensing, ladies and gents, that there is going to be a revolution soon. Applaud please. (Few of them applauded) Let's talk some more later. Okay! Oh good. (Classroom Dialogue Excerpt, October 5, 2010 )

During this demonstration, the teacher asked students to choose whether they agreed with the Proclamation made by the King George through their use of applause. Many students'



responses showed that they agreed with the proclamation. This was because they believed the land of Native Americans should have been preserved. However, Ms. Faith did not give them time to voice the reasons for their decisions. She only provided them chances to display their beliefs through applause. In an attempt to garner more support against the King, she cited him as being one of the causes of the American Revolution. What the curriculum provided the teacher to cover appeared to be accepted and propelled the way she provided instruction. In one sense, the teacher selected to include the BNS approach in her lessons and to adjust the scope and sequence of her lessons as a means for reconceptualizing curriculum, generating the themes found within them. On the other hand, the teacher did not appear to have enough flexibility in what she taught; she did not appear to be able to open the curriculum box to include alternative views of the events that emerged through student response in the discussions surrounding these. This observation would be explained through Ms. Faith's comment on what she disliked the most in teaching social studies: "being restricted by the school district when it comes to testing and time frames" (Writing Before, September 28, 2010). When the testing defines 'the Proclamation of 1763' as one of the causes of American Revolution, teachers may be restricted not being able to incorporate alternative thoughts. On this point, one outstanding historian asks teachers "to stop relying on the textbook and teach the course themselves" (Loewen, 2010, p. 20), warning that following the given textbook is not thoughtful:

Textbooks suggest that we've always tried to do the right thing. And if we ever did the wrong thing, we did it with the best of intention. Now, that just won't do.

It won't do for some aspects of our foreign policy. It won't do for race relations.

It's not an analytical or thoughtful way of looking at our past. (p. 18)

### Grammar of School: Repercussion of the Frame of Reference

Most of the students experienced the BNS approach helping them to learn social studies and about people at the same time through the first BNS as process. There were, however, some repercussions of the frame of reference to which they have been accustomed for a long time.

In Petya's reflections, there are indications of the different feelings experienced as a result of participating within the BNS approach. Initially, he stated, "This experience was kind of nice because we did bring anything, and had a lot of time to talk to my friends" (Petya, Reflection1, October 7, 2010). He explained his favor of the practiced letting him bring his thoughts and share with friends through dialogue. However, this changed as he engaged more in the BNS approach through the second unit of instruction incorporating the BNS process. He stated:

I think this process was boring it was a waste of time but if I have to do it I will.

This experience was ok but I didn't like it I could have been doing class work instead. There are a few good things about it though – the first is I get to be part of an experiment. Second I get to have more time to read my book and talk to friends. (Petya, Reflection2, November 11, 2010)

His preference for "doing class work instead" found in his second reflection illustrates a nostalgia to the "frame of reference" and what we have been used to as an indicator of

repercussion of the “grammar of school.” At the conclusion of the BNS study, Petya reflected, “This experience was fun, we all shared our stories and experiences with each other and found a way” (Reflection3, November 25, 2010). He expressed positive aspects only (e.g., fun, all sharing) and condensed what the BNS approach did for them, “we found a way.”

The variations in Petya’s attitudes, beliefs, and feelings related to the use of the BNS approach, indicate the imbalance of the experiences he had within the classroom. As he attempted to make sense of them, he referred to his previous concepts of what schools and learning are (i.e., “doing class work”). The expression that he “found a way” indicates his understanding not only of the content but also his experiences and the stories shared. This is found when he mentioned that it was fun and that the experiences now made sense to him more than reading his own books in class. He participated in the sharing fully not even opening his personal book for the last class sharing. His later statement speaks to the resolution of this process for him that the solution to the imbalance came through collaboration and the development of the intersubjective awareness of his peers.

A similar finding appeared in Madara’s second dialogue to himself. During the first two rounds of the BNS approach, students were asked to share their stories. However, when asked to reflect on their participation in the BNS approach after the second unit of study, it seemed that the approach was taking a lot of their class time (e.g., three class hours each unit over three sequential units). Madara indicated at this time that the construction of meaning took time and referred to the process as a “waste of time”

(Madara, Reflection2, November 11, 2010). It is worth noting an excerpt of his inner dialogue that indicate the confusion he had after the second BNS process.

#1: I think history is being wasted by this story time.

#2: I do think I agree taking time to write stories that have no meaning.

#1: I am in awe on how we have to write meaningless stuff.

#2: Well, I partly disagree. Some of these have meaning.

#1: Dude, then you don't know anything, what meaning does these stories have?.

#2: A lot of meaning...

#1: like what? Huh

#2: ....

#1: Exactly dude, no meaning, this is a waste of time.

#2: I'm thinking...hold on.

#1: ...

#2: ...

#1: Hurry up are you done yet?! See look now you're also wasting my time!

#2: Dang it. I guess these stories don't have meaning

#1: See I told you. Am i right or Am I right?

#2: I guess your right...

#1: Exactly! (Madara, Reflection2, November 11, 2010)

This dialogue excerpt appeared to overturn his first reflection, where Madara wrote:

All the stories that were told were all really fun and really good to. I enjoyed getting to know everyone and being part of this process. It also helps me

remember parts of history. My favorite story was based on the quartering act, it was really funny. But all in all, I enjoyed this whole entire process with every student. It's good for people to vent by telling stories that hurting themselves, easier to learn history by taking my own words into history. (Madara, Reflection1, October 7, 2010)

Even though their sharing facilitated the development of personal connections between the content and their life, providing them with new perspectives for people, and the realization of their personal experiences as sources of knowledge, it was so different from what they were accustomed to that it didn't appear to be "real" but "meaningless stuff." The following reflection related to the third process, however, reflected that it was fun and great.

Madara: What do you think about popular Sovereignty?

Jamie: It's the best kind of sovereignty.

Madara: How would you reflect our time here?

Jamie: Um... it is ok...you?

Madara: It was great. I had fun, writing it was sometimes boring other than that it was great. (Madara & Jamie, Reflection3, November 25, 2010)

The grammar of school (Cuban & Tyack, 1995) suggests that most people share similar experiences for how school is: such as teacher directed activities, listening and working on assignments, making a fundamental change toward progressive learning dim. For the researcher, simultaneous to this moment in some students' struggling with the grammar of school, a similar experience was occurring in a painful realization: how deeply she was

accustomed to the grammar of school. She shared her thoughts on this with the class in an attempt to reorient herself to the importance of student stories:

This study will not have any meaning if you do not find a meaning from it. I've never thought this is a waste of time but only knowing and understanding you. I would want to come to listen to your stories more even though the three storytelling processes are finished. Your stories are so precious and they have been in my mind letting me think about you and the meaning. Each of you and each story are in my mind and shining like stars in the sky and let me feel happy about the time I have shared with you. (Researcher Comment in Classroom, November 11, 2010)

At the end of the comment, there was a big applause in the classroom, meaning all knew what the process meant to us.

These instances illustrate the importance that can be found within classrooms when stories are created and shared. The understandings present within these illustrate the evolution of all of the collaborators understandings of the BNS approach. They found the importance of their own stories and the meaning of them and showed their real grasp of the approach through their writing after BNS, interviews, and follow-up writing. At the end of the third unit of study in which the BNS process was used, all of the collaborators wanted this sharing to be continued.



Their responses to a question—How is the social studies related to your personal life experiences?—in their writing prior to the BNS (Writing before, September 28, 2010) illustrate this:

- I can't think how they're related (Paris).
- I see no way it relates to personal life experiences (Petya).
- It is not related at all to my personal life (Big).
- Because social studies is about the past and we were not there to see anything (Patricia).

Some of the students made connections that were vague and generally related to their lives such as learning about social studies content was idiosyncratic, that lessons and tests in social studies were similar in that they gets lessons from trials in life, and not to repeat mistakes. Following are writing before the use of BNS:

- I think people have different experiences in life so depending on that is what it is (Hylton, Writing before, September 28, 2010).
- Because in school you're taught a lesson and given a test. In life, you're given a test what teaches you a lesson (Jessey, Writing before, September 28, 2010).
- We learn social studies so that we don't repeat mistakes that we have made in the past like when I got in a fight with a friend and I got beat up. Me getting beat up was like learning and I didn't pick a fight with him again (Jack, Writing before, September 28, 2010).



- The slavery or hard labor works in perfect unison with my life, I work a lot (Kari, Writing before, September 28, 2010).

The first unit of the study began by asking collaborators to examine how the themes in social studies could be related to their personal experiences, a cause of disequilibrium. In addition to this disconnection, in a regular classroom where the teacher leads throughout the class, students experience a lack of concordant intersubjective experiences, whether it is a primary relationship or a secondary one around knowledge (Halliday, 1994). They simply did not have an ‘understanding of others’ in the classroom on a personal level except, at most with their friend who they felt comfortable being around as the seat distribution depicted (See Figure 2 & 3). Prior to the incorporation of the BNS approach, they answered the question - how has social studies helped you understand you and others? – simply: “it hasn’t”:

- I don’t think that it has yet (Sponge, Writing before, September 28, 2010).
- I’m sorry but it hasn’t (Big, Writing before, September 28, 2010).

Some students replied that it helped understanding other cultures or interpreting others as people of other cultures such as:

- Teaches us about other cultures and civilizations better (Fifty, Writing before, September 28, 2010).
- It helps me understand mine and others history (Jocelyn, Writing before, September 28, 2010).

- You get to know someone else's history (Patricia, Writing before, September 28, 2010).
- By learning why people of different cultures do things we can understand them better (Bart, Writing before, September 28, 2010).

In a broad and general sense, others still believed that everyone has the same history and human right without a difference:

- I understand that we have the same history (Ken, Writing before, September 28, 2010).
- I understand that I am no different than the person next to me. I may look different, think, and act different but we both deserve the same right and respect (Jack, Writing before, September 28, 2010).

Paris expressed her notion of good or bad people, Woody noticed people who are treated unfairly. Kari viewed the history as a metanarrative.

- It has made me think about all the jerks we have in our world, Hitler-wannabes. But good people, too (Paris, Writing before, September 28, 2010).
- That not everyone is the same. Not everyone is treated right (Woody, Writing before, September 28, 2010).
- Everyone goes through the same history though we don't know it (Kari, Writing before, September 28, 2010).

Overall, what is seen in these comments is that the students' understanding of others is beyond the contact of their own lives, and that the experiences of school did not have practical or viable meaning to them.

When students started generating their story ideas, Ms. Faith began by talking individually with each student to facilitate the making of connections with her/his experiences and relating those to social studies. This experience appeared to be unfamiliar to students, they excavated what they had in their 'schema' of the world and the experiences and related it to the themes under investigation. This experience caused a sense of 'disequilibrium' in their perception of social studies and others prior to this, when the students thought that social studies had nothing to do with their personal experience. Working on recontextualization of their experiences to themes along with other collaborators is one thing they have never experienced (Gregory & Cahill, 2010).

#### Finding 6: Learning as a Whole and Understanding

##### Putting Things Together

These students explained they learned in a different way through the BNS approach. The way they had been taught was not conducive for them to make any sense. As Kyle mentioned they were supposed to remember everything and the way it was taught made it impossible. Kyle illustrated his frustration:

I think main thing is having to remember everything. It's just hard to try memorize every little detail. Half of stuff from first quarter [before the BNS process started] I don't remember because it's so hard to remember them. Learning is something trying to remember but I think memory is different than learning. It's just because when you remember something it sort of have to get out of back your mind. When you're learning something it's easier to remember

stuff. It's easier to bring stuff out of your memory. (Interview, December 10, 2010)

He thinks that as a result of learning something can be remembered but memorizing for memory simply is not learning; learning is not memorizing but having it so that it is not easy to forget. Jamie expressed a similar notion of “just learn it” as “reading straight out of the book” or “you need to do this you to do that” where teachers ask what the students are supposed to know.

Kyle, however, started to relate social studies to his personal life and make personal meaning of it. Kyle had to say more,

I thought that history was just something you have to learn in school, just learn it. But now I realize learning about how your life is affected by people in the past and their life sort of changed your life, I mean, if anything it happened in past differently it would've changed what's happening now. (Interview, December 10, 2010)

He indicated that prior learning in social studies was “just learn it” where the knowledge he learned in a traditional way did not have personal meaning with which to connect. He explained the BNS process was “a big connection” and it helped him to connect things together into a whole: “And once we try to tie it to history pull it all together it puts all together” (Kyle, Interview, December 12, 2010).

All of the students indicated the “big connection” where they started to make personal meaning of social studies and putting things together. Hylton stated,

I don't think it took any time I get to like because I could learn stuff very easily so that helped me learning by putting stories and pictures into it. So I like it a lot better than if we just regularly doing like my friends in their classes. (Hylton, Interview, December 13, 2010)

Jack pointed out aspects of learning both social studies and people collaterally: "It makes it easier and a lot more fun to do I think, because it's not like boring, you know, notes and worksheet stuff, actually, doing something fun learning about other people at the same time" (Jack, Interview, December 14, 2010). In his writing, after Jack wrote about understanding people, he wrote: "I really do like doing these stories. They are fun, and I let my classmates learn more about me and I learn more about my classmates. Sometimes I don't really like presenting in front of the class but when they are doing the same things so it makes it a lot easier" (Writing after, December 9, 2010).

Chris put this in a little different view of how the teacher relates with the students: "she is one of teachers that will treat you like a person instead of just a student" (Interview, December 12, 2010). That is different than letting students "do this and do that" as if they are objects.

I think we were all feel comfortable because she is one of teachers that will treat you like a person instead of just a student. And she'll try to understand what's going on with you. So I think that's why we feel so comfortable because she does not scare me, have fun and be yourself and interact with all the students and help them in the class have fun and have a good day. And some teachers just don't do that. (Chris, Interview, December 12, 2010)

When aspects of learning other than the cognitive one are valued, he could feel comfortable learning anything. Jack also emphasized the importance of how a teacher relates to students,

She understands teenagers. She can relate to us a lot better than a lot of teachers.

She is a lot like Mr. Hope. They are my two favorite teachers I've ever had. They are not like straight on everything. They can let lots of little stuff sliding. They don't like hard-bumps just dumb little things, maybe understanding what is like to be a teenagers like and relate to us, just like they are not strict like a lot of other teachers are. (Jack, Interview, December 14, 2010)

For many of students, the storytelling process also meant understanding their lives at school, home, and with friends. Those other aspects were noticed and shared helping them better understand each other. Kyle wrote: "As I was writing, I felt good because I was releasing all the anger I had toward my step-uncle" (Kyle, Reflection 1, October 7, 2010). His anger resolved through writing, sharing and telling of his stories.

#### Use of Emotion to Make Things Worthy of Remembering

Kari was initially absent on the seating distribution chart that Ms. Faith drew at the outset of the study (See Figure 3). Where was she during the use of the BNS approach? Was she engaged and involved in a manner similar to her peers? Kari mentioned in her interview that she remained hidden in a plain sight because she was not able to really open herself to anyone at the beginning. Later after the study, she stated, "Getting to know the people and even opening up just a little made me a tad bit better

around people. I usually don't talk to people and hide in a shadow but I've really opened up" (Kari, Follow-up Writing, December 15, 2010).

Understanding of Kari's stories is related to emotion and affective aspect of human beings. Kari has a very unemotional logical father. When her dog was dead, she was not even allowed to cry.

We only voice with logic, reason, without reason we are ignored ... When my dog died and I cried, dad told me to stop, my dog was in a better place and I had no right to cry....Sorrow was all I knew when I found my dog dead in the side yard. We moved a month after. (Kari, Third Written Story, November 9, 2010)

Though she expresses her wish to be okay to feel sad and cry for her dog on the anniversaries of its death and that her family is moving out of the house in which the dog and she lived together, it was not allowed in front of her father. As the conversation continued, it became apparent that emotion was another aspect of life and learning that might be neglected within traditional classrooms. It appeared that the current system of education does not allow a place for emotion, feelings, or personal thoughts. When asked whether emotion should be encouraged and shared in class, Kari connected it to the BNS approach, which made her learning fun and interesting to learn, live, and grow together. She stated:

It depends on what kind of emotion. I don't like there to be drama, but I don't like it like it to be logical either, because I don't like logic. There's no fun in that. Being able to be emotional makes it more worthy, more worthy to speak about. Probably I need to have a little more emotion. I want to really put emotion into

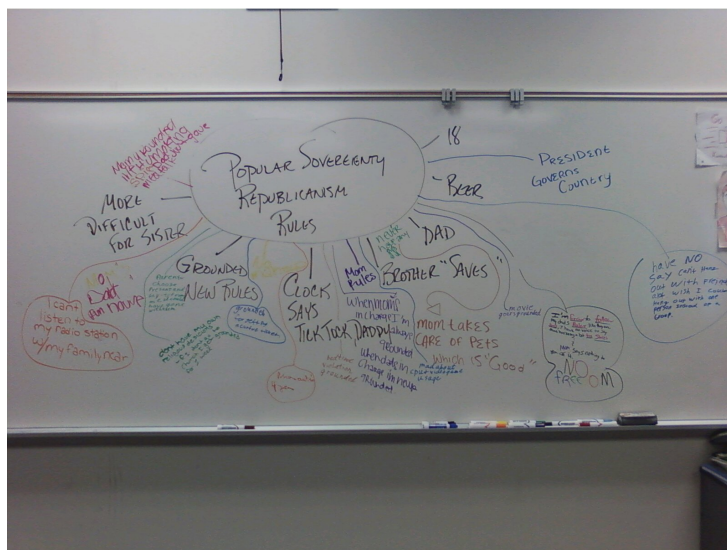
school learning because this is probably when we learn a better way. Being logical about it helps them learn, but you add some fun to this keeps them going, keeps them interested. It was fun. It can open me up a little bit. We can be easier to live with. (Kari, Interview, December 13, 2010)

### Finding 7: It Is Classroom Learning Community

#### Creating Learning Community

During the third unit of instruction incorporating the BNS approach, Ms. Faith used her story to demonstrate class webbing around the concept of *Popular Sovereignty* (See Figure 6: Class Webbing). She told her story, “The clock says Tick-tock, daddy!” with a smile. Ms. Faith then proceeded, “So I am going to web this story. Here’s how I do it: Pop. Sovereignty; Faith, 18, shy, Kansas, beer, allowed, tipsy, throw up, brother, new rules, Clock says tick-tock daddy, Did work Popular Sovereignty? No” (Class Dialogue Excerpt, November 23, 2010).





**Figure 6. Class Webbing: Popular Sovereignty**

Students were then encouraged to come up to the board and add their story ideas on the class web that Ms. Faith had started with her story idea. They used colored markers to add their ideas, connecting these with a line to the center circle. Throughout this process the band, Sugarland's song, "Stand back up," was playing to set the tone of support and encouragement.

When the web was shaped by them with colors of story ideas, Ms. Faith said, "Alright, I never, honestly thought from the first story you all wrote to the third story that a web would look this, so great!" (Class Observation, November 22, 2010). Ms. Faith took this opportunity to celebrate the efforts and contribution of her students. She encouraged the students and provided them with acknowledgement of their efforts. Following this, Hylton stated, "I can add more stuff." Ms. Faith said, "Always! You add as long as you want to. Applause for everybody. Thank you!" (Class Dialogue Excerpt,

November 23, 2001). These are examples of the lengths that Ms. Faith went to creating a learning community in her classroom, one in which all learners were valued and celebrated.

Ken was the boy, Ms. Faith informed the researcher, who had been picked on by other male students because he sings in opera. When he told his first and second stories successfully, Ms. Faith invited him to sing for the class. His response was a run-away: to stand up straight, turn and walk back to his seat right away without a pause or distraction. When the class storytelling went on and the researcher shared her story of elementary commencement, Ken whispered something into his teacher's ear and sang a wonderful song. The applause was extreme and acclamation was obvious. The next day he came to ask me, "Was it that good? I heard my classmates saw your tears flow." I answered, "Yes, it was so great moving my heart. Thank you, Ken!" (Ken, Personal conversation, November 11, 2010). It was one of moments that the researcher felt the power of open-minded atmosphere as a community with the student. She wrote in her journal:

When we have songs in our minds we need to sing, but what grab us back? Fear, unbelief of others, lack of faith in us...though we want to sing, we want to tell our stories. I was impressed that Ken could overcome his fear and sang his song. It moved all of us deeply. Everybody in the class knows him who has wonderful singing voice and no one will pick on him again. It was also good that I could share my moment of sorrow when I felt abandoned because of taking things personally. I hope that they could feel how sharing their stories important and

meaningful not only in their personal lives but also in their class as a whole.

(Researcher journal, November 10, 2010)

Ken overcame the fear of his classmates who had picked on him before. This led him to contemplate fear with his friend in his dialogue reflection after the second BNS process.

Ken: When I got up and sang in front of the class, I was nervous. It wasn't like singing in concerts or the opera. I am more comfortable in front of larger audiences. Despite this, I swallowed my fear and sang. It helped me get more courage and helped me develop my singing talents.

Keith: That is good, that is good. At least you can get passes a fear but I have trouble I really don't have a fear so yeah.

Ken: Keith, a rabid squirrel is about to attack you

Keith: Fine, I have that one fear.

Ken: Keith, your worst nightmares are outside the window.

Keith: OK and I have more than one.

Ken: How would you face those fears and destroy them? Hmm... How? Tell me!  
How?

Keith: A gun and a grenade!

Ken: How would you do it without violence?

Keith: Call Big Cheese and have him (blacked out) I can wrestle them. Ha-ha ☺

(Ken & Keith, Reflection2, November 11, 2010).

Later in his interview, Ken explained, "People think guys shouldn't sing; singing is not a guy thing. I'd like really, I wanted to show that guys could sing. It was a good

experience farther in my career, better at what I do” (Ken, Interview, December 10, 2010).

To provide more opportunities to talk with more and different people in small groups, the class picked lots for their seats. Before this, Sponge only related with Patrik; Patricia always sat with Latinos at the end of the right section near the door. On an occasion of ‘red carpet day,’ one of event on drug-free week, students were asked to dress up. Though Patricia was beautifully dressed up only three girls – Buzz, Hylton and Irene – were invited to walk on the red carpet. She was invisible until the bell rang and she stood up. In mixing the class, they had a chance to share their stories including Patrik and Woody for the last class of BNS. After their sharing, Patricia and Sponge sat beside each other sharing their reflections.

Patricia: Do you like this class?

Sponge: It’s an ok class because I’m getting a good grade and Ms. Faith does funny stuff sometimes.

Patricia: Yea, I have a good grade here too. That’s why I like it kind of too. So do you get along with everyone here?

Sponge: Yeah, sort of. I try to anyways. How about you?

Patricia: Kind of, I am starting to. (Patricia & Sponge, Reflection3, November 25, 2010)

These comments illustrate that students who were not in leaders of the class or who did not receive much attention started to get along with everyone through sharing their stories, which is also another sign of the growing learning community.

Finding 8: Intersubjective and Intertextual Experiences and Sympathy

Critical analysis through reading whether it is the reading of a book or people, “can only take place when knowledge serves as a subject of investigation, as a mediating force between people” (Giroux, 1988, p. 84). This suggests that content knowledge only has meaning when it is used as a vehicle for understanding the interactions of students with the teacher and their peers. Knowledge is created and re-created through intersubjective transactions. The BNS approach indicated the most salient influence on the teacher and students in their understanding of intersubjectivity in learning. Ms. Faith stated, “I love it [BNS], I love it” because it makes them “sensitive to each other” and “Nobody was making fun of others. Everybody understands” (Ms. Faith, Interview, December 17, 2010). All collaborators learned that they had similar experiences, concerns, and conflicts even though each person was unique coming from a unique environment and situation, having different people surrounding them. It was not only that they gained an understanding of others, or simply that they gained an understanding of themselves, rather, they developed these understandings intersubjectively with one another in relation to their personal experiences, making them fully understand others in a personal level with sympathy.

Stories, interviews, writings, and observations revealed their intersubjective understanding of people and learning. Kari who stated that she was not able to say anything in front of others in middle school, not remembering anything from elementary school confessed that after BNS, “I am able to open up to people....I learned that I am not alone in a lot of things” (Kari’s Writing After, December 9, 2010). Paris explained

about the BNS approach she experienced, “*This little storytelling thing* helped me get to know people better” (Writing After, December 9, 2010). Her understanding of people through the BNS process resonated in the comments of others, such as Kyle when he said “how I am talking with other people and they are listening to me as much as I am listening to them, what history is and what your life and your stories are” (Kyle, Interview, December 12, 2010). Hylton related history to a new understanding of her story as being not that bad: “By knowing stuff that happens in their life and relating it to what has happened in here, it made me understand that my stories aren’t as bad as back then” (Writing After, December 9, 2010). Ken, who thought simply, “we have the same history” at the beginning saw things differently at the end of the study, that “we all have the same worries. We learned more about each other than we ever thought we would” (Writings before, September 28, 2010; Writing after, December 9, 2010). When asked what social studies meant, Kyle explained further, “History and talking with others because it’s the study of being social now and then” (Kyle, Writing after, December 9, 2010).

Another perception of intersubjectivity found in the comments of the collaborators was that of divergently shared meaning (Stolorow & Atwood, 1992). By the use of the BNS approach, the students began to recognize that others were different from what they had thought they would be based upon appearance or stereotyping. Kyle commented regarding the experience of intersubjective connectedness,

I think learning about other people’s life and your life affected by history connected all people in the class. It was fun and a pretty good time... We wrote a

lot. It was more fun to learn history, to make history more fun, by doing storytelling. (Kyle, Interview, December 12, 2010)

Jack explained that, before his participation in the BNS approach, his understanding of others and himself was like a textbook. He stated before BNS, “I understand that I am no different than the person next to me. I may look different, think, and act different but we both deserve the same right and respect” (Writing Before, September 28, 2010).

However, following the use of the BNS approach, he came to view things differently.

Jack stated:

Yeah, it’s kind of like, I don’t know, just made me look at people a different way than before, like they did something I didn’t like. What they did sometimes was kind of dumb. Before when he said something doing that kind of thing made me mad and I wanted to say, “Wow you’re dumb,” but then like after hearing some of like what they’ve actually been through and stuff, so I kind of have some feeling for them now, it’s like “wow!” (Interview, December 14, 2010)

When asked for an example, he pointed out that Kyle annoyed him, but through sharing their stories Jack is now able to see him with sympathy and understand him better. He stated:

I don’t know, I don’t know, Kyle, sometimes he just annoys me, but after we were doing this and hearing like how at his house he’s just pretty much ignored. His sister gets all the attention and does whatever and nobody really cares. And his stepdad whenever he responds with his brother [Kyle’s step-uncle] bothering him and the step-uncle does that stuff [scorpion pinch etc.], I kind of feel sorry

for him because that isn't going on in my house. Like he is kind of small but at my house I would just punch him make him leave. (Jack's Interview, December 14, 2010)

This change in perception for Kyle is also seen in Jack's writing following the introduction of BNS approach. Jack wrote, "It helped me get on more of a personal basis with others and feel more comfortable around them" (Jack, Interview, December 14, 2010). Chris also mentioned his "weird" feeling viewing Kyle differently. He confessed:

Like Kyle Walter, you will think Kyle actually seems like he doesn't have any brothers and sisters. But it ended that he does and he has a lot to do little sister or big sister. I can relate to them because I have seventeen-year-old sister and ten-year-old one and they act like all the time they get away with stuff that I wouldn't, just kind of weird to see someone else have to deal with it. (Chris, Interview, December 12, 2010)

All of the collaborators experienced a 'concordant intersubjective experience' that they could relate to each other and learn others, themselves, and history better through their relationships.

Madara among others would be an extreme example of the intersubjectivity and sympathy. Madara is a student who expressed that he does not tell anybody his stories since he feels "no one seems to care" about him (Interview, December 16, 2010). Even with his friends, he only exchanges superficial discussion about things like basketball. He had a grandma who he could go to but he rarely did. He stated that his mom with his stepdad did not care him much either. While he did not enjoy sports much, he would



rather try to participate in these since his dad loved doing sports and supporting his sports games encouraging him to do more. While his dad had no interest in his school assignments, he would miss work to attend Madara's sports games. This illustrates his loneliness and search for personal connections. Participating in the BNS process helped him to develop concordant intersubjective experiences through the sharing of stories.

This is seen in his comments:

In the beginning, I knew everyone in the class with like they are my acquaintances. So like most of stuff they said I would never even imagine what that was like for them. Wow, that's crazy! I'd never imagined! I think some completely different way than what she [Kari] said. It was crazy. It was amazing interacts. (Madara, Interview, December 16, 2010)

Madara's comments indicate that by telling his story, he was sharing information that he's never shared even within friendships. When asked why these sorts of stories aren't shared with others, even with friends, Madara stated:

I thought actually that was really cool. Pretty cool. Actually we didn't even know that kind of person we've learned about or how anything has to do with anything in the world. Actually people wrote about it and we learned about them and that was pretty cool. Usually stuff I don't tell anybody because nobody seems to care about it. Oh, all right. Yeah. So it was actually pretty cool....Everything is back there in my head. It stays in my head in my life. No one knows about it. With my friends I don't talk about my life. We just talk about other stuff like basketball, stuff like that. So it's pretty cool. (Madara, Interview, December 16, 2010)

Madara's comments suggests that Gardner's (1991) statement, "We have failed to appreciate that in nearly every student there is a five-year-old "unschooled" mind struggling to get out and express itself" (p. 3) is accurate. Furthermore, Stolorow and Atwood (1992) suggest that, "The idea of mind as a separate entity implies an independence of the essential being of the person from engagement with others" (p. 9). Through his participation in the BNS process, Madara came to understand himself better, but he was unclear on how he understood himself and others. He stated, "Well it did [help understand you] I don't know how yet. Because I learned and realized what people go through and how I am not the only one" (Madara Interview, December 16, 2010).

This understanding is what is important in people to develop in a democratic society. As Ms. Faith stated, "I am in favor, always have been, of connecting with my students so I can work in their lives in history. Now, with the process of BNS, it is easier and more heartfelt" (Ms. Faith, Writing After, December 9, 2010). The development of this form of empathy, which social studies aims at as a fundamental goal, is what we expect from our students as they learn about others through the study of social systems (e.g., schools, classrooms, neighborhood). However, when students really do not understand those they see within the same class, how is it possible to expect that they will develop empathy for others they have never seen or met? The starting point for such development appears to begin in the classroom in interactions with people (i.e., teacher and students) when they feel sympathy through intersubjective experiences, which the class studied repeatedly presented.

### Finding 9: Curriculum Is the Intertextual Knowledge by People

#### Understanding Through Intersubjectivity and Intertextuality

In response to questions, ‘As we have worked together for the storytelling project, what kind of questions came to your mind?’, Kari stated that, “At first I thought how does all this even tie to history. Then I saw and asked questions to get to know him/her.” She commented further saying that it was “Listening to other people and thinking about the story” that helped her to answer her questions (Kari, Follow-up Writing, January 6, 2011). Kari’s third reflection further helps to explain the evolution of her experiences. She made a connection with the story of Kyle doing many chores. She stated, “Hearing Kyle’s story, I noticed that my life (or my family) with the whole sibling thing (sibling being better) Kyle and me are alike in a way. I liked Madara’s story (told on “My Perfect School”), a school with homework only every other week” (Kari, Reflection, November 17, 2010).

Through sharing stories, students who were not part of the mainstream or of the dominant group were first to try out the new approach and take advantage of the pedagogy (Bahruth, 2011). They expressed their fear and anxiety, but did share their stories. These stories often reflected the theme of ‘*fighting*’ as it related to the American Revolution. Similar aspects were repeated in their storytelling texts with the inclusion of aesthetic preferences revealing the uniqueness of individual stories told (Eco, 2005)

### Curriculum as Relationship Among People and Knowledge

In the BNS process, the teacher's roles are "A lot different." As Kari explained, "She opened up and talked about her stories. Other teachers just teach what they have to. Most of them don't talk about themselves when they are teaching, so it's very different" (Kari, Interview, December 13, 2010). On the other hand, Kari did not think that there was a big difference in students' roles in the class. She stated, "Not really, because I really don't know what I did. I like doing that because it was a better way" (Kari, Interview, December 13, 2010). However, her statement indicates that she did experience the classroom differently when the BNS approach was utilized. Her statement that "it was a better way" indicates an awareness that it was different from what students mostly are asked to do (e.g., repeating, copying, trying to remember) as learning in classrooms though she was not sure what she did in this class. If this is the case, then this indicates that the BNS approach asks students to do what they do naturally, recalling, thinking, talking, and listening (Smith, 1983).

### The Teacher's Supportive Input for Each Student

During each class meeting, Ms. Faith circulated among the class to talk with each student about her/his story ideas. In these conversations with each of the students, Ms. Faith was able to add her ideas related to the students' stories. An example of this facilitative input is seen in the following dialogue with Woody as he was generating his story ideas:

Ms. Faith: What are you thinking about?

Woody: Smoking spice!

Ms. Faith: Oh my God, all right! I want, Woody, I want a detail. Where did you get it, How much did it cost, Who gave it to you? (Woody answered each question with more interest than ever before.)

Ms. Faith: Not a whole story but for anything else make it detailed. Where did it happen? How did you get caught? What happened when you got caught, what happened? How did you feel working in all the details? Ok? All right! (Class Excerpt, November 16, 2010)

Later, when Woody wrote his story to include more ideas based on what they had discussed, Ms. Faith wrote an additional thought as if she were him; she wrote: “I know I got in trouble, but really I just wanted to use a voice, a voice that said smoking spice would be ok, but now I’m not so sure what my voice really is” (Woody, Third Mapping, November 16, 2010). Such input helped the students to generate and write stories as well as to include more ideas, thoughts, and details within these. The impact of Ms. Faith’s input are seen in Woody’s third story. He wrote:

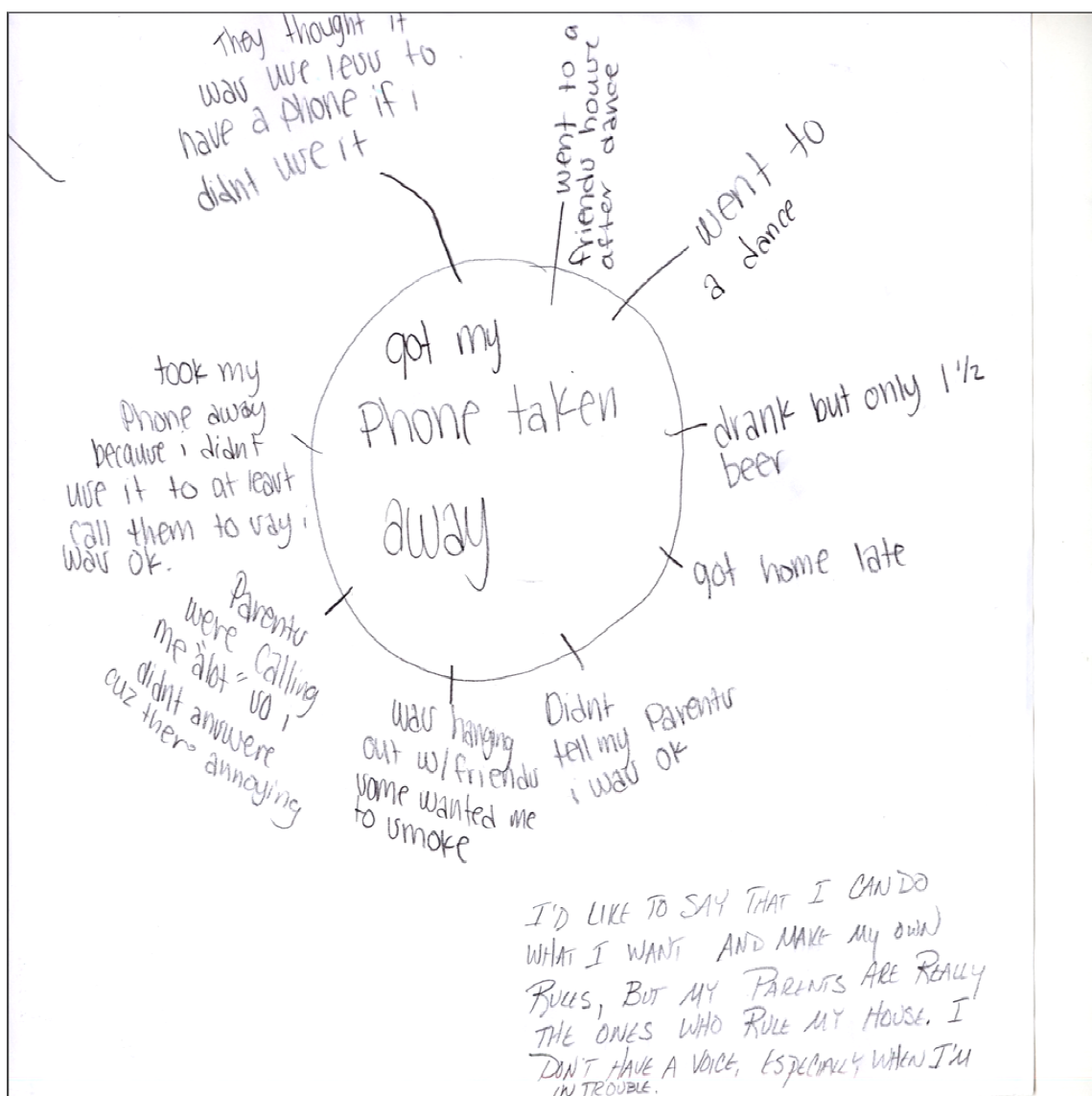
On a week in September, I had twenty bucks I called on of my friends & told him to hook me up with a 20. He said that there was this new thing called house incent A.K.A Spice. So I said, “Yeah, I’ll try it.” And the next day he brought it to school. I told one of my other friends, Forest. He kept urging me to give him some. So I finally gave in.

We left school grounds, went behind some bushes. We were about on our 5<sup>th</sup> hit when I hear someone coming. I put everything away, about to jump a fence. Forest pulled me down and told me to stick with him and I did. We got out of the bushes and headed for school. I turned to see if anyone was behind us and there was an old woman with her boyfriend or husband walking their dogs. We should have booked it but we were too scared to run. Once we were by the pool near the school, she said, “Hey boys! Yeah, you!” We turned around and she grabbed us and said that we smelled bad. She told us to give her our names and numbers or else she would rat us out. We didn’t have anything that identified ourselves.

She took us to the school and Mr. Hill saw us and he grabbed me and asked what was going on with me and Jared. He thought we got in a fight because I had a big bruise on my face but that was just something I did in science. So, he let me go then he called me again and asked what we were smoking and we went on about what happened. I got suspended, so did Forest. (Woody, Third Written Story, November 17, 2010)

Another aspect of Ms. Faith’s input can be seen in the outline that Patricia developed with her support about her phone being taken away. Initially, Patricia focused on the way she responded to her parent’s call, the result and frustration of not having her phone, while Ms. Faith approached it with a more general introduction (See Figure 7). When Patricia started to write this story, she ended up with only what Ms. Faith had suggested: “I’d like to say that I can do what I want and make my own rules, but my patents are

really the ones who rule my house. I don't have a voice especially when I'm in trouble" (Ms. Faith & Patricia, Story Map, November 23, 2010). This indicated that Patricia accepted the support and input provided by Ms. Faith, however, she did not develop her story any further. It indicates that teachers should accept what students bring for the most part.



**Figure 7. Story Map: Patricia**

Another example of Ms. Faith's input can be seen in her work with Patrik Star. Ms. Faith approached her chanting "Radio station girl, working all in, talk about songs, why your parents hated it so much, why they didn't want to listen to it" (Class observation, November 30, 2010). Ms. Faith met with her and then she wrote the beginning sentences according to their discussion. She wrote: "My music is important to



me and I'd like to listen to my type of music more often, but my dad and stepmom have a different opinion" (Patrik, Written story3, December 1, 2010). Then, Patrik continued her story, describing her expectation for having the freedom to listen to the music of her choice. She wrote,

I'm okay with their music too, I like my music much better though. So since I'm okay with their music, (I can live with it anyways.) I'll just wait for about a year to nine months, because by then I should have my license and a car. (Patrik, Written story3, December 1, 2010)

#### Finding 10: Invitation and Committed Engagement

All students were invited to share their stories and they did. Sometimes they could not tell their stories because their stories are too personal to share with the whole group. All of them committed their attention and were engaged deeply and sincerely in the process. Ms. Faith loved the quality of engagement and the element of audience from the whole group. Kyle Walter depicted this in his interview.

It seemed that they worked a lot harder when they would do stories than they did on regular class work. It's just because it's more fun and it seems like it didn't really have to do with history at the beginning. But, then once we got sort of more intrigued and learned it did have to do with history. You were just making a fun way to learn history, sort of be taught history. (Kyle, Interview, December 10, 2010)

Through the BNS process, they never acted up but participated a lot harder and paid attention as they mentioned and all of the collaborators observed. Some of their comments follow:

- I think we worked little bit harder than other activities; with new people, all that point everyone relates to it. (Buzz, Interview, December 10, 2010)
- It was fun and pretty good time. We wrote a lot. It was more fun, history learned anyway, make history more fun by doing storytelling. (Kyle, Interview, December 12, 2010)
- I thought actually it was fun and we liked doing it. And it like related to what happened in the past. So it's like a lot easier at the end because I know a lot more about myself and paid attention more to what about things. (Hylton, Interview, December 13, 2010)

Jack emphasized in several settings this aspect. He worked harder thinking back to his experiences and made meaning of it in social studies: "It kind of makes me think about it a little bit harder like about what I did or whatever like in my life, and then like kind of helps me understand what actually happened like the history lessons" (Jack, Interview, December 14, 2010). He explained the influence of BNS, "It makes history more entertaining. History is usually boring and dull but this makes it very easy to stay awake" (Jack, Follow-up writing, December 6, 2010). When he mentioned BNS making him "stay awake," it was related to his experience of falling asleep in the last BNS process. While he was working on his story map, he wrote a story and created an oral story in his group. The prior day he stayed up all night and he could not help but falling asleep.

Though this was the case, he could share his story, which he liked the most of all his stories. As he stated in his reflection on the third unit of study incorporating the BNS process:

I like doing the stories. The last story was my favorite because it was the easiest. Because it was so easy, I even get to sleep for an entire class period. I didn't really need to write the story because it was fresh in my head and came to me really easy. I'm not proud of what I did in the story but it's too late now. I really do like doing these stories. They are fun and I let my classmates learn more about me and I learn more about my classmates.

The reason students put more effort into it and that it was easy for them to participate in the process was because they were telling their stories where originality and authority resided in them. The stories they shared illustrate their expertise through which they recontextualized the themes found in social studies. They were not asked to work hard but they did because they it was not a burdensome work or stuff they were filling in.

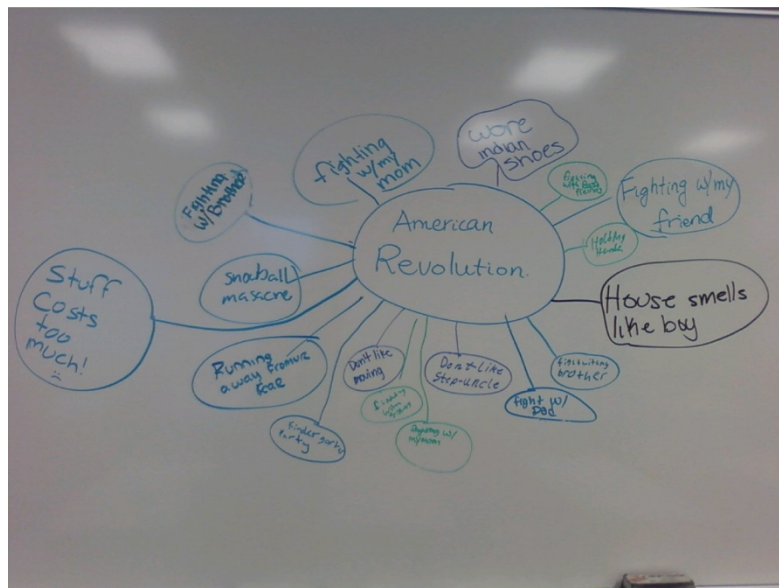
Kirby and Liner (1988) captured this point clearly:

'Narrative is the language of world making.' That's the way he [Dan] put it. Each year it is more important to me as a writer and a teacher. What I really want to do is to tell you a story. That's what we all want. That's what your kids want. Writing starts with telling stories. And in those stories is where you will first discover your students' voices. Show them the power they already have where their voice is genuine and strong. (p. 152)

### Finding 11: Dialogue as a Means of Liberation

#### Talking, Talking, More Talking

When the story themes from the American Revolution were explained and the students had some ideas for their stories, the researcher invited the class to create a class Webbing. This process used Jessey's story idea as a starting point for the brainstorming. *Quartering act: House smells like a boy.* The first class Webbing (See Figure 8) showed that the students had many ideas related to fighting. Students were asked to share their stories with their partners.



**Figure 8. Class Webbing on American Revolution**

You have your story ideas on the board. I would like you to talk to your partner about your story ideas. We have some minutes left. So spend time talking to people next to you about your story. We want you to talk about your particular story, your own stories as we circulate around. (The Researcher, Class Excerpt, October 4, 2010)

When asked to share their ideas, the students talk began immediately without any hesitation or question. During their time to talk and share, students asked questions and provided their thoughts on other's stories to each other. When the bell rang signaling the end to class, stories continued to be shared. This continuation of sharing indicates the development of knowledge and understanding (Freire, 1970). This also is the beginning of building a classroom learning community (Harris, 2007).

#### Persistence Vision Presentation

During a class, the researcher made a presentation about the "Persistence of Vision" (Bahruth, 2008a) through the use of a "Bird and cage" picture (i.e., separate at front and back connected to strings either sides to roll the picture showing illusion of bird in cage) to provide the students with an opportunity to see the difference between reality and illusion. During her presentation of the class, she circulated rolling the picture with the strings, students exclaimed, "Ha- Yeah, I could see..." (Class dialogue excerpt, November 30, 2010). Ms. Faith commented on this after the presentation:

That's what I want you all speak in your writing. At sometimes, but as you are grown up things are going in your way. You might think, feel caged but you're

going to have your freedom. I love that. Why didn't somebody show that while I was in my school? (Ms. Faith, Class dialogue excerpt, November 30, 2010)

The impact of this presentation is seen in Ms. Faith's comment, "teachers who do not open up to new ideas, embrace new ideas, they are caged, they will cage the students in. Cages will prohibit, the cage would stop them from being able to spread their wings" (Ms. Faith, Interview, December 17, 2010).

### Marvelous Device of Education

Dialogue is a "marvelous device" of education and resides at "the heart of learning" (Shuy, 1987, p. 890). The BNS approach cultivated classroom interactions through the use of abundant talking and sharing. In BNS process, students tell their stories – "what they like to do and what they can't do ... what they're about and how there life goes" (Woody, Writing after BNS, December 9, 2010). These stories are about the search for understanding of what it means to be a human being in the struggle for liberation, to construct these understandings and to develop understanding for others through the stories intertextually (Eco, 2005) within the context of social studies.

During follow-up writing, they answered to one of the questions, 'Which aspects of the storytelling make it fun?' All of the collaborators mentioned the abundance of talking and sharing with one another. Here is what they had to say (Follow-up writing, January 6, 2011):

- Everything was fun. I got to know people more (Hylton)
- We got to hang out with friends and we worked (Petya)

- Getting to know about people (Chris)
- The listening of stories, and when I am enjoying what I am doing (Madara)
- You get to go over many things with friends (Patricia)
- It's fun because we learn about people and learn things that happened (Keith)
- I get to learn a lot about my friends (Bart)
- When we get to share (Jessey)
- I think when people try to make their stories entertaining or funny, that's what I think was fun about it (Paris).

There were other notions about what made BNS approach fun such as the teacher, the unique learning experience, the creation of a plot, the learning itself, and even that the BNS approach made the class fun helping Jack to stay awake. These ideas are seen in the following statements:

- She is fun and creative and understands how a teenager mind learns (Chris, interview, December 12, 2010).
- Getting to know the people and even opening up just a little made me a tidbit better around people. I usually don't talk to people and hide in shadow but I've really opened up (Kari, Follow-up writing, January 6, 2011).
- It's a different kind of learning experience that I hadn't tried (Kyle, Follow-up writing, January 6, 2011).

- Learning makes it fun (Ken, Follow-up writing, January 6, 2011).
- Making a plot is fun because that's the building blocks of storytelling (Patrik, Follow-up writing, January 6, 2011).
- It makes history more entertaining. History is usually boring and dull but this makes it very easy to stay awake (Jack, Follow-up Writing, January 6, 2011).

### All the Chores and I am Grounded

The most critical understanding of their reality reached two notions of general situations: "I do all the chores" and "I am grounded," which everyone in the class has a say from their experiences though strength of restrictions vary. When they are grounded, they are not locked up in the room but have no access to electronic materials (e.g., computer/internet, Nintendo, Xbox360, iPod) in which most of their leisure time is spent. The reasons were diverse; many times, there is no consistency of the causes. Following is an extreme example of those stories. Big gets grounded easily and cannot wait to move out. As we listened, he waits for the legal age for independence but plans to go to the military, which aroused some conversation among collaborators.

Big: My story is about moving out of my house because I can't wait, really wait to because I have too many rules and there's...

Ms. Faith: What are some of the rules, so that we can get an idea?



Big: Um, if I don't do any of my chores for one, because my parents are really really strict, and then I get grounded. Everything is taken away from me except for my sleeping bed with me.

Ms. Faith: What are the chores you need to do?

Big: Clean the bathroom, do the dishes, um, taking out the garbage, doing laundry, regular type of chores.

Ms. Faith: Ok. Um, thinking I ask you guys a question. I'm interrupting Mr. Big, I know, but when you guys have the chores to do, do your parents help out with the chores, too?

All students: No!

Jessey: They spill it off on us.

Many students: Yes.

Ms. Faith: Have to be waiting, I just keep saying.

Big: There's one time I, when I, when I uh, forgot to do my chores and like cleaning my room and mom walked in and she kind of tripped on something in my room hurting herself. She grounded me for about like one month. She also said I was grounded until she said I wasn't (which was about a month or so), and she made me do all the chores in my house, maybe clean everything, do the vacuum, and so.

Ms. Faith: So you're anxious to move out. When do you think that might happen? how old do you think?

Big: Once I hit eighteen.

Ms. Faith: And what kind of rules are you going to have in your new house.

Big: Oh, I'm coming out of the house and going to go to military.

Jamie: Hold on, do you know what military is?

Ms. Faith: I do know he is a very nice kid. You will eventually have a place to live in the military. So what do you think about rules?

Big: It depends on if you are living in or not, or find a way of ranking.

Ms. Faith: How do you feel about rules in the military we have for you?

Big: I, it's pretty much the same thing normally right now, because I pretty much do all the chores.

Ms. Faith: So you are going to accept the rules taken except you're get paid.

Hylton: But then, why, why do you think you might want to do about something you're doing?

Ms. Faith: That isn't necessarily true. He's going, you're getting your future by getting the job and you'll be able to work for a career. That's different, a little, than living in home cleaning out the toilet.

Big: I'll have a lot more free things to do.

Ms. Faith: Anything else you want to say, Mr. Big? I will wish you all the best.

Thank you for supporting our nation. Applause, please! Pick somebody if you want.

Student collaborators mentioned that the military might be another strict rule driven society and questioned about them while Ms. Faith provided other view explaining the difference between doing all the chores at home and going to the military. In his

interview, Big explained how he learned referencing mistakes in history and his own trials and success through experience displaying his balanced understanding of life and experience and learning with people.

Social studies is like to learn from other people's mistakes to see that from history back then. Like creating light bulb, I learn one way to create a light Bulb and one hundred and something ways not to create a light bulb... People have different view of different experiences than you. So you can like learn from their experiences before you get to go through. (Big, Interview, December 15, 2010)

#### Teaching as Liberation of the Class

Their classes taught by substitutes depicted differences between where learning can happen and cannot. The following is an excerpt from the researcher's journal when they had a substitute.

Ba----ang! The cracking sound resounded in the air for a while. And the students knew what it is going to be like.

The substitute for Ms. Faith who should participate in her teaming teachers group meeting was brought. Mr. Beast was one of male staff in the building as kind of a substitute for the class. What she introduced him was that he was "beast" writing the word on the board. When the students were not used to the Beast, they were talking each other figuring out what to do today and some other things. That is the time when Mr. Beast kicked the metal trashcan, which was one-yard high beside him getting everyone's astonished attention. There was

no more talking, no more other work among the students rather than doing what Mr. Beast asked to do: solving summative questions at the end of the chapter in the textbook. I also did not have any reason to stay longer and walked away from the classroom.

Students understand situation and what a teacher expects them to do, whether it is explained explicitly in words, or is conveyed implicitly in subtle atmosphere, what the teacher chooses to live. Students also decide to the ways they live in the classroom through their interpretation of the way the teacher chose to live in the classroom though it depends on each student. (Researcher journal, October 14, 2010)

Another substitute who was a younger male teacher displayed his lack of confidence about teaching and did not get their attention to his instruction. Since the materials handed to him were quite dense to cover, he just let students work on them individually. Another substitute who was an older female teacher had two tasks to work on: A chapter test after an open test of the same test sheet. On the second test, without references, she mentioned her uneasiness because of the possibility of cheating. She rearranged their seats giving more space between students. Both cases expressed an absence of belief in students: their potent learning and humanity. Madara did not forget to mention about the substitute in his storytelling, my perfect school: “So, in my perfect school, we would not have crabby teachers or substitutes” (Madra, Storytelling3, December 1, 2010).

Ms. Faith noticed there are “too many rules” for them “to spread their wings” after hearing all the stories. She mentioned about the bird and cage, symbolically and

connected with it, “If teachers do not try to open up for new idea and embrace them, they [teachers] are caged, they will cage them [students] in. Cage will prohibit, the cage would stop them from being able to spread their wings” (Ms. Faith’s interview, December 17, 2010). She was clear that her students had learned a lot from this project on this point.

Students learned number of things. First chance to be heard. A lot of them were complaining that parents never listen to them. They voiced the concerns without being yelled at. Learning history. Less nervous, become reassured, became stronger, having self-esteem and strength to fight, being ready to stand up for themselves. (Ms. Faith’s interview, December 17, 2010)

#### Finding 12: Meaning Constructed Personally and Divergently Are Powerful

At the beginning of the final interview, Ms. Faith stated, “Your project put human behavior to be touched to learning history which is how I like to teach history...By using BNS they personalize things and it is another way to reinforce it, I think it a bit more stronger” (Ms. Faith, Interview, December 17, 2010). She ended the interview by saying that, “I love the way a curriculum can become so much more personal when individual narratives are added to the facts. Makes history more real, more enjoyable, like historical fiction” (Ms. Faith, Interview, December 17, 2010). Further, she wrote, “Relating historical terms to something real that happened now has a positive correlation. I believe more and more facts, theory, and concepts will be remembered for a longer time because we incorporated BNS into the lesson plans” (Ms. Faith, Writing After, December 9, 2010). In making these statements, Ms. Faith highlights the power of

personal meaning in learning and understanding. It is this life connection that is included within Lee's (2004) cultural modeling. Cultural modeling asks teachers to "provide supports for students to make connections between how they reason in and out-of-school context and the demands of the academic work they will be doing" (p. 20), "not to trivialize making connections between everyday knowledge and school-based knowledge" (Lee, 2007, p. 35).

Many times, the personal connections made by students are not encouraged and as a result these connections are devalued as being something "extratextual." In reality, these connections are evidence of the "intertextual" connections made by the student as s/he situates the reading "in terms of her own personal experience of knowledge" (i.e., links to exogenous texts) connecting these with "personal preferences" (Hartman, 1994, p. 624). This, too, is a dichotomy seen in the "public and private aspects" of understanding. It is these dichotomies that need to be unified as a whole in order for understanding to genuinely use the "linguistic-experiential reservoir." According to Rosenblatt (1994),

Stance, in other words, provides the guiding orientation toward activating particular areas and elements of consciousness, that is, particular proportions of public and private aspects of meaning, leaving the rest at the dim periphery of attention. Some such play of attention over the contents of what emerges into consciousness must be involved in the reader's multifold choices from the linguistic-experiential reservoir. (p. 1068)

Giroux (1988) further asserts that literacy includes both in and out of personal experiences that allow the reader to demystify the system of experiences through critical reading. He states,

Instead of formulating literacy in terms of the mastery of techniques, we must broaden its meaning to include the ability to read critically, both within and outside one's experiences, and with conceptual power. This means that literacy would enable people to decode critically their personal and social worlds and thereby further their ability to challenge the myths and beliefs that structure their perceptions and experiences. (Giroux, 1988, p. 84)

Ms. Faith, before the incorporation of the BNS approach in her instruction, viewed personal connections as something to be discouraged and noticed the power of personal meanings as being vaguely associated with understanding:

When teaching wars and other stories of struggle, sometimes students personally relate. However, I find that even though they feel uncomfortable, they remember the subject matter longer and student learning increases. (Ms. Faith, Writing before, September 28, 2010)

Following the use of the BNS approach, her perspective on personal meanings and understanding changed. She stated that, "Once students realize that studying history can also apply to their personal lives, then history is easy (Ms. Faith, Writing after, December 9, 2010).

There is a connection between social studies and life experiences. Ms. Faith pointed out one student who commented on his dad who had served in the Vietnam war

and “could never go to the movies, because the popcorn machine sounded like a gun he shot during the Vietnam War” (Ms. Faith, Writing after, December 9, 2010). On another instance, she mentioned a student who “had a dad in prison who announced to the class he was happy his dad didn’t live in that kind of prison” (Writing Before, September 28, 2010). That is the moment of compassion and the teacher’s experience of sympathy. These family connections provided students with a personal meaning for the content they were learning, which has the possibility of enlarging the dialogue of the community beyond the classroom. This is especially true if these connections are encouraged and included as a complex and deliberate dialogue” (Snow, 2007, p. 273) for meaning of democratic living and learning.

What was shared as being part of a collaborating learning community was a concept often mentioned by collaborators after their participation in the BNS approach. “What we’ve been through and what others have been through,” referring to personal stories not just history in the book (Patricia, Writing After, December 9, 2010). Jessey wrote that “BNS made it easier because we got to understand what the concepts meant in a way that we can relate to” (Writing After, December 9, 2010). Further, Chris indicated that he thought the stories shared were “a relative idea of history,” indicating that history can be understood in relation to one’s experiences. Kyle suggested that participation in the BNS approach provided a better way to understand and remember information. He said, “When we connect the past to the present, it helps by using something now to remember something then, more ways to remember, and more ways to understand” (Kyle, Writing After, December 9, 2010). Keith stated that BNS helped him to



understand social studies easier “because we could relate to basically all of them” (Keith, Writing After, December 9, 2010). Additionally, for Petya, there was an indication that history may be easier to remember with the use of BNS approach in social studies “because now every time we remember our personal stories we remember history” (Petya, Writing After, December 9, 2010).

It also appeared that following participation in classroom instruction introducing the BNS approach, students viewed learning differently. Jack said, “I know when I learned something when I start relating it to my own life, when I leave the classroom feeling good and not confused” (Writing After, December 9, 2010). Hylton explained even more vividly how this impacted her. She stated:

It is a new approach because like in other classes we just do whatever teacher lets us do, In our study we related it to something like back then to our own life stories. It made it a little easier. Like if I am in science we just, he teaches to us and tells us something else like learn but you don’t remember it as much because it didn’t happen to you. (Hylton, Interview, December 13, 2010)

These personalized meanings, which were divergent among all collaborators, appear to help everyone to be more engaged in and enjoy learning the content related to the units of study. Two students indicated that the BNS approach didn’t really help them understand concepts in social studies, but they reasoned that they already understood social studies themselves. When they were asked, however, how they would change the BNS process, all of them stated that it shouldn’t change and that they wanted its use to be continued for the rest of the year.

All of these comments suggest the empowerment of students; that they view themselves as creating understandings through their authorship and creation of stories. Harris (2007), who developed and advocates blending narratives, asserts that “the blending narratives strategy connects students lives to social studies content, providing an empowering tool to allow students to take ownership of that connection” (p. 114).

### **Conclusion**

The findings indicate that introducing the BNS approach influenced collaborators’ understanding of themselves, others, and intersubjective pedagogical knowledge created and shared (i.e., knowledge of people in relation to social studies). They suggest that these understandings developed through the construction of meaning intersubjectively and the intertextual sharing that occurred among collaborators. Sharing their stories let the collaborators consider both perceived and genuine realities so that they could claim their liberation as full human beings.

## CHAPTER FIVE: DISCUSSION AND CONCLUSION

### **Introduction**

This study sought to explore the influence of incorporating the Blending Narrative Storytelling (BNS) approach on collaborators' perceptions of learning and teaching, and perceptions of themselves in a social studies classroom.

The BNS approach incorporated in this study is an attempt to provide an intersubjective pedagogical knowledge space where pedagogical knowledge actors—students, teacher, content knowledge, content literacy, texts—encounter and interact to create knowledge. The knowledge is not an entity or a possession but growing and deepening understanding of shared divergent meanings through intersubjective dialogue through which the collaborators recontextualize the themes under investigation intertextually. It is a pedagogical space of invitation where all the actors of teaching and learning intersubjectively and intertextually converse with one another, creating and re-creating understandings engaged in their own investigations. The findings suggest that continuous dialogue helps to promote fuller and deeper understanding of themes under study and themselves and others at the same time.

Intersubjective pedagogical knowledge, which a teacher and students co-construct is what this study found the BNS approach attempts to support in their mutual generating and sharing of stories. Simply put, once the teacher with the students determines generative themes as pedagogy of invitation, collaborators excavate their

story ideas and generate the stories to share in small groups and with the entire class. They brainstorm story ideas with partners sharing the ideas with the whole class as a class web. Then, they draw their story maps to guide their creating of oral stories in small groups as an authoring process of their stories, finally sharing stories with the whole group. Additionally, the teacher starts recontextualization of the curriculum through the generative themes and sharing of her stories, making personal connection to the themes, all the collaborators participate in recontextualization by intertextually shared personal stories through intersubjective dialogue.

The results of this study suggest that students were able to make personal connections to the social studies themes explored in class through the stories they created and shared. Additionally, students found they had similar experiences that they did not know or realize prior to the implementation of the BNS approach. They found that many of their peers, whom they did not know individually, shared similar feelings and thoughts as they did resulting in the development of understanding and sympathy on the one hand. On the other hand, they began to understand others on a personal level through their stories that were also very different from their superficial understanding of people. This last chapter will discuss what these findings mean and suggest further research surrounding the use of the Blending Narrative Storytelling approach.

## **Discussion**

Traditionally less skilled readers have been thought to use more visualization or extratextual connections, which slow down their fluency (Stanovich, 2004; Hartman,

1994). In these instances, students may be wondering, recalling, or daydreaming during the reading of the texts and not necessarily understanding what they have read. However, if learners do not use out-of-school knowledge, namely their 'schema' and funds of knowledge only through which they make sense of disciplinary elements, it may not be possible for them to make meaning on their own.

The use of the BNS approach may seem distant from the main content that teachers love to teach to their students. However, considering the influence of students' perceptions of history, their peers, and themselves, this drifting in instructional purpose is necessary if the goal is for students to grasp real and viable meanings on their own. This is built upon the assumption that pre-packaged knowledge or the like transmitted via the teacher will rarely have meaning unless students develop their own personal meanings for it first (Ferreiro, 1979; Piaget, 1976; Dykstra, 2009; Postman & Weingartner, 1969).

The current trend of doing something digital (i.e. digital storytelling) or of placing students' work on display to grab attention is concerned not so much with intersubjective and intertextual dialogue between a teacher and students. Putting in another way, its emphasis is on teaching rather than learning (Ellis, 2009). This is especially the case when students are asked to perform without mistakes and to align with the teachers' point of view. The Blending Narrative Storytelling approach, however, does not do this. As demonstrated in this study, collaborators created and shared stories that were built upon their lived experiences; there were no correct or incorrect responses in doing this but only genuine understanding of knowledge of and with people.

Collaborators in the class simply were asked to share their stories with each other, to write the stories they created as a means for supporting the storytelling, and to engage with other collaborators in daily conversation related to themes in social studies. The goal was for students to understand their peers as well as to create understanding for the main themes found within the curriculum through recontextualization by talking with and listening to each other. In doing so, they developed a unity with their peers and became more sympathetic to those experiences that were different or beyond their own. Students were not asked for “premature accuracy of performance” (Hayes, Camilli, & Piazza, 1998) or even premature performance when they did not think they were ready, but were invited to collaborate in accordance with their choices throughout the process. In this way, the BNS approach appears to help the teacher and the students to form a space of intersubjective pedagogical knowledge for all them to play and to share their lived experiences in and out-of-school with the class without fear of being incorrect or humiliated.

This occurs because all of the collaboration the students, the teacher, and the researcher created and shared their intersubjective pedagogical knowledge as equally vulnerable members within a place called classroom. As García (2001) suggests the understanding of others starts where students meet daily with people they interact with as partners and peers:

World peace, like charity, should begin at home. If we cannot learn how to get along with our neighbors and other people within our communities and nations, we can hardly hope to learn how to get along with people who live in other

continents. Educators should begin building a world for peace within our own local schools and communities. Educators and schools cannot achieve this ideal alone. What they can do is seek to improve the relationships within their own classrooms by fostering the belief we are all interdependent members of the human community who should treat each other with respect in the words of the first indigenous President of Mexico, Benito Juarez, “*Respeco de los derechos de tu vecinos es el de todos.*” That is, respect for the rights of your neighbors is everyone’s salvation. [emphasis original] (pp. 209-210)

For those individuals who are accustomed to providing instruction based solely on core knowledge and standards of the discipline (e.g., social studies), it may appear that the BNS approach does not develop students’ understandings of the American past, present, and/or future. In this study, prior to the teacher’s instruction on any of the concepts or ideas found within the units of social studies to be studied, themes were generated by the teacher and researcher to provide students with an opportunity to preview these theme(s) and generate personal meaning between their personal experiences and the world they investigate in social studies context. From this perspective, it is understood that problems, as well as the sequences of solutions students bring are acceptable and that the meaning they make is the foundation of further understanding (Ferreiro, 1991).

They developed their personal understandings of word-world and shared them through intersubjective meaning construction (Freire, 1970; Bahruth, 2005). As Greene (1994) suggests, we must find our voices:

I say this because I need to suggest what it was like to learn to pay heed to the silences. I say it because I realize how it made me attentive to multiplicity, to perspectives, to the importance of having enough courage to look through my own eyes-and, yes, speak in my own faulty voice. (pp. 146-147)

When these faulty voices are shared deliberately, we can overcome the fear of falsity of subjective voices where postmodern philosophy left us after the era of the scientific objectivity. The intersubjective sharing of our faulty voices can help us to find that we are not the only one, but share common worries and concerns within each person's social and individual specificity reaching understandings of complicated and divergent meanings in lives throughout the learning community.

### **Significance of the Study**

This research is significant because it asked students to incorporate their stories into the content they were to learn in a social studies class. This is important since often students' in and out-of-school experiences are not incorporated into the instruction; they are not often asked to include their cultural backgrounds into their learning (Lee, 2007). Also, every student's unique story was shared in ways so that students were able to relate their stories to the concepts in social studies, reaching a tangible and viable understanding of the theme(s) found in social studies, themselves, and peers on a personal level. This provided students with an intersubjective pedagogical knowledge space where they teach and learn together as a means of dialectic interactions synergizing through their in and out-of school stories. Each collaborator's storytelling helped them to understand how



their stories are unique under the common threads found in social studies classroom instruction, how stories were related to others' and to whom they are, resulting in a dynamic and accepting classroom learning community.

Phillion (2002) says that applying theoretical categories omitted the subtle, complex, everyday, on-going quality of the way multiculturalism was lived out, expressed, and experienced in her participant research class. She reached the understanding that people do not fit comfortably into pre-made theoretical categories in narrative thinking, because there are more ideas, thoughts, and perceptions present than could be measured by theory. She began the study with the intention of portraying the class, not believing that there was "the sacred story," her study ended up describing real multicultural life stories in the school and classroom within context of and understandings found within the real class, which became the foundation of narrative multiculturalism research (Phillion, He, & Connelly, 2005).

Similarly, experiences in the current research were too complex to categorize. Stories were used to understand what was occurring in the lived experiences of the classroom and outside of the four walls of it through multicultural stories. This became more salient within this study since the focus was on incorporating collaborators' stories and their lived stories in social studies context. So future research is called for that investigates the lived stories of students and teachers found in classrooms, schools, and in a broad context of neighborhood communities to promote genuine learning of all collaborators including adults.

### **Implications for Education**

The findings from this study indicate that the curriculum represented within the textbook is not what teachers need to teach; rather that it is students who must be taught (Moje, 1996) and what they bring to any learning events are curriculum to be investigated, including what the teacher brings as curriculum of people. Students are rational human beings who are capable of making meaning for what they read and creating their own meanings for it by utilizing their schema. This process of making meaning is most effective when they engage in intersubjective dialogue with their peers and with more experienced others such as the teacher. Through this dialogue, they are able to dismember myths and misunderstandings of disconnectedness among social studies, their lives, and themselves as human beings of “isolated minds” (Stolorow & Atwood, 1992). The collaborators experienced concordant intersubjectivity that leads to understanding social studies and others on a personal level with sympathetic empathy. Blending Narrative Storytelling provided students with an enjoyment for the learning of social studies content and created excitement and committed involvement around the stories of other collaborators and their own.

Students made personal and close connections between their personal life experiences in and out-of-school and the in-class learning concepts found in social studies. These stories formed their curriculum, and their inquiries in which they sought more questions formed a “pedagogy of invitation” (Bahruth, 2011) rather than a transmittal of knowledge or emphasis on the brutal “premature accuracy of performance” (Hayes, Camilli, & Piazza, 1998). It showed that the pedagogy found through the use of

the Blending Narrative Storytelling approach is gentle, attractive, humane, democratic, and fulfilling to collaborators (i.e., students, teacher, researcher), while at the same time it provides the academic in both “public and private” ways.

Teachers have been struggling to incorporate social studies in meaningful ways with their students’ understandings and experiences (Shuy, 1987). Blending Narrative Storytelling can be a catalyst to do just this when teachers incorporate it into their instruction regularly. It embraces lived stories and encourages full, rich dialogue and inquiries as a means of liberation—conscientization of the oppressive reality and standing for themselves—through and by the use of collaborators’ stories to help them understand social studies as one of their stories and themselves who create the stories. The Blending Narrative Storytelling approach provides the contexts in which students are able to bring their stories in relation to the generative themes of social studies, which should be developed and recontextualized by teachers in accordance with their own classroom learning community (Loewen, 2010; Barton & Levstik, 1998). It helped the class to share their stories, reaching their understanding on a personal level and internalizing sympathy through their real-life experiences and others’ experiences in a “heartfelt” awareness of intersubjectivity, putting everything together in holistically.

Additionally, teachers may have thought that teaching is simply transmitting knowledge that students need to accept and remember. Teaching from this perspective has resulted in little meaningful learning (Postman & Weingartner, 1969; Freire, 1970; Gardner, 1991; Dykstra, 2009). Blending Narrative Storytelling approaches teaching as listening to and understanding of students’ lived stories in relation to themes found in

content areas like social studies that can then guide their authentic inquiries into learning as fuller human beings, liberating themselves and others. The teacher's involvement as one of the collaborators provides a pedagogical space of invitation so everyone can choose their best way of life in the classroom (Kohl, 1994). Students within this approach are able to learn what social studies means to their past, present, and future in relation to their historical and autobiographical stories, which they tell and share in class through dialogue. That is what Freire (2006) emphasizes: If it is in speaking their word that people, by naming the world transform it, Dialogue imposes itself as the way by which they achieve significance as human beings. Dialogue is thus an existential necessity (p. 88).

### **Limitation of the Study**

This study has several limitations. One limitation is that while it focused on how the BNS approach influenced the collaborators' perceptions of learning and teaching and perceptions of their stories, the study did not challenge curriculum and relied on the teacher to rearrange the timeline of the curriculum to include the BNS process. This is a limitation because as it was shown in the story of curriculum box that stated *The Proclamation of 1763* was listed as one of causes of American Revolution, the teacher was not able to rely on her authority to incorporate alternative interpretations of knowledge provided by the curriculum. In addition, in the process of reconceptualization, the teacher would easily fall into covering the curriculum mind-set according to the high stake test and accountability, rushing for the rest of parts of the curriculum not being able

to reconceptualize the whole curriculum according to generative themes (Pinar, 2004; Loewen, 2010; Chappuis & Chappuis, 2002).

The Blending Narrative Storytelling approach was incorporated in three units of instruction within a social studies classroom and included a span of three one-hour lessons for each of these units. The findings from this study are plausible to be generalized to other themes found within the curriculum according to the triangulations of data—three different units, diverse types of data analyzed (e.g., observation, written and/or told stories, interview), and three different avenues of voice (e.g., students, teacher, researcher). However, considering unique literacies in different discipline areas, more research incorporating the BNS approach in different disciplinary content areas would require wider dissemination. Additionally, studies involving more students are necessary to better determine the impact of the use of the BNS approach on students' learning using in and out-of-school knowledge and literacies.

Another limitation was related to students' responses. Since students were accustomed to traditional teacher-centered instruction, it was expected that it might take some time for them to get used to the shift to self-directedness required in the BNS process. The “novelty” of the BNS approach, which Ms. Faith re-emphasized when the researcher revisited the class following the study, enabled the first unit of the BNS lessons to produce a difference commented on within the students' reflections. While a repercussion related to the tradition of the “grammar of school” (Cuban & Tyack, 1995) was found in the reflections of the students during the second unit of instruction incorporating the BNS lessons, it was resolved by the third iteration with the use of the

BNS approach resulting in a fuller understanding of students' meaningful learning experience. Though the research had meaningful findings such as collaborators' ability to generate personal meanings and to create intersubjective experiences among the community, it would be anticipated that more critical responses might be found in relation to student stories and theme(s) if they embraced their own authority as knowledge creators in full from the beginning.

Finally, for this study, the classroom observation for the BNS process was combined with audiotaping. Individual group conversations, however, were not recorded and were only transcribed as part of the whole class records. Since students were able to tell their deeply personal stories in their small groups without fear of being recorded (one of the positive elements, which the researcher aimed for the study), there might have been missed dialogues, which would further influence the findings of the study.

### **Implications for Future Research**

The findings from this study imply that it may be meaningful to expand involvement of individuals participating in the study to include parents and teachers of other content areas along with their students at this grade level (i.e., ninth grade). Since student stories are related to their lives in school, at home and in the neighborhood communities, the dialogue among teachers, parents, and students may promote the creation of a democratic forum within the community in which all are able to collaborate in deliberate and complicated dialectic conversations on humanity, democracy, and socio-cultural issues. This expansion suggests the building of an intersubjective pedagogical

knowledge space in each class through the incorporation of the BNS approach as a practice of introducing dialogue back into the classroom.

This study illustrated a meaningful influence of the Blending Narrative Storytelling approach on the collaborators' perceptions of learning and teaching in social studies and their stories in the classroom learning community. More studies addressing the epistemological and ontological impact on multiple classrooms, grade levels, and multiple and interdisciplinary content areas are highly suggested to further investigate the possibilities of Intersubjective Pedagogical Knowledge space as a means of transformative learning and teaching.

This study defined learning as the development of understandings that are part of one's continual growth towards adulthood and throughout their lives. If there is not a shared interpretation of learning among all of the members within the expanded learning community, it may be necessary to provide experiences of adult development within the community. In doing so, a democratic and humanized society may be fostered within neighborhoods and schools, creating an expansion of democratic learning community. From this point of view, worthwhile education would occur through and within this learning community in our reach (Kesson & Henderson, 2004).

Furthermore research needs to be conducted that explores the development of adults who could contribute as learners, partners and potent leaders of intersubjective pedagogical knowledge space within this context. Learning does not stop when one finishes a degree. These accomplishments serve as catalysts for understanding that learning is lifelong in nature. Children's learning and development does not occur simply

by receiving knowledge, it must be crystal clear to all educators and learners that learners create and re-create their meaning collaboratively and divergently co-constructed within all of the learning communities that exist for a child through rich intersubjective and intertextual experiences that are naturally dialogic.

### **Conclusion**

This study incorporating the Blending Narrative Storytelling approach provides an argument that students create and learn within and through intersubjective pedagogical knowledge where they make meanings of generative themes found in social studies through recontextualization and dialogue.

The BNS approach in this study is not a strategy or methodology for teachers to follow but a “pedagogical invitation” for collaboration (Bahruth, 2011). The teacher invites all the students to generate their meaning of personal stories in relation to themes found in the curriculum, not to guide students into the given knowledge as an entity, but to help student to awareness that their experiences are the basis of investigation toward meaningful and viable knowledge they create. Deliberate dialogue flows and expands as the primary vehicle of mediation among collaborators (e.g., teacher, researcher, students) through intersubjective pedagogical knowledge creates fuller and deeper understanding of themselves, others, and knowledge under investigation (Giroux, 1988). Hayes, Grace, and Pateman (1998) insist, “In dialogue the teacher and the learner are actors in a relationship in which both are struggling to understand and to name the world” (p. 70).



Intersubjective pedagogical knowledge, where knowledge is not perceived as a given and solid entity, is where all actors within the pedagogical space encounter and develop understanding intersubjectively. Collaborators feel comfortable sharing their vulnerable stories that are sometimes defiant and wild. They are able to better grasp the themes found in social studies through their personal stories shared intertextually, reaching fuller understanding of the themes and themselves. Since they generate and share their personal stories from their memories, reflections, and imagination, they showed committed involvement, giving their “deep, sustained, perceptive attention” to all the stories shared, which is “the building block of intimacy, wisdom, and cultural progress” (Jackson, 2009, p. 13).

There are many possibilities according to themes that can be found in a discipline. In this study, students could view themselves and others differently through concordant intersubjective experiences, resulting in understanding on a personal level. They felt comfortable getting along with peers who served as a catalyst of their investigation of learning: learning became an outgrowth of sharing with one another.

The BNS approach helped the collaborators to write upon the curriculum not just to accept it as written. Their recontextualization liberated their minds through supportive dialogue, resulting in changes in their perspectives, reflections, and actions. The BNS approach denounces the view of knowledge as a crystallized entity to be reproduced and regurgitated. People created and re-created knowledge when they collaborate with each other, making meaning of their personal experiences in relation to the themes under study

where the intersubjective pedagogical knowledge liberates their minds and hearts to write upon the world by dismembering myths.

According to Habermas, emancipatory interests are distinct from, and even opposed to, the technical interests we previously critiqued. Drawing from Habermas, we suggest that traditional methods courses seek stability and reproduction of school practices - which demand that be docile and efficient workers. Aside from the particular pedagogy that is studied or practiced in a methods course, a program structured around unrelated methods courses serves technical interests and thus implicitly values stability, predictability, reproduction, docility and efficiency. When emancipatory rather than technical interests are the norm, stability is given over change and reproduction gives way to emancipation. (Hayes, Grace, & Pateman, 1998, p. 69)

## REFERENCES

- Arendt, H. (1958). *The human condition*. Chicago, IL: The University of Chicago Press.
- Arizona Board of Regents. (2000). *Reformed Teaching Observation Protocol (RTOP)*.  
Arizona State University.
- Bahruth, R. E. (2005). Peter McLaren: A Scholar's Scholar. In Ed. Pruyn, M. & Huerta-Charles, L. M. *Teaching Peter McLaren*. New York, NY: Peter Lang Publishers.
- Bahruth, R. E. (2008a). Persistence of vision: Hegemony and counterhegemony in the everyday. *Journal of Peace Education and Social Justice*. 2(2). 175-186.
- Bahruth, R. E. (2008b). Schooling. In D. Gabbard. *Knowledge and power in the global economy*. 2<sup>nd</sup> ed. New York, NY: Taylor and Francis Group. (pp. 295-304).
- Bahruth, R. E. (2011). Juxtaposing cultural artifacts to peel the onion of hegemony. In C. Rossatto. (Ed.). *Teaching for global community: Overcoming the divide and conquer strategies of the oppressor*. NC: IAP - Information Age Publishing.
- Bahruth, R. E. & Steiner, S. F. (1998). Upstream in the mainstream: Pedagogy against the current. In R. Chávez & J. O'Donnell (Eds.), *Speaking the unpleasant: The politics of (non) engagement in the multicultural education terrain*. (pp. 127-147).
- Bahruth, R. Hayes, C. W., & Kessler, C. (1998). *Literacy con cariño*. Portsmouth, NH: Heinemann.

- Barton, K. C. & Levstik, L. S. (1998). It wasn't a good part of history: National identity and students' explanations of historical significance. *Teachers College Record*. 99. 478-513.
- Bednar, D. E. & Fisher, T. D. (2003). Peer referencing in adolescent decision making as a function of perceived parenting style. *Adolescence*, 38.152, 607-621.
- Berry, W. (1970). *In defense of literacy*. In: *A continuous harmony*. Washington, DC: Shoemaker Hoard, Publishers.
- Brown, B. B. (1990). Peer groups and peer cultures. In S. Feldman & G. Elliott (Eds). *The threshold: The developing adolescent*. Cambridge, MA: Harvard University Press. (pp. 171-196).
- Brown, C. S. (1988). *Like it was: A complete guide to writing oral history*. New York, NY: Teachers & Writers Collaborative.
- Cazden, C. B. (1983). Language and Literacy: The Sociolinguistics of Reading and Writing. *Language problems & language planning*, 7.1, 104-108.
- Chappuis, J & Chappuis, S. (2002). *Understanding school assessment: A parent and community guide helping student learn*. Portland, OR: Assessment Training Institute.
- Chen, I. (2011). *Social Constructivist Theories*. Retrieved from <http://viking.coe.uh.edu/~ichen/ebook/et-it/social.htm>
- Chomsky, N. (2000). Chomsky on miseducation. Lanham, MD: Rowman & Littlefield Publishers, Inc.

- Clandinin, D. J. & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco, LA: Jossey-Bass.
- Cochran-Smith, M. & Lytle, S. L. (1993). *Inside/Outside: Teacher research and knowledge*. New York, NY: Teachers College Press.
- Coles, R. (1989). *The call of stories: Teaching and moral imagination*. Boston, MA: Houghton Mufflin Company.
- Cuban, L. & Tyack, D. (1995). *Tinkering toward Utopia*. Cambridge, MA: Harvard University Press.
- Cusworth, R. (1995). *The framing of educational knowledge through newstime in junior primary classrooms* (Unpublished doctoral dissertation), University of Sydney.
- Darling-Hammond, L. & Sykes, G. (1999). *Teaching as the learning profession*, San Francisco, CA: Jossey-Bass.
- Darling-Hammond, L. (2006). *Powerful teacher education*. San Francisco, CA: Jossey-Bass.
- Denzin, N. K. (1989). *Interpretive interactionism* (Applied Social Research Methods Series). V(16). Newbury Park, CA: Sage Publications, Inc.
- Dykstra, D. I. (2009). Theoretical foundations for college learning - Piaget & Vygotsky: Sorting fact from fiction. In R. Fuller T. Campbell & D. Dykstra. (Eds.) *College teaching and development of reasoning*. (pp. 123-136).
- Eco. U. (Fall, 2005). Innovation & repetition: Between modern & postmodern aesthetics. *Dædalus*, 191-207.

- Ellis, B. F. (2009). *Content area reading, writing, and storytelling: A dynamic tool for improving reading and writing across the curriculum through oral language development*. Westport, CN: Teacher Ideas Press.
- Elmore, R. F. (2007). *School reform*. Cambridge, MA: Harvard Education Press.
- Ferreiro, E. (1979). *Literacy before school*. Portsmouth, NH: Heinemann Education Books.
- Ferreiro, E. (1991). Literacy acquisition and the representation of language. In C. Kamii, M. Manning & G. Manning (Eds.), *Early Literacy: a constructivist foundation for whole language*. Washington DC: NEA Professional Library. (pp. 45-46).
- Forman, E. A. & Cazden, C. B. (1994). Exploring Vygotskian perspectives in education: The cognitive value of peer interaction. In R. Rudell, M. Ruddell, & H. Singer (Eds). *Theoretical models and processes of reading* (4<sup>th</sup> Ed.). Newark, DE: International Reading Association. International Reading Association. (pp. 155-178).
- Foucault, M. (2011). *Discipline and punishment*. Retrieved from [http://en.wikipedia.org/wiki/Discipline\\_and\\_Punish](http://en.wikipedia.org/wiki/Discipline_and_Punish).
- Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Freire, P. (1997). *Pedagogy of heart*. New York, NY: Continuum.
- Freire, P. (1998). *Teachers as cultural workers: Letters to those who dare teach*. Boulder, CO: Westview Press.
- Freire, P. (2006). *Pedagogy of the oppressed*. (30<sup>th</sup> Anniversary Ed.). New York, NY: Continuum International Publishing Group Inc.

- Freire, P. & Macedo, D. (1998). Forward. In C. Hayes, R. Bahruth, & C. Kessler. 2<sup>nd</sup> Ed. *Literacy con cariño*. Portsmouth, NH: Heinemann
- García, E. (1996). Preparing instructional professionals for linguistically and culturally diverse students. In J. Sikula (Ed.), *Handbook of research on teacher education*. New York, NY: Macmillan.
- García, R. L. (2001). Educating for human rights: A curricular blueprint. In C. Diaz (Ed.). *Multicultural education in the 21<sup>st</sup> century*. New York: NY: Longman. (pp.208-216).
- Gardner, H. (1991). *The unschooled mind: How children think and how schools should teacher*. New York, NY: Basic Books.
- Gaztambide-Fernandez, R. A. (2009). *The best of the best*. Cambridge, MA: The president and Fellows of Harvard College.
- Gee, J. P. (2004). Reading as situated language: A sociocultural perspective. In R. Rudell & N. Unrau (Eds). *Theoretical models and processes of reading*. 5<sup>th</sup> Ed. International Reading Association. (pp. 116-132).
- Geertz, C. (1995). *After the fact: Two countries, four decades, one anthropologist*. Cambridge, MA: Harvard University Press.
- Giroux, H. (1996). *Fugitive cultures: Race, violence and youth*. New York, NY: Routledge.
- Giroux, H. (1988). *Teachers as intellectuals: Toward a critical pedagogy*. Westport, CT: Bergin & Garvey Publishers.

- Ginsberg, H. P. & Oppen, S. (1988). *Piaget's theory of intellectual development*. 3<sup>rd</sup> ed. Englewood Cliffs, NJ: Prentice Hall.
- Glaserfeld, E. V. (2003). *The constructive view of communication*. To be read by J. Mitterer at the Memorial Meeting for H. V. Foerster. Vienna, German.
- Glesne, C. (2006). *Becoming qualitative researchers*. 3<sup>rd</sup> ed. Boston, MA: Pearson Education.
- González, N., Andrade, R., Civil, M., & Moll, L. (2001). Bridging funds of distributed knowledge: Creating zones of practices in mathematics. *Journal of Education for Students Placed at Risk*, 6, 115–132.
- González, N., Moll, L., & Amanti, C. (2005). *Funds of knowledge: Theorizing practices in households, communities, and classrooms*. Hillsdale, NJ: Lawrence Erlbaum Associates Publishers.
- Goodman, Y. M. & Goodman, K. S. (2004). To Err is Human: learning About language processes by analyzing miscues. In R. Rudell & N. Unrau (Eds). *Theoretical models and processes of reading*. 5<sup>th</sup> Ed. International Reading Association. (pp. 620-639).
- Gramsci, A. (1971). *Selections from prison notebooks*. (Ed. & Trans. by Q. Hoare & G. Smith). New York, NY: International Publishers.
- Greene, M. (1992). The art of being present. In K. Weiler & C. Mitchell (Eds). *What schools can do: Critical pedagogy and practice*. New York, NY: State University of New York Press.



- Greene, M. (1994). Multiculturalism, community, and the arts. In A. Dyson & C. Genishi (Eds.). *The need for story: Cultural diversity in classroom and community*. Urbana, IL: National Council of Teaching of English. (pp. 11-27).
- Gregory, A. E. & Cahill, M. A. (2010). Kindergartners can do it, too: Comprehension strategies for early readers. *The Reading Teacher*, 63(6), 515–520.
- Grumet, M. R. (1975). Generations: Reconceptualist curriculum theory and teacher education. In W. Pinar (Ed.). *Curriculum theorising: The reconceptualists*. Berkeley, CA: McCutchan.
- Halliday, M.A.K. (1980). Three aspects of children's language development: Learning language, learning through language, learning about language. In Y. Goodman, M. Hausser & D. Strickland. (Eds.) *Oral and written language development: Impact on schools*. International Reading Association & National Council of Teachers of English: Proceedings IMPACT Conferences. (pp.7-19).
- Halliday, M. A. K. (1994). The place of dialogue in children's construction of meaning. In theoretical models and processes of reading. In R. Rudell, M. Ruddell, & H. Singer (Eds). *Theoretical models and processes of reading* (4<sup>th</sup> Ed.). Newark, DE: International Reading Association. (pp. 70-82).
- Halliday, M. A. K. (2004) .The place of dialogue in children's construction of meaning. In theoretical models and processes of reading. In R. Rudell & N. Unrau (Eds). *Theoretical models and processes of reading*. (5<sup>th</sup> Ed.). New Brunswick, NJ: International Reading Association. Inc. (pp. 133 -154).

- Hand, B., Brain, V., Bendigo, V., Lawrence, C., & Yore, L. D. (1999). A writing in science framework designed to enhance science literacy. *Journal of Science Education*, 21(10), 1021- 1035.
- Harris, R. B. (2007). Blending narratives: A storytelling strategy for social studies. *The Social Studies*, May/June, 111-115.
- Harste, J. (1994). Literacy as curricular conversations about knowledge, inquiry, and morality. In R. Rudell, M. Ruddell, & H. Singer (Eds). *Theoretical models and processes of reading* (4<sup>th</sup> Ed.). Newark, DE: International Reading Association. (pp. 1220-1242).
- Hartman, D. K. (1994). *The intertextual link of readers using multiple passages: A postmodern/Semiotic/Cognitive view of meaning making*. In R. Rudell, M. Ruddell, & H. Singer (Eds). *Theoretical models and processes of reading* (4<sup>th</sup> Ed.). Newark, DE: International Reading Association. (pp. 616-636).
- Harwell. S.H. (1999). *Why do I have to learn this? Workbook*. Texas: CCI.
- Hayes, M. T., Grace, D., & Pateman, N. (1998). Reconfiguring the pre-service curriculum: A proposal for an inquiry-based teacher education program. *Inquiry*, 18(2), 65-77.
- Hayes, C., Camilli, V. M., & Piazza, J. A. (1998).
- Hill, J. P. & Holmbeck, G. N. (1986). Attachment and autonomy during adolescence. *Annals of Child Development*, 3, 145-189.
- Hutchins, E. (1995). *Cognition in the wild*. Cambridge, MA: The MIT Press.
- Jackson, M. (2009). *Distracted*. Amherst, NY: Prometheus Books.

- Johnson, A. S. (2010). The Jones family's culture of ILiteracy. *Reading Teacher*, 64(1), 33-44.
- Kesson, K. R. & Henderson, J. G. (2004). *Curriculum wisdom: Educational decisions in democratic societies*. Upper Saddle River, NJ: Pearson Education Inc.
- Kirby, D & Kuykendall, C. (1991). *Mind matters: Teaching for thinking*. Portsmouth, NH: Boynton/Cook Publishers, Inc
- Kirby, D. & Liner, T. (1988). *Inside out: Developmental strategies for teaching writing*. Portsmouth, NH: Heinemann Educational Books, Inc.
- Kohl, H. (1994). *I won't learn from you: And other thoughts on creative maladjustment*. New York, NY: The New Press.
- Kohn, A. (1996). What to look for in a classroom. *Educational Leadership*. 54-55.
- Langer, S. K. (1980). *Philosophy in a new key* (3<sup>rd</sup> Ed.). Cambridge, MA: Harvard University Press.
- Lea, Y. S. (2003). *Cultural work in language and literacy: Reflection of a researcher as a cultural worker* (Unpublished doctorate dissertation). Boise State University, Boise, ID.
- Lee, C. D. (2004). Literacy in the academic disciplines and the needs of adolescent struggling readers. *Voices in Urban Education*. 15-25
- Lee, C. D. (2007). *Literacy, culture, and learning*. New York, NY: Teachers College Press.
- Lincoln, Y. S. & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage Publications, Inc.

Loewen, J. W. (2010). Lies and American history: an interview with James W. Loewen.

Interviewed by *Phi Delta Kappan*, April 1, 2010. Macedo, D. (2011).

Interviewed by Solano-Campos, A. T. *Non-Native English Speaking Teachers*. Retrieved from <http://nnest.blog.com/2011/02/28/donald-macedo>.

McCleary, J. A., & Tindall, G. A. (1999). Teaching the scientific method to at-risk students and students with learning disabilities through concept anchoring and explicit instruction. *Remedial and Special Education*, 20, 7–18.

McLaren, P. (2003). *Life in schools: An introduction to critical pedagogy in the foundations of education* (4<sup>th</sup> Ed.). Boston, MA: Allyn and Bacon.

Meyer, R. J. (1996). *Stories from the heart: Teachers and students researching their literacy lives*. Mahwah, NJ: Lawrence Erlbaum Associates, Publishers.

Miles, M. B., & Huberman, A. M. (1994). *An expanded sourcebook: Qualitative data analysis* (2<sup>nd</sup> Ed.). Thousand Oaks, CA: Sage Publications.

Moje, E.B. (1996). “I Teach Students, Not Subjects”: Teacher-Student Relationships as Contexts for Secondary Literacy. *Reading Research Quarterly*, 31(2), 172–195.

Moll, L, Amanti, C. Neff, D. & González, N. (1992). Funds of knowledge for teaching: Using a qualitative to connect homes and schools. *Theory into Practice*, 31(2), 132-141.

National Assessment of Educational Progress. (2008). Trends in academic growth: The nation’s report card. *Institutes of Education Sciences*, U.S. Department of Education. NCES 2009–479.

- National Council of Social Studies. (1992). *A vision of powerful teaching and learning in the social studies: Building social understanding and civic efficacy*.
- National Council of Social Studies. (2011). *National curriculum standards for social studies*. Retrieved from <http://www.socialstudies.org/standards/introduction>.
- O'Brien, D. G., Stewart, R. A., & Moje, E. B. (1995). Why content literacy is difficult to infuse into the secondary school: Complexities of curriculum, pedagogy, and school culture. *Reading Research Quarterly*, 30(3), 442-463.
- Pahl, K. & Rowsell, J. (2005). *Literacy and education: understanding the new literacy studies in the classroom*. Thousand Oaks, CA: Sage Publication Inc.
- Phillion, J. (2002). Narrative multiculturalism. *Journal of Curriculum Studies*, 34(3), 265-279.
- Phillion, J., He, M. F., & Connelly F. M. (2005). *Narrative & Experience in Multicultural Education*. Thousand Oaks, CA: Sage Publications, Inc.
- Piaget, J. (1976). *To understand is to invent: The future of education*. New York, NY: Penguin.
- Pinar, W. F. (2004). *What is curriculum theory?* Mahwah, NJ: Lawrence Erlbaum Associates Publishers.
- Postman, N., & Weingartner, C. (1969). *Teaching as a subversive activity*. New York, NY: Dell Publishing Co.
- Rosanblatt, L. M. (1994). The transactional theory of reading and writing. In R. Rudell & N. Unrau (Eds). *Theoretical models and processes of reading*. 5<sup>th</sup> Ed. International Reading Association. (pp. 1363-1398).

- Santrock, J. W. (2001). *Educational psychology*. New York, NY: Mc Graw Hill Company.
- Saxe, G. B. (1991). *Culture and cognitive development*. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Schutz, A. (1967). *The phenomenology of the social world*. Evanston, IL: Northwestern University Press.
- Shapiro, B. (1994). *What children bring to light: A constructivist perspective on children's learning in science*. New York, NY: Teachers College Press.
- Shulman, L. S. (1986). "Paradigms and research programs in the study of teaching." In M. Wittrock (Ed.). *Handbook of research on teaching*. New York, NY: MacMillan.
- Shuy, R.W. (1987). Research currents dialogue as the heart of learning. *Language Arts*, 64(8), 890-897.
- Siegel, D. J. (1999). *The developing mind: Toward a neurobiology of interpersonal experience*. New York, NY: Guilford Press.
- Smith, F. (1983). *Essays in literacy*. Portsmouth, NH: Heinemann.
- Smith, F. (1988). *How education backed the wrong horse*. Portsmouth, NH: Heinemann Educational Books, Inc.
- Snow, J. (2007). Afterward to the Second Edition, In Marshall, J.D., Sears, J. T., Allen, L. A., Roberts, P. A., & Schubert, W. H., *Turning points in Curriculum*, Columbus, OH: Pearson Merrill Prentice Hall.

- Stanovich, K. E. (2004). Matthew effects in reading: Some consequences of individual differences in the acquisition of literacy. . In R. Rudell & N. Unrau (Eds). *Theoretical models and processes of reading*. 5<sup>th</sup> Ed. (pp. 454-516).
- Street, B. V. (1997). *Why research multiple literacy practices?: From his short statement*.
- Stolorow, R. D. & Atwood, G. E. (1992). *Contexts of being: The intersubjective foundations of psychological life*. New York, NY: Analytic Press.
- Vaca, R. T. & Vaca, J, A. (2007). *Content area reading literacy and learning across the curriculum* (9th Ed.). Boston, MA: Allyn and Bacon.
- Vygotsky L. S. (1962). *Thought and language*. Cambridge, MA: The MIT Press.
- Vygotsky, L. S. (1978). *Mind in society: The development of psychological processes*. Cambridge, MA: Harvard University Press.
- Wiggins, G. (November, 1989). The futility of trying to teach everything of importance. *Educational Leadership*, 44-59.
- Wilkinson, I. A. G. & Son, E. H. (in press). A dialogic turn in research on learning and teaching to comprehend. In M. Kamil, P. Pearson, E. Moje, & P. Afflerbach. *Handbook of Reading Research, Volume IV*. New York: Taylor & Francis.
- Wilson, S. M., & Wineburg, S. S. (1988). Peering at history through different Lenses: The role of disciplinary perspectives in teaching history. *Teachers College Record*, 89(4), 525-539.
- Yosso, T. J. (2005). Whose culture has capital?: A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*. 8(1). 69-91.

- Yu. E. (1998). *Influence of student causal attribution on achievement*. (Unpublished master's thesis). Chonbuk National University, Jeonju, South Korea.
- Yu. E. & Gregory, A. (2010). *Blending narrative storytelling in social studies*. In annual conference of Northern Rocky Mountain American Educational Research Association. Big Sky, MN: NRMERA.
- Zemelman, S., Daniels, H., & Hyde, A. (1998). *Best practice: New standards for teaching and learning in American schools* (2nd ed.). Portsmouth, NH: Heinemann.



## APPENDIX A

### **Assent to Participate in Research**

**Assent to Participate in Research  
BOISE STATE UNIVERSITY**

My name is Eun Kyoung Yu and I am a graduate student from a doctoral program in Curriculum and Instruction at Boise State University. I am conducting a research study entitled “Blended Narrative Storytelling (BNS) in Social studies.” I would like to ask you to participate in this research. For this study, I am attempting to learn more about the influence of student storytelling has on understandings of the social studies content, student stories, and others.

Your teacher will give you three Blended Narrative Storytelling lessons that will occur during your regular social studies class periods throughout the first semester of this academic year. Each BNS lesson will take approximately two class hours. You will be asked to write about and tell stories from your experiences in relation to the concepts you are learning. You will also be asked to write about your thoughts concerning social studies before and after the Blended Narrative Storytelling lesson. I will be observing and audiorecording your class engagement in these lessons and activities.

If you want to participate, I will use your data from my observations. If you agree them to be used, I will ask you to allow the teacher to make copies from your dialogue journals during the BNS lessons. I will also ask you to take part in an interview and ask about your thoughts on social studies following the last Blended Narrative Storytelling lesson. This interview will take approximately one hour and will also be audiorecorded. The interview will be held at your teacher’s office after lunch or after school according to your availability and willingness to meet.

If you feel uncomfortable sharing your stories, you will have the chance to change them or ask me to leave out details you do not wish to share. You can also choose not to answer any question during the interview. All audiorecordings from the observations and interviews will be immediately transcribed (made into a written copy) and the tapes will be destroyed. I will not name you or your school in any reports or publications of study.

If you do not want to be part of this study, you will still participate in the Blended Narrative Storytelling lesson as part of your regular social studies class, but I will not use your data from my observations or audiorecordings, and I will not interview you.

Please talk about this study with your parents before you decide whether or not to participate. I will also ask your parents to give their permission for you to participate. Even if your parents say “yes” you can still decide not to participate. I would like you know that at any time you may make the choice not to participate in the study without this action having any effect on your grade. Additionally, you are participating in this study voluntarily (because you want to). You will be given a copy of this form.

You may ask me any questions about this study. You can call me at any time at (208) 426-2805, or talk to me the next time you see me.

If you agree to participate, please sign and check the boxes below.

Please check the box if you agree to the following:

- ☐ *I agree to participate.*
- ☐ *I allow you to use the audiorecordings of my BNS class lessons in this study.*
- ☐ *I agree to be interviewed.*
- ☐ *I agree to be audiorecorded during the interview.*
- ☐ *I allow you to use copies of my dialogue journal during the BNS lessons.*
- ☐ *I allow you to use my direct quotes in the results of this study, but my name*  
*will*  
*never be used with these quotes.*

*I have read this form and decided that I would like to participate in the project described above. The study has been explained to me. I understand I can stop at any time.*

---

Print Your Name

---

Sign Your Name

---

Date

---

Signature of Person Obtaining Consent

---

Date

THE BOISE STATE UNIVERSITY INSTITUTIONAL REVIEW BOARD HAS  
REVIEWED THIS PROJECT FOR THE PROTECTION OF HUMAN PARTICIPANTS  
IN RESEARCH.

## APPENDIX B

**Parent/Guardian Consent**

## **PARENT/GUARDIAN CONSENT**

### **BOISE STATE UNIVERSITY**

Dear Parent/Guardian:

#### **PURPOSE AND BACKGROUND**

Ms. Eun Kyoung Yu, a doctoral student, and her faculty adviser, Dr. Anne Gregory, from Boise State University's Department of Literacy, are conducting a study entitled "Blended Narrative Storytelling (BNS) in Social Studies." We would like to involve your child in our study.

#### **PROCEDURES**

Your child's teacher will conduct three BNS lessons as part of your child's regular social studies class. These three lessons will encompass two class hours per BNS lesson for a total of six class hours during the first semester of the academic year. Your child will be asked to write and tell his/her story(ies) as related to the concepts in the social studies curriculum as well as their thoughts and perceptions of social studies before and after the BNS lessons.

This study will include an observation of your child's engagement in learning activities. The entire class will be audiotaped during the observations of the BNS lessons for accurate data collection.

If you decide to allow your child to participate in this study, your child's data from the observations will be used. If you agree them to be used, I will ask your child to allow the teacher to make copies from his/her dialogue journals during the BNS lessons as data. In addition, your child will be asked to participate in one interview with the researcher that further explores his/her perceptions on social studies and the role of his/her story in understanding these concepts following the instruction provided in the last BNS lesson. Each interview will be conducted in approximately a one-hour timeframe in the social studies teacher's office after lunch or as scheduled by your child. The time and date of the interview will be communicated to you when your child has selected the date and time. Additionally, your child will be audiotaped during the interview. All audiorecordings from the observations and interviews will be immediately transcribed (made into a written copy) and the tapes will be destroyed.

If you decide not to allow your child to participate in this study, your child will still participate in the BNS lesson procedures as part of his/her regular social studies

class, but their data from the observations and audiotapes will not be used. They will also not be asked to participate in an interview unless you consent for them to do so.

## RISKS/DISCOMFORTS

There is a possibility that your child may feel uncomfortable sharing telling his/her stories. Your child will have the opportunity to change their story or ask me to leave out details they do not wish to share, so that they are more comfortable. They can also choose not to answer any question during the interview. Participation in this research study will not have any effect on your child's course grade. Additionally, at any time, your child may make the choice to opt out of the study without any effect on his/her grade in the course.

*Confidentiality:* Participation in research may involve a loss of privacy; however, all records and data related to the study will be handled as confidentially as possible. Only Ms. Yu and her faculty advisor, Dr. Gregory, will have access to the study records and audiotapes. This information will be stored within a locked filing cabinet within the faculty advisor's office. All audiorecordings from the observations and interviews will be immediately transcribed (made into a written copy) and the tapes will be destroyed. No individual or school identities will be used in any reports or publications that may result from this study. All identifying information will be stored separately from the data and destroyed upon the completion of checking your child's part among the findings. Furthermore, all data related to this study will be destroyed within three years of the study's completion.

## BENEFITS

There will be no direct monetary benefits to your child for participating in this study. However, the research might provide your child with a personalized experience that may lead to a renewed sense of purpose for learning concepts taught within the social studies curricula. Additionally, students may develop new perspectives on social studies, themselves. Also, the information that your child provides may help other students and teachers to consider blending student storytelling with their content areas so that they are able to learn social studies or other content area information more closely connected to the students' own experiences.

## COSTS

There will be no cost to you or your child as a result of taking part in this study.

## PAYMENT



There will be no payment to you or your child as a result of your child taking part in this study.

## QUESTIONS

If you have any questions or concerns about participation in this study, you should first talk with the investigator or faculty advisor at (208) 426-2805. If for some reason you do not wish to do this, you may contact the Institutional Review Board, which is concerned with the protection of volunteers in research projects. You may reach the board office between 8:00 AM and 5:00 PM, Monday through Friday, by calling (208) 426-5401 or by writing: Institutional Review Board, Office of Research Compliance, Boise State University, 1910 University Dr., Boise, ID 83725-1138.

---

## CONSENT

**PARTICIPATION IN RESEARCH IS VOLUNTARY.** I understand that I can choose not to have my child participate in this study, or to withdraw my child from participating at any time. Declining participation will not interfere with my child's care or learning experiences in their classroom. I understand that by not participating in this study, my child will continue to be provided with developmentally appropriate activities and experiences. I also understand that at any time I can participate in parent activities and educational opportunities. I can also choose to move my child to a different classroom if space is available.

I will discuss this research study with my child and explain the procedures that will take place.

I will be given a copy of this consent form to keep.

Please initial if you agree to the following:

\_\_\_\_\_ *I give consent for my child to participate in this study.*

\_\_\_\_\_ *I consent for the audiorecordings of my child's six-hour BNS class lessons to be used in this study.*

\_\_\_\_\_ *I give consent for my child to be interviewed in this study*

\_\_\_\_\_ *I give consent for my child to be audiorecorded during the interview in this study.*

\_\_\_\_\_ *I give consent for using copies of my child's dialogue journal during the BNS lessons.*

\_\_\_\_\_ *I give consent for direct quotes of my child to be used in the results of this study (but my child will never be identified by name)*

*I have read this form and decided that my child may participate in the project described above. Its general purposes, the particulars of involvement and possible risks have been explained to my satisfaction. I understand my child can withdraw at any time.*

---

Signature of Study Participant

---

Date

---

Signature of Person Obtaining Consent

---

Date

**THE BOISE STATE UNIVERSITY INSTITUTIONAL REVIEW BOARD HAS  
REVIEWED THIS PROJECT FOR THE PROTECTION OF HUMAN SUBJECTS  
IN RESEARCH.**

## APPENDIX C

**Sample BNS Lesson Process**

### Sample BNS Lesson Process

Class Activities	Lesson#	Teacher-Student	Artifacts
Introduction	1	Introducing the big ideas of the unit	Worksheet (Link Concepts to life)
Mini-lesson		Connecting historical events to their everyday life experiences	
		Work on the worksheet (individually->check with a partner)	
		Deciding as a class the links	
		Explaining concepts to find meaning	
		Deeper connection to life experience	
		Writing main ideas of experiences (Talk to neighbor->write individually)	Music
Brainstorming		Lining up and rotating to generate a web of story ideas on the board (more than once)	
		Talking about the played music	Black board Markers
Webbing		Talking about their web of ideas	
		Sharing some story ideas	
		Connecting the story idea to the main ideas and concepts	
		Creating a framework of stories	
		Monitoring student blending story	Story map
Mapping		Telling stories in small groups	
		Adapting their stories before telling and even during telling	



## APPENDIX D

**Student Interview Protocols**



### **Student Interview Protocols**

Hi! I appreciate your participation for the research and interview.

It will take one hour asking about your thoughts on social studies in relation with your experiences and yourself. One thing you have to know is that you can reject to answer any questions or ask to stop the interview or research itself at anytime you want to. Also, I would like you to aware that the interview will be audiotaped and your comments might be quoted directly in a pseudonym.

***Part A. Think about how writing and sharing your stories influence your thoughts on social studies classes to answer the following questions.***

**What comes to your mind when you think about social studies? Why? Please explain.**

Probe for these areas:

What kind of knowledge does social studies provide for you?

What do you think you learned in social studies?

Do you think it is important for you to learn social studies?

Please explain.

**What do you like about social studies? What do you dislike about the social studies?**

Probe for these areas:

Is there anything you like in the social studies?

Why is social studies good or important to you? Please explain.

**How do you know if you learned something in social studies? Please explain.**

Probe for these areas:

What does learning social studies mean to you?

Does learning social studies have special meaning to you?

**What types of lessons in the social studies classes have (or haven't) been helpful?****What is it? Why?**

Probe for these areas:

Are there social studies lessons/classes that stand out in your mind? Why do you remember those lessons more than others?

Have there been lessons that seemed confusing or irrelevant to social studies? Please explain.

What aspects of social studies are the most challenging? Why? Please explain.

**(After) Did writing and sharing your stories (BNS) make it harder or easier to understand the concepts of social studies? Why?**

Probe for these areas:

Is BNS a new approach to social studies for you?

How is writing and sharing your stories helpful for you to understand the big ideas of social studies?

How is it different from other types of lessons?

Does BNS help you understand social studies? Why?

*Part B. Do you think BNS influences other students' perceptions about you when they hear your personal stories?*

**How is the social studies related to your personal life experiences?**

Probe for these areas:

Do you think social studies relates to you? Please explain.

What have your stories meant to your peers in social studies class?

**How has social studies helped you understand you and others?**

Probe for these areas:

How has social studies helped you understand yourself?

How has social studies helped you to view your personal stories in a different way?

How has social studies helped you to understand others?

**What are your worries/concerns in the world today? Where do you think you learn about those worries?**

Probe for these areas:

Are there opportunities for you to deal with your concerns in social studies class?

If yes, how is your concern valued in your classes? If not, why do you think this is the case?

What do you think are the biggest concerns among your friends?

Do you think their concerns are supported in social studies class or other classes?

If yes, how are they supported?

If not, do you think they should be dealt with in class? How?

**(After) How did the writing and sharing of your stories (BNS) help you better understand your personal life experiences?**

Probe for these areas:

Do you think BNS can help you understand your personal experiences and their relationship to the subject matter?

If yes, Please explain.

If no, what do you think would help you better understand social studies?

**(After) How did the writing and sharing of other classmates' stories (BNS) help you better understand others?**

Probe for these areas:

How do you think BNS can help you understand others and their experiences in relation to the subject matter?

If no, how do you think BNS can help you better understand you and others in relation to the subject matter?

## APPENDIX E

**Teacher Interview Protocols**

### **Teacher Interview Protocols**

Hi! I appreciate your participation for the research and interview.

It will take one hour asking about your thoughts on social studies and the relationship with your experiences and yourself.

***Part A. How does Blending Narrative Storytelling (BNS) influence students' perceptions of social studies?***

**What comes to mind when you think of social studies? Why?**

Probe for these areas

What kind of knowledge does social studies provide for your students?

What else do you think your students learn in social studies?

Why do you think it is important for your students to learn social studies?

**What aspects of social studies do you like? What aspects of social studies do you dislike?**

Probe for these areas:

What are your favorite parts about teaching social studies?

Why is it important to you?

What does teaching social studies mean to you?

**What kind of lessons in social studies classes has been helpful for your students?**

**What kind of lessons in social studies classes hasn't been? What is it? Why do you think so?**

Probe for these areas:

Have there been certain lessons, which helped your students learn in social studies? Why do you think so?

Have there been some lessons, which left your students confused? Are there lessons that seem irrelevant to the students? Please explain.

**Is there anything that makes your students feel uncomfortable in social studies? If yes, what is it?**

Probe for these areas:

What do you think the reasons are for the students lack of interest or confusion?

**(After) How is BNS helpful for you to teach social studies?**

Probe for these areas:

Do you think BNS is a new approach to social studies?

How do you think it is different from other types of lessons?

Do you think that BNS helped your students better understand social studies?

If yes, why?

If no, how can BNS be improved?

***Part B. How does BNS influence students' perceptions of themselves?***

**How has social studies related to your students' life experiences? Explain.**

Probe for these areas:

How do you think social studies has been connected to your students' experiences?

What do your students' stories mean to learning in social studies?

**How has social studies helped your students understand themselves and others?**

Probe for these areas:

How do you think social studies helps your students understand themselves?

Do you think social studies helped your students to view their stories in a different way? How?

How do you think social studies helped your students to better understand others?

How do you think social studies helped your students to view others in a different way?

**What do you think your students' major concerns are these days?**

Probe for these areas:

Is there room for dealing with their concerns in social studies class?

If yes, how is their concerns valued in your class? If not, do you think they should be?



**(After) How do you think BNS helps your students understand their life experiences in relation to the subject matter?**

Probe for these areas:

Do you think BNS can help your students better understand their life experiences in relation to the subject matter?

If yes, how do you think BNS helps them better understand the subject matter?

If no, how do you think BNS can be improved to help your students better understand their experiences in relation to the subject matter?

**(After) How does BNS help you understand your students and their stories in relation to the subject matter?**

Probe for these areas:

How do you think BNS can help you understand your students and their experiences in relation to the subject matter?

How do you think BNS helps you understand them in relation to the subject matter?

If no, how do you think BNS can be improved to help you understand your students and their experiences in relation to the subject matter better?

## APPENDIX F

**Classroom Observation Template**

## Classroom Observation Template

### A. Lesson Overview

- ❖ Teacher – Ms. Love
- ❖ Students – 24 students (15 girls, 9 boys)

Names by Groups

Group 1 –

Group 2 –

Group 3 –

Group 4 – A. Sarah, B. Megan, C. Iris, D. Jenet

- ❖ Subject Matter – American Government
- ❖ Unit 1 – \* Sequential Lesson Number – 1
- ❖ Lesson Objectives -
- ❖ Observation Focus -

- ❖ Student Seat Distribution: Group#/Student# (i.e., Sarah for 5/A)

\*Draw it for your own reference.

**B. Lesson Observation Template**

Class Interactions		Timeline	Class Activities
Group #			
Special Occurrence			

## APPENDIX G

**Reformed Teaching Observation Protocol (RTOP)**

## **Reformed Teaching Observation Protocol (RTOP)**

### **I. BACKGROUND INFORMATION**

This section contains space for standard information that should be recorded by all observers. It will serve to identify the classroom, the instructor, the lesson observed, the observer, and the duration of the observation.

**comments:**

### **II. CONTEXTUAL BACKGROUND AND ACTIVITIES**

Space is provided for a brief description of the lesson observed, the setting in which the lesson took place (space, seating arrangements, etc.), and any relevant details about the students (number, gender, ethnicity, etc.) and instructor. Try to go beyond a simple description. Capture, if you can, the defining characteristics of this situation that you believe provide the most important context for understanding what you will describe in greater detail in later sections. Use diagrams if they seem appropriate.

**comments:**

The next three sections contain the items to be rated. Do not feel that you have to complete them during the actual observation period. Space is provided on the facing page of every set of evaluations for you to make notes while observing. Immediately *after the lesson*, draw upon your notes and complete the ratings. For most items, a valid judgment can be rendered only after observing the entire lesson. The whole lesson provides contextual reference for rating each item. Each of the items is to be rated on a scale ranging from 0 to 4. Choose “0” if in your judgment, the characteristic *never* occurred in the lesson, not even once. If it did occur, even if only once, “1” or higher should be chosen. Choose “4” only if the item was very descriptive of the lesson you observed. Intermediate ratings do not reflect the number of times an item occurred, but rather the degree to which that item was *characteristic* of the lesson observed. The remainder of this Training Guide attempts provides a clarification of each RTOP item and the subtest (there are five) of which it is a part.

### **III. LESSON DESIGN AND IMPLEMENTATION**

#### **1) The instructional strategies and activities respected students’ prior knowledge and the preconceptions inherent therein.**

A cornerstone of reformed teaching is taking into consideration the prior knowledge that students bring with them. The term “respected” is pivotal in this item. It suggests an attitude of curiosity on the teacher’s part, an active solicitation of student ideas, and an understanding that much of what a student brings to the mathematics or science classroom is strongly shaped and conditioned by their everyday experiences.

**comments:**

#### **2) The lesson was designed to engage students as members of a learning community.**

Much knowledge is socially constructed. The setting within which this occurs has been called a “learning community.” The use of the term community in the phrase “the scientific community” (a “self-governing” body) is similar to the way it is intended in this item. Students participate actively, their participation is integral to the actions of the community, and knowledge is negotiated within the community. It is important to remember that a group of learners does not necessarily constitute a “learning community.”

**comments:**

**3) In this lesson, student exploration preceded formal presentation.**

Reformed teaching allows students to build complex abstract knowledge from simpler, more concrete experience. This suggests that any formal presentation of content should be preceded by student exploration. This does not imply the converse...that all exploration should be followed by a formal presentation

**comments:**

**4) This lesson encouraged students to seek and value alternative modes of investigation or of problem solving.**

Divergent thinking is an important part of mathematical and scientific reasoning. A lesson that meets this criterion would not insist on only one method of experimentation or one approach to solving a problem. A teacher who valued alternative modes of thinking would respect and actively solicit a variety of approaches, and understand that there may be more than one answer to a question.

**comments:**

**5) The focus and direction of the lesson was often determined by ideas originating with students.**

If students are members of a true learning community, and if divergence of thinking is valued, then the direction that a lesson takes can not always be predicted in advance. Thus, planning and executing a lesson may include contingencies for building upon the unexpected. A lesson that met this criterion might not end up where it appeared to be heading at the beginning.

**comments:**

**IV. CONTENT**

Knowledge can be thought of as having two forms: knowledge of what is (Propositional Knowledge), and knowledge of how to (Procedural Knowledge). Both are types of content. The RTOP was designed to evaluate mathematics or science lessons in terms of both.

***Propositional Knowledge***

This section focuses on the level of significance and abstraction of the content, the teacher’s understanding of it, and the connections made with other disciplines and with real life.

**6) The lesson involved fundamental concepts of the subject.**

The emphasis on “fundamental” concepts indicates that there were some significant scientific or mathematical ideas at the heart of the lesson. For example, a lesson on the multiplication algorithm can be anchored in the distributive property. A lesson on energy could focus on the distinction between heat and temperature.

**comments:**

**7) The lesson promoted strongly coherent conceptual understanding.**

The word “coherent” is used to emphasize the strong inter-relatedness of mathematical and/or scientific thinking. Concepts do not stand on their own two feet. They are increasingly more meaningful as they become integrally related to and constitutive of other concepts.

**comments:**

**8) The teacher had a solid grasp of the subject matter content inherent in the lesson.**

This indicates that a teacher could sense the potential significance of ideas as they occurred in the lesson, even when articulated vaguely by students. A solid grasp would be indicated by an eagerness to pursue student’s thoughts even if seemingly unrelated at the moment. The grade-level at which the lesson was directed should be taken into consideration when evaluating this item.

**comments:**

**9) Elements of abstraction (i.e., symbolic representations, theory building) were encouraged when it was important to do so.**

Conceptual understanding can be facilitated when relationships or patterns are represented in abstract or symbolic ways. Not moving toward abstraction can leave students overwhelmed with trees when a forest might help them locate themselves.

**comments:**

**10) Connections with other content disciplines and/or real world phenomena were explored and valued.**

Connecting mathematical and scientific content across the disciplines and with real world applications tends to generalize it and make it more coherent. A physics lesson on electricity might connect with the role of electricity in biological systems, or with the wiring systems of a house. A mathematics lesson on proportionality might connect with the nature of light, and refer to the relationship between the height of an object and the length of its shadow.

**comments:**

***Procedural Knowledge***

This section focuses on the kinds of processes that students are asked to use to manipulate information, arrive at conclusions, and evaluate knowledge claims. It most



closely resembles what is often referred to as mathematical thinking or scientific reasoning.

**11) Students used a variety of means (models, drawings, graphs, symbols, concrete materials, manipulatives, etc.) to represent phenomena.**

Multiple forms of representation allow students to use a variety of mental processes to articulate their ideas, analyze information and to critique their ideas. A “variety” implies that at least two different means were used. Variety also occurs within a given means. For example, several different kinds of graphs could be used, not just one kind.

**comments:**

**12) Students made predictions, estimations and/or hypotheses and devised means for testing them.**

This item does not distinguish among predictions, hypotheses and estimations. All three terms are used so that the RTOP can be descriptive of both mathematical thinking and scientific reasoning. Another word that might be used in this context is “conjectures”. The idea is that students explicitly state what they think is going to happen before collecting data.

**comments:**

**13) Students were actively engaged in thought-provoking activity that often involved the critical assessment of procedures.**

This item implies that students were not only actively doing things, but that they were also actively thinking about how what they were doing could clarify the next steps in their investigation.

**comments:**

**14) Students were reflective about their learning.**

Active reflection is a meta-cognitive activity that facilitates learning. It is sometimes referred to as “thinking about thinking.” Teachers can facilitate reflection by providing time and suggesting strategies for students to evaluate their thoughts throughout a lesson. A review conducted by the teacher may not be reflective if it does not induce students to *re-examine* or *re-assess* their thinking.

**comments:**

**15) Intellectual rigor, constructive criticism, and the challenging of ideas were valued.**

At the heart of mathematical and scientific endeavors is rigorous debate. In a lesson, this would be achieved by allowing a variety of ideas to be presented, but insisting that challenge and negotiation also occur. Achieving intellectual rigor by following a narrow, often prescribed path of reasoning, to the exclusion of alternatives, would result in a low score on this item. Accepting a variety of proposals without accompanying evidence and argument would also result in a low score.

**comments:****V. CLASSROOM CULTURE**

This section addresses a separate aspect of a lesson, and completing these items should be done independently of any judgments on preceding sections. Specifically the design of the lesson or the quality of the content should not influence ratings in this section.

Classroom culture has been conceptualized in the RTOP as consisting of: (1) Communicative Interactions, and (2) Student/Teacher Relationships. These are not mutually exclusive categories because all communicative interactions presuppose some kind of relationship among communicants.

***Communicative Interactions***

Communicative interactions in a classroom are an important window into the culture of that classroom. Lessons where teachers characteristically speak and students listen are not reformed. It is important that students be heard, and often, and that they communicate with one another, as well as with the teacher. The nature of the communication captures the dynamics of knowledge construction in that community. Recall that communication and community have the same root.

**16) Students were involved in the communication of their ideas to others using a variety of means and media.**

The intent of this item is to reflect the communicative richness of a lesson that encouraged students to contribute to the discourse and to do so in more than a single mode (making presentations, brainstorming, critiquing, listening, making videos, group work, etc.). Notice the difference between this item and item 11. Item 11 refers to representations. This item refers to active communication.

**comments:****17) The teacher's questions triggered divergent modes of thinking.**

This item suggests that teacher questions should help to open up conceptual space rather than confining it within predetermined boundaries. In its simplest form, teacher questioning triggers divergent modes of thinking by framing problems for which there may be more than one correct answer or framing phenomena that can have more than one valid interpretation.

**comments:****18) There was a high proportion of student talk and a significant amount of it occurred between and among students.**

A lesson where a teacher does most of the talking is not reformed. This item reflects the need to increase both the amount of student talk and of talk among students. A "high

proportion” means that at any point in time it was as likely that a student would be talking as that the teacher would be. A “significant amount” suggests that critical portions of the lesson were developed through discourse among students.

**comments:**

**19) Student questions and comments often determined the focus and direction of classroom discourse.**

This item implies not only that the flow of the lesson was often influenced or shaped by student contributions, but that once a direction was in place, students were crucial in sustaining and enhancing the momentum.

**comments:**

**20) There was a climate of respect for what others had to say.**

Respecting what others have to say is more than listening politely. Respect also indicates that what others had to say was actually heard and carefully considered. A reformed lesson would encourage and allow every member of the community to present their ideas and express their opinions without fear of censure or ridicule.

**comments:**

***Student/Teacher Relationships***

**21) Active participation of students was encouraged and valued.**

This implies more than just a classroom full of active students. It also connotes their having a voice in how that activity is to occur. Simply following directions in an active manner does not meet the intent of this item. Active participation implies agenda-setting as well as “minds-on” and “hands-on”.

**comments:**

**22) Students were encouraged to generate conjectures, alternative solution strategies, and/or different ways of interpreting evidence.**

Reformed teaching shifts the balance of responsibility for mathematical or scientific thought from the teacher to the students. A reformed teacher actively encourages this transition. For example, in a mathematics lesson, the teacher might encourage students to find more than one way to solve a problem. This encouragement would be highly rated if the whole lesson was devoted to discussing and critiquing these alternate solution strategies.

**comments:**

**23) In general the teacher was patient with students.**

Patience is not the same thing as tolerating unexpected or unwanted student behavior. Rather there is an anticipation that, when given a chance to play itself out, unanticipated

behavior can lead to rich learning opportunities. A long “wait time” is a necessary but not sufficient condition for rating highly on this item.

**comments:**

**24) The teacher acted as a resource person, working to support and enhance student investigations.**

A reformed teacher is not there to tell students what to do and how to do it. Much of the initiative is to come from students, and because students have different ideas, the teacher’s support is carefully crafted to the idiosyncrasies of student thinking. The metaphor, “guide on the side” is in accord with this item.

**comments:**

**25) The metaphor “teacher as listener” was very characteristic of this classroom.**

This metaphor describes a teacher who is often found helping students use what they know to construct further understanding. The teacher may indeed talk a lot, but such talk is carefully crafted around understandings reached by actively listening to what students are saying. “Teacher as listener” would be fully in place if “student as listener” was reciprocally engendered.

**comments:**

## VI. SUMMARY

The RTOP provides an operational definition of what is meant by “reformed teaching.” The items arise from a rich research-based literature that describes inquiry-oriented standards-based teaching practices in mathematics and science.

*Reformed Teaching Observation Protocol MANUAL* (Sawada & Piburn, 2000).

## APPENDIX H

**Ms. Faith's Third Storytelling**

### **Ms. Faith's Third Storytelling**

In Kansas, the drinking age was on the 18 for beer and so when I turned 18 I went out with couple of friends to a bar in Kansas to have my first beer, never had a beer before. Alcohol before never, never, never, never. So my dad made me all rules. "Faith doodle, call me doodle, sudden endearment. By the way, Faith doodle, you can go out with your friend, have fun more to self, don't drink too much, don't drive."

I'm glad I didn't drive. Rules are here: "You're home by midnight. You have to be home by midnight. So I expect you walk in the door sober."

"Ok, dad, Thanks dad, I get to go."

My mother was crying when I'm leaving thinking "My gosh, goes Faith, what's going to happen to her?" But, the rules were I come back with my friends, I couldn't drive car, I can go with my friends and have some beers because I was in legal drinking. So we went to this place that's for beer and we sat down and bought a pitcher of beer, a quarter. And the pitcher of beer, and the pitcher of beer was free for us and we had some beers. Because I never had a beer before I got tipsy very soon, quickly, quickly, quickly. And I liked it. I liked it. This shy girl who was very, in the high school, who never said a word, was so animated, because I had a beer. So I was na-na-na-na, talking and laughing and hands up and it was adorable.

All of a sudden, I knew I was going to throw up because I had a couple of beers and the beer was brand new to me. I belined in to the ladies room. Luckily, there was one available toilet and I threw up. I walked out of the Ladies room not looking very lady like and I sat and I looked up and there was my brother. Who sent my brother to make sure

whether I was going to be okay? Probably, my dad. My brother walked over to me.

Anybody wants to pretend “there me” for a minute? All right, so my brother walked over me and said, “Come on let’s go.” Because I couldn’t walk on my own, I was dizzy and tipsy and sick all at once, he walked me over to his car. So he took me by my arm and put me in the car. And all of his friends in the car, all laughed. They thought this the most historical thing in the world. Here is Faith who didn’t talk to any in her life, and I had to lean out of the window at the car.

So they get me home, and try to find a way to home without my dad knowing. Because they slipped me through a back door that was rarely used, but who heard the backdoor open? My dad. Here I am and I was looking up my dad and go like dizzy. My brother kind of walking up me at the stairs and my dad is not swearing because he didn’t do that. He was not happy and so my dad said this to me, “Doodle, what time is the clock saying?” I saw my dad in a tipsy way and I said, “Clock says, Tick-tock, daddy?” Not in a good mood, my mom, she was crying horribly and crying again. She’s crying again, again. My brother got me into my bed, which got me up to my room and throwing me on that. And I, I couldn’t get up until six o’clock following afternoon.

Rules in my house have changed after that. Rule in my house was “You’ve got a chance to go out one time.” You’ve got shy Faith back in the house, you never got to see her again. Rules in the house changed. My sister never forgave me because she never got to go out.

Is popular sovereignty working in my household? Did people rule in my household? Did people all five of us rule? Who ruled in my house? My dad. Do you think I got to go out again? No.