A Narrative Study: How a Master Teacher Develops Personal Connections with Issue-Centered Social Studies

Jung Tuanmu

A dissertation
submitted in partial fulfillment of the
requirements for the degree of

Doctor of Education

University of Washington

2006

Program Authorized to Offer Degree:
College of Education

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

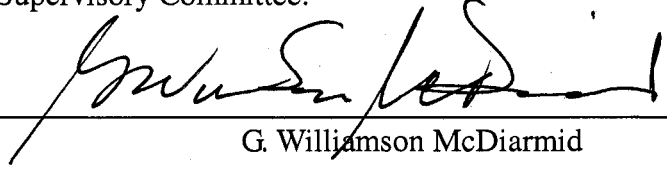
University of Washington
Graduate School

This is to certify that I have examined this copy of a doctoral dissertation by

Jung Tuanmu

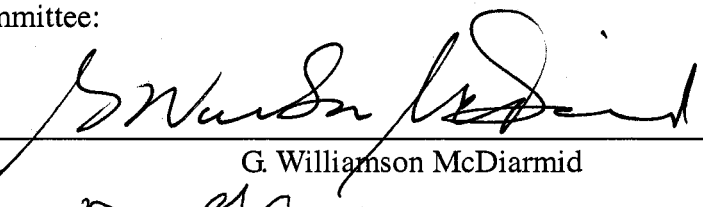
and have found that it is completed and satisfactory in all respects,
and that any and all revisions required by the final
examining committee have been made.

Chair of the Supervisory Committee:

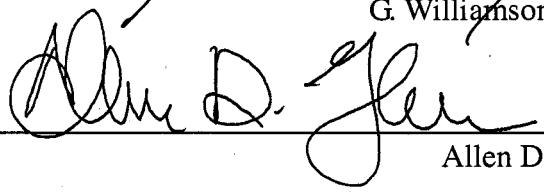


G. Williamson McDiarmid

Reading Committee:



G. Williamson McDiarmid

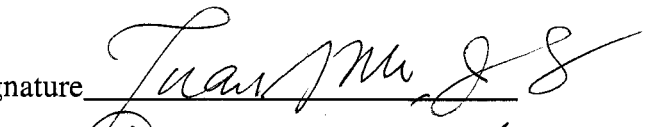


Allen D. Glenn

Michael S. Knapp

Date: December 13, 2006

In presenting this dissertation in partial fulfillment of the requirements for the doctoral degree at the University of Washington, I agree that the Library shall make its copies freely available for inspection. I further agree that extensive copying of the dissertation is allowable only for scholarly purposes, consistent with "fair use" as prescribed in the U. S. Copyright Law. Requests for copying or reproduction of this dissertation may be referred to ProQuest Information and Learning, 300 North Zeeb Road, Ann Arbor, MI 48106-1346, 1-800-521-0600, to whom the author has granted "the right to reproduced and sell (a) copies of the manuscript in microform and/or (b) printed copies of the manuscript made from microform."

Signature 

Date Dec. 13, 2006

University of Washington

Abstract

A Narrative Study of How a Master Teacher Makes Personal Connections with Issue-Centered Social Studies

Jung Tuanmu

Chair of Supervisory Committee:
Professor G. Williamson McDiarmid
Department of Curriculum and Instruction

Intrigued by the dearth of teachers teaching with issue-centered social studies (ICSS), trying to unfold the gap between social studies scholars' embracing ICSS and school teachers' ignorance of it, the researcher examined how the two master high school social studies teachers (one is in ESL department) have made personal and professional connections with ICSS. The study attempts to understand whether teachers' personal connection with ICSS (subject matter) is essential for teachers' teaching with ICSS.

In this study, self-narrative is the main data source to construct teachers' life stories. Following Polkinghorne's (1988, 1996) concepts of narrative and narrative knowing, narrative inquiry through intensive personal interviews is the main method to collect data. "Narrative" and "story" are used interchangeably. Other research methods including classroom observations and artifact analysis are used to construct a whole picture of the two teachers.

The findings indicate that the two teachers have constructed their practical teaching theories (PTT) with ICSS through a non-linear path, which has evolved mainly from their personal lives, teaching practices, and professional learning opportunities. Other discoveries include that teachers' ICSS is different from theoretical ICSS; it is more locally oriented and student-focused. Two specific phenomena are worthy of attention:

One is self as a main agent for the teachers' decision-making; another is the phenomenon of "borderland discourses" in which the teachers' self-concept was challenged. These two phenomena also suggest that teachers' identities influence their teaching practices. The relationships among various components in PTT are particularly worth of further exploration and study. These include teachers' practical pedagogy, borderland discourse, teachers' concepts of ICSS (or other subject matter), PTT, and their professional identities.

To conclude, teaching practice is interwoven with teachers' knowledge which is closely tied with their personal histories and knowledge. To explicate teaching practice from a holistic perspective, separately analyzing teachers' identities or professional knowledge is insufficient. In other words, the academic disciplinarian expects teachers to employ ICSS but the pre-condition is that teachers make personal and/or professional connections with ICSS.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

Glossary

Practical Teaching Theory (PTT): A central focus of this study that mainly suggests that how a teacher develops his/her teaching expertise and uses it effectively in teaching contexts depends on PTT. Teachers develop PTT through critical reflections on their personal and professional worlds, including their personal life, teaching practice, and professional learning opportunity. "Personal life" emphasizes a teacher's personal world, including personal history, personal identity, and subject-matter learning history. "Teaching practice" indicates current teaching performance and the major influencing factors, such as school culture, colleagues, and students. "Professional learning opportunities" means the chances teachers have to enhance their individual professional knowledge, either formal or informal.

Life-course perspective: Social psychologists attempt to understand how social change alters people's lives (Elder, 1994). They focus on "turning points," "life-event," and use "trajectories" to illustrate the process. I employ this concept and apply it to explore the evolutionary process by which teachers' self and PTT develop.

Teachers' knowledge: This mainly indicates teachers' "knowledge of practice," (Cochran-Smith & Lytle, 1999) an integrated knowledge which is the foundation of PTT.

Borderland discourse: From Alsup's (2006) perspective, this phrase means the discourse in which teachers or prospective teachers are engaged in which their identity tensions or dissonance emerge.

Personal identity: By this, I mean how teachers tell themselves and others who they are, especially focusing on their narratives, including social and personal dimensions, and encompassing their family roles, ethnic, cultural, and gender identity, and religious belief.

Professional identity: By this, I mean teachers' connections with subject matter, teaching practice, and the profession, and affiliations with specific academic departments or teacher groups.

Self: This is a self-consciously constructed system of necessarily selective memories and perceptions in which narratives play an important role in organizing a coherent sense of who one is. It consists of personal identity and professional identity.

Defining moments: The concept is similar to "life-events" which Hutchison (2003) defines as, "A life event is a significant occurrence involving a relatively abrupt change that may produce serious and long-lasting effects..." (p. 25).

Acknowledgement

Near the end of my journey, I would like to express gratitude to my mother, Yu Wu Lee, and my husband, Kung-neng Yang for their financial and spiritual supports. Because of me, my mom flew to Seattle twice when she was over 80. My husband plays an important role in my life. Without his patience, understanding, and supports I would not have earned my degree. Of course, my son Liang-yu and my daughter Hui-yu, who have accompanied me during the last six years are reasons for persevering on my journey.

In Seattle, each of my dissertation committee members has made a significant contribution to the work itself. First and foremost, I thank my advisor, Bill McDiarmid. Bill accepted me as his first advisee at the UW. From his strategic guidance and guiding my thinking, four years of hard working with him has been a remarkable experience and also an asset for my future. Without his academic guidance, spiritual support, and technical editing, I would never have reached my goal. Mike Knapp has helped me in countless ways since I entered UW. He is the first one who told me that I have something to share with the world which should not be blocked because of writing or language problems. Mike is the one who always stands along side me to encourage me even when he could not be physically present. Allen Glenn helped me clarify my initial research design as I struggled to craft my research questions; stories of his experiences teaching social studies also helped me rethink what ICSS is. Paul LePore showed me how to find connections between texts and pushed my thinking about my research design.

Last, but not least, I would like to thank the two social studies teachers for their time and commitment to this research. Their lives and teaching practice form the heart of this

work. They showed me the importance of their personal values and ideals that are interwoven with their professional identity.

Introduction

Teaching democratic values and citizenship skills have always been a primary goal for social studies. However, the goal is clear but the path has always been uncertain. One of the most controversial teaching approaches in this field is issue-centered social studies (ICSS). ICSS includes curriculum and pedagogy which "focuses on problematic questions that need to be addressed and answered, at least provisionally" (Evans, Newmann, & Saxe, 1996, p. 2). Most social studies teachers are accustomed to teaching in a traditional way, which means to teach social studies by lectures, asking direct, factual-type questions, individual assignments, and using a textbook. Few teachers employ ICSS in teaching practice (Armento, 1986, 1991, 1996; Cuban, 1991; Hahn, 1996; Hess, 2002; Shaver, Davis, & Helburn, 1980).

Cuban (1991), after reviewing the history of social studies teaching, raised the main question: "Why have there been a pervasive constancy in teaching practice—what many have labeled as a *limited repertoire*—and so little second-order change?" (p. 205).[1] In Cuban's view, setting and context may influence teaching content and teaching, and these explanations "need to establish with some degree of confidence what factors can be linked concretely to the daily practices of social studies teachers" (p. 207). Hence, it seems that if most school teachers teach in a typical, traditional way, then school reforms' goals are more inclined to produce superficial rather than fundamental change. However, Cuban also claims that the relationship between local context and teaching effectiveness

[1] "Second-order change, or fundamental, changes are efforts to alter the ways that organizations are put together because of major dissatisfaction with the present arrangements. Second-order changes introduce new goals, structures, and roles that transform familiar ways of performing duties into novel solutions to persistent issues" (Cuban, 1991, p. 198)

had better be connected with daily class instruction on a regular basis. Evans (2004) states that, "reforms met limited success because reformers underestimated the persistence of the grammar of schooling, basic aspects of schools, classrooms, and teaching that seem to defy change and to deflect attempts at reform" (p. 177). From Evans' perspective, he ascribes limited school reform success to orthodox pedagogical practice prevalent in most teaching contexts. Combining Cuban's and Evans' comments, teachers persistently teaching in a rigid and traditional approach is the cause and effect that makes school reforms fail.

In a national survey of instructional practices in elementary and secondary schools in 1994-1995, Henke, Chen, Goldman, Rollefson, and Gruber (1999) investigated how frequently teachers use various teaching strategies, and social studies teachers "were less likely than teachers in the other core academic subjects—English, mathematics, and science—to use alternatives to whole class instruction" (p. IV). Chen et al. also found, "Most of social studies teachers talked with students (85 percent), led a question-and-answer session (88 percent), or had students answer recall (91 percent) or open-ended questions (87 percent) on a weekly basis. Fewer had students lead discussions (38 percent) or talk with each other (61 percent)" (p. 16).[2] According to the result of the above national survey, social studies teachers have not changed much compared to 50 years ago.

Based on this awareness, I thought that it might be a worthwhile idea to study two successful social studies teachers who have embraced ICSS amidst the daily routines of

---

[2] Generally, open-ended questions are better than close questions in pedagogy. However, open-ended questions are not equal to "higher-order thinking" or an engaged conversation between teachers and students. For example, in Bickmore's (1993) research, Sarah, one of the focal teachers who taught with open-ended discussions; however, without focus on any issues, their class-conversations were derailed and were controlled by some vocal students. The more detailed descriptions are present at page 24.

schools to understand the reasons they have become actively involved in ICSS. Then, there may be a chance to solve the mystery of Cuban's question through an alternate route. Hence, in the following study, I examine two atypical teachers who have developed their own ICSS. I attempt to understand what made these two teachers believe in and commit to ICSS, and how this commitment is connected with their personal and professional lives.

The main difference between this study and the past studies is that this study focuses on teachers' knowledge and teachers' life narratives as the means to demonstrate the evolution of such knowledge and commitments, and the entangled relationship between ICSS, teaching contexts, and teachers' life experiences. To explore the relationship between ICSS and teachers' life experiences, this study also examines how teachers built their personal and professional identity that have strongly influenced their teaching approach.

This dissertation contains seven chapters. Chapter one explores the connection between ICSS and teachers' knowledge. First, it defines ICSS including two main instructional goals and propositions with a brief literature review of related research on issues embedded in teachers' teaching knowledge of ICSS. Because of the dearth of studies that examine the relationship between ICSS and teachers' knowledge, the final section is an attempt to make connections between the commitment to an ICSS approach and teachers' knowledge based on teachers' life stories. In chapter one, I also introduce the main theoretical premise of personal teaching theory (PTT) based on the literature review of ICSS and teachers' knowledge and their life stories.

Chapter two focuses on how to approach PTT from diverse perspectives. Studies in the past seldom discussed the dynamic relations between teaching contexts and teaching practice. Instead, they focused on exemplary teaching performances, teachers' stories or classroom stories. Yet, research on the relationship between teaching practice and teachers' lives and their professional and personal development is limited. Nevertheless, life is intertwined; if it is not impossible, it is difficult to draw a boundary between teachers' personal and professional selves. If most teachers do not use ICSS approach in class, then any teacher by contrast, who embraces and employs ICSS in practice, is valuable for understanding the reasons leading to such a decision. Hence, I use a "life-course" perspective to understand teachers' knowledge evolution and develop three conceptual frameworks to guide this study. I am also interested in how teachers' inner dialogues or borderland discourse influence their professional identity and development.[3]

In chapter three, I explain my research methods—specifically, why I use teachers' narratives as the main data resource, and case studies and narrative inquiry as my main methods. Narrative analysis is used to analyze the data. Particularly, I use three steps to make my analysis comprehensive. In the beginning, I take a holistic approach to the data to get a sense of the "storyline." Next, I try to realize how the teachers structure the narratives that is how they order events and make connections. Finally, I employ a comprehensive, thematic, context-bounded narrative analysis to distinguish the essential strands in the teachers' narratives.

---

[3] "Borderland discourse" is, "Discourse where people from diverse backgrounds, and thus with diverse primary and community-based Discourses, can interact outside the confines of public-sphere and middle-class elite, Discourse—are a common features of life in contemporary life (Gee, 1996, p. 161). In this study, I mean that when teachers or prospective teachers are engaged with others or the self identity tensions or dissonance.

Chapter four and chapter five present my research results—two master teachers' life stories. Through the two teachers' portraits, I present their personal life history and professional learning and teaching history—I use life-course perspectives and borderland discourse to illustrate the defining events and other factors which have influenced their teaching belief in and commitments to ICSS. Thinking of continuity and readability, I use a chronological approach to make this account most accessible. Due to the interwoven nature of these teachers' personal and professional lives, I cannot separate them neatly; for this reason, I use a narrative approach that allows me to keep the connections embedded in the stories they told me. I also weave in data from teaching and learning artifacts and observations in the teachers' classrooms to illustrate the ways their beliefs and commitments are revealed in practice. The two chapters are similarly organized using the same subheads which are related to personal stories, professional learning opportunities, and teaching practice as described in PTT.

Chapter six is a cross-case comparison. Drawing on differences and similarities between the two teachers' portraits, this chapter further defines the emergent patterns displayed in their narratives. Based on the close ties between subject-matter teaching and personal beliefs and commitments, I combine my initial three conceptual frameworks—useful in conceptualizing the study at the outset—into a personal teaching theory (PTT) framework for better interpretation of the connections. Employing this model, I explore how a teacher developed his/her PTT in his/her teaching contexts. Then, I focus on the essential elements interwoven into the evolution of self with ICSS and the strength of PTT. In the end, I discuss teachers' professional commitments and its constraints.

In chapter seven, first, I briefly review research questions and findings of the study. Then, based on the comparison between the two teachers' pedagogies with the academic ICSS, I explore the question: Why would the two radically different teachers choose to teach using the same pedagogy—an ICSS transformed by individual practical pedagogy? Meanwhile, I also explicate the relationship among ICSS, PTT, and practical pedagogy. Then, I explore the intertwined relationship between their personal lives, professional learning opportunities, and teaching practice to further illuminate the complex relationship between teachers' knowledge, teaching context, and teaching practice. Amy's and Tom's stories suggest that they transformed academic ICSS theory into a personal, issue-centered pedagogy. Their self-knowledge permeates their narratives which suggest a potential linkage between identities and teaching practice. I, therefore, initiate a preliminary discussion of the relationship between identity and practice. Then, describing difficulties and constraints of this study, I discuss the limitations of narrative inquiry and narrative analysis. The chapter concludes with some reflections and suggestions for teacher education and future research.

Chapter I: Issue-Centered Social Studies and Teachers' Knowledge

The term Issue-Centered Social Studies (ICSS) seems to have first appeared in print when Barr, Barth, and Shermis (1977) identified the three most important approaches for instruction in the field of social studies as citizenship transmission, social science, and reflective inquiry.[4] A variant of third approach, reflective inquiry, is ICSS (Stanley & Nelson, 1994; Tucker, 1977). In this study, ICSS incorporates not only curriculum but pedagogy as well.

The main reason for doing this study is because some social studies experts have endorsed ICSS strenuously over years; however, there is little evidence to suggest that more than just a relatively few social studies teachers actually claim to teach ICSS. To improve teaching practice and students' opportunities to learn, it is valuable to understand what lies beneath such radical different attitudes toward the ICSS teaching approach. Moreover, teachers are the gatekeepers of curriculum and instruction of school subject matters (Thornton, 1991), so it seems that teachers who choose to teach using ICSS or not must have personal reasons to make such a decision. Based on the presupposition, I started my research.

Four parts compose this opening chapter: (1) defining ICSS and the history of teaching practice with ICSS; (2) current social studies teaching practice; (3) addressing issues embedded in teachers' personal teaching theory (PTT) in connection with ICSS; and (4) speculating on the relationship between ICSS and teachers' personal life

---

[4] The citizenship transmission approach is grounded in traditional instruction such as lectures, recitation, and textbook-based learning. The social science approach emphasizes intellectual competence and is focused on key concepts and the main structures of the discipline through the inductive method (Stanley, 1985; Tucker, 1977). Reflective inquiry is used to promote critical thinking and reflective thinking abilities to social problems (Ross, 2001).

experience. First, I briefly review previous studies and research in ICSS, especially focusing on teachers' teaching practice. Then, I examine the issues from two vantage points: the professional and personal selves. The chapter concludes with a discussion of how to explore the relationship between studying social studies teachers who teach with ICSS and their ICSS teaching practice.

Defining the ICSS

The field of social studies has always been characterized by competing definitions and conceptions since the term "social studies" was first formally used in 1916 (Barr, Barth, & Shermis, 1977). The 1916 Report of the National Education Association's (NEA) Commission on the Reorganization of Secondary Education recommended a national pattern of social studies courses and defined the purpose of social studies as the "cultivation of good citizenship" (NEA, 1916). Unfortunately, both their suggestion of integrating history and civics for cultivation of good citizenship and the use of social problems as a basis for course structure to teach students how to inquire into social conflicts were ignored.

Public schools created two courses as vehicles for inquiry into social problems—ninth-grade "civics" and twelfth-grade "problems of democracy," "which similarly featured problems as content" (Barr, Barth, & Shermis, 1977, p. 27). Teachers employed traditional methods to teach controversial problems as information rather than guiding students to engage in issues that were involved in controversies. This situation appears to have remained largely unchanged since 1916 (Armento, 1986; Cuban, 1991; Goodlad, 1984; Tucker, 1977; Seixas, 2001).

ICSS was aimed at fostering civic participation and deliberation by means of employing historical or currently controversial content to address issues embedded in human conflicts. The way to teach ICSS and the content in ICSS both support the goal of civic education, so the National Council for the Social Studies (NCSS) published a *Handbook on teaching social studies issues* (Evans & Saxe, 1996) that focuses on ICSS. In addition, the Center for Civic Education developed issue-centered curricular such as "Project Citizen" (Tolo, 1998) to promote ICSS and citizenship education. In the meanwhile, scholars like Engle and Ochoa (1988), Evans (2001), Oliver and Shaver (1966), Parker (2003), Stanley and Nelson (1994), and Wraga (1999) supported ICSS as effective curriculum to facilitate students learning to be competent citizens.

Nevertheless, teachers rarely seem to teach using ICSS as scholars hoped. Understanding why teachers have been aloof from teaching with ICSS is the beginning of this study.

The Main Instructional Goals for ICSS

The major theme for ICSS instruction is to empower students by teaching them how to participate in "civic discourse" (Parker, 1996) and "how to determine both public ends and means" about the critical public issues (Hess, 1998, p. 5).

However, the 1916 recommendations for high school only brushed the surface of schooling; the question of how these courses were to be taught was the real problem that needed to be addressed. Wesley and Wronski (1973) analyze the objectives of social studies and students' social needs and conclude: "The social studies teacher must be attuned both to the adolescents with whom he interacts and the society in which he is

immersed" (p. 43). Therefore, the question is: While advocates belief in ICSS is meaningful and useful, does ICSS take sufficient account of students' non-cognitive needs such as social relationships, self-understanding, and security? Without addressing students' social and emotional needs, learning the knowledge, skills, and dispositions embedded in ICSS may be experienced by students as unconnected to them and their personal world.

In addition, ICSS teaching does not appear to address issues of diversity, change, and inclusion in contexts, and scarcely demonstrates how to incorporate the local context into the perennial controversial issues in practice. To further this point, I follow this thread to analyze two instructional goals for the ICSS: using reflective teaching to prompt students' meaningful learning and building a link from school knowledge to future application in social contexts.

Reflective Inquiry for Meaningful Learning

ICSS has been focused on reflective teaching since Hunt and Metcalf (1968) developed pedagogy for social studies based on what they observed to be problems in American society. After examining classroom teaching materials and social contexts, experts in ICSS created various forms of pedagogy for teaching students to be democratic citizens. The pedagogical approaches include reflective teaching (Engel & Ochoa, 1988; Hunt & Metcalf, 1968), inquiry teaching (Massialas, Sprague, & Hurst, 1975), and Socratic teaching (Oliver & Shaver, 1966). All these teaching methods emerged, in part, in reaction to the widespread traditional recitation teaching. Although each model appeared distinctive in theory, these major teaching models were built on similar

rationales: to develop students' critical reflection abilities and discussion skills on social problems or perennially controversial issues. The key principles of issue-centered instruction appear to be:

1. Organizing teaching around problematic, persistent questions.[5]
2. Adopting a disciplined-inquiry approach for an in-depth study of problematic, persistent questions.
3. Creating a discourse community among teachers and students to reach an informed decision.

In brief, ICSS focuses on problematic areas of human society. Teachers actively build a discourse community with students that it emphasizes "reflective inquiry" to approach the focal issues, using discussion skills on a disciplined, inquisitive stance for a shared, informed decision. According to the literature, the value of ICSS has mainly resided in developing learners' higher-order thinking skills to enhance reasoning abilities to participate in civic discourse for a deliberative democratic society. What students are required to learn is not only thinking skills in the cognitive domain but also knowledge of context, people, and problems. Thus, based on the literature, I assert that teachers who intend to teach with ICSS should be masters of subject matter and inquiry methods. In addition, they need to understand themselves (selves) and their students as learners (others), too. Therefore, ICSS presents formidable demands on teachers, much more than does conventional classroom practice.

---

[5] Evans and Brodkey (1996) compare four different problematic areas in ICSS: Hunt and Metcalf's problematic areas of culture; Oliver and Shaver's general problem areas; Engle and Ochoa's suggested curriculum strands; and Stanley and Nelson's curriculum for social transformation. These problematic areas include group conflicts (e. g., economic groups) and personal conflicts (e.g., role conflicts).

Nevertheless, little was illustrated in the ICSS literature to help teachers understand how to make connections between ICSS and students' concerns in order to create a discourse community. A discourse community, as Swales (1990) has defined it, has the following characteristics: shared public goals; discursive mechanisms among its members and a forum between group members and the discourse community; one or more than one genres in the communicative furtherance of its aims; some specific terms within group members to build; and a reasonable ratio between novice and experts categorized by its knowledge and practice. Hence, members in the same discourse community share the same group norms, the same group value and culture, distinctive communicative patterns, and the same public goals. They share the sense of community membership which also shapes their expectations. For ICSS instruction, to create a civic discourse community for students is the first step to link students' authentic learning with citizens' responsibilities and tasks. Before students learn ICSS, they need to know how to behave as a member of a discourse community. Discussions of the strategies to create a civic discourse community in classrooms and teach students to be group members are largely absent in the literature of ICSS.

Creating a Chain for Transferring ICSS Learning

Another essential goal for ICSS is to teach students to transfer what they learn in social studies class to personal issues and public issues as well. Two ingredients are essential for transfer within the ICSS framework: the ability to be engaged in deliberative discussion on public or politically controversial issues and to "listen across differences" (Parker, 2003, p. 88). Reviewing the ICSS approaches, I found these two specific

elements for facilitating ICSS learning transfer appear in: Hunt and Metcalf's (1968) reflective inquiry addressing conflict resolution in "closed area" problems;[6] Engle and Ochoa's (1988) concept of "counter-socialization" which addresses reflective decision-making;[7] and Oliver & Shaver's (1966) "problem-topic approach" which addresses the issue of taking positions in value conflicts toward a public policy analysis. [8]

Parker's (2003) public policy deliberation (PPD) approach addresses the capabilities to solve social conflicts through collaboratively thinking about, examining, and deciding public policy.

All the above teaching models are inclined to be critical reflections on problems of common cultures with an in-depth study followed by discussion of the potential consequences. The ability to reflect critically on common cultures must include an understanding on both the unity and the diversity of public life. Also, attention must be paid to the underlying social and political values in the American constitutional democracy with a critical eye on promoting human dignity and the public welfare.

Learning transfer, according to Bransford and Schwartz (1999), means "preparation for future learning" (PFL) and learners acquiring concepts and structure for further learning. The concept of PFL does not only focus on learners' abilities to learn current

---

[6] "Closed areas" means, "Certain areas of conflicting beliefs and behaviors are largely closed to thought" (p. 16). These areas, for example, sex, courtship, and marriage are replete with prejudices and taboos.

[7] "Counter-socialization" is a concept which emphasizes encouraging citizens to use independent thinking and responsible social criticism to examine living environment to help their nations be deliberative democracies, interdependent on the rest of the world (p. 30).

[8] Teachers use a number of criteria such as: (1) most critical on the contemporary scene, (2) the least understood because of the geographical area or the type of students, (3) most competent topic, and (4) less complex and toward greater complexity to select specific problem unit which is deemed important and persistent. The purpose is to encourage students to explore a controversial area, to find out for themselves where they stand on the controversy and how they might best defend their position in terms of the values of their culture and society, taking into account the realities of the situation that confront them (p. 141. and p. 149).

teaching content and structure, but also to help them generate their own assumptions and theories for further learning situations. For example, teachers who teach with PFL strategically will not only ask students to read and summarize a text and offer them an organized lecture but will also create lived experiences to help student inquire into their own assumptions and test their own hypotheses.

The PFL provides a frame for learners to evaluate their previous learning. If teachers' pedagogy using ICSS provides students a framework for further learning and gives them opportunities to "test their mettle," then such ICSS creates an active chain of transfer for the learners. However, most research on ICSS has centered on how teachers teach, and students learning effects have not been the focus.

Hahn and Tocci (1990) studied classroom climate and controversial issues discussions, and they found that, like earlier studies suggested, that the once-a-week use of a value-analysis strategy is not sufficient to develop positive civic outcomes. Kahne, Rodriguez, Smith, and Thiede (2000) conducted a study to assess how and how much teachers provide opportunities for students to develop citizenship for democracy in Chicago. Kahne et al. found that only 7.4% students in 135 classrooms focused on deep disciplinary inquiry and had opportunities to experience democracy as a way of life.

Consequentially, it seems that ICSS is not only difficult to teach but also difficult to identify when it is being implemented. Few teachers appear to be familiar with ICSS, and even fewer are willing to commit to what it prescribes (Armento, 1986; Cuban, 1991; Seixas, 2001; Shaver, Davis, & Helburn, 1980; Stanley, 1985; Tucker, 1977). This raises the question: How have teachers taught social studies?

Social Studies Teaching Practices

Social studies teaching practice in K-12 schools today appear to be much like the descriptions found in Shaver, Davis & Helburn (1980) in the 1980s. They found:

- Teaching the subject mater as presented in the textbook was teachers' main business. Students' job was to learn the information in the textbook.
- Inquiry teaching was thought inappropriate because of time constraints and the belief that it was too demanding of students. Teachers rarely modeled inquiry themselves.
- While social studies teachers advocated for and tried to teach American values for the goal of citizenship education, there was no consensus on what American values are.

How to help students learn the content of the textbook was most social studies teachers' major concern, according to Shaver, Davis and Helburn. Whatever curricular traditions have been employed in social studies instruction, citizenship education has always been one of its major missions. Citizenship education is "helping students construct a range of understanding about the political, economical, and social world they live in.... helping students develop their critical intellectual skills...necessary for wise and thoughtful participation in society....helping students construct and practice in classrooms and schools those understandings and habits of mind that are closely connected to life outside the classroom door" (Grant & Vansledright, 1996, pp. 3-4). Citizenship education includes civic learning and civic training (Butts, 2001; Engle & Ochoa, 1988; Labaree, 1997). Civics learning and training focus on civic knowledge,

civic skills, and dispositions (Patrick & Vontz, 2001).[9] Traditional social studies instruction, such as recitations, question-and-answer, or open-ended questions are insufficient to prepare students to know how to fulfill a citizen's role, learn deliberative skills, and practice these skills in authentic settings (Brice, 2002). Alternatively, ICSS focuses on understanding public controversies and cultivates deliberative skills to help students know how to participate in controversial issues discussion. Hence, given advocates' goals for citizenship education, it seems that ICSS potentially provides more opportunities for students to learn civic knowledge and acquire civic skills and civic dispositions than conventional social studies instruction.

Perhaps, promising performances in the classroom, described in several empirical studies (Bickmore, 1993, 1999; Fickel, 2000; Gudmundsdóttir, 1991; Hess, 2002; Rossi, 1998; Stevahn, Johnson, & Johnson, 2002; Wineburg & Wilson, 2001), explain why there are apparently so few teachers who use an ICSS approach. These outstanding teachers still hold on to a strong belief in ICSS and implement ICSS actively in classrooms. Most important of all, an inspiring phenomenon was that students in these teachers' classrooms not only revealed their understanding and engagement with the issue during the discussions, but also valued their freedom to express opinions about

---

[9]"Civic knowledge" includes knowledge of representative democracy, constitutionalism, rights, citizenship, civil society, market economy, and types of public issues (e.g. majority issues and minority issues). "Civic dispositions and skills, both intellectual and participatory, are inseparable from a body of civic knowledge or content. In order to think critically and act effectively and responsibly in response to a public issue, learners must understand the terms of the issue, its origins, the alternative responses to it, and the likely consequences of these responses. This understanding is based upon the knowledge of learners. The application of this knowledge to explain, evaluate, and resolve a public issue depends upon the cognitive process skills of learners. Both academic content and process -- civic knowledge, disposition, and skills -- must be taught and learned in tandem to fulfill the mission of civic education, which is to develop individuals who can establish, maintain, and improve democratic governance and citizenship in their country and throughout the world" (Patrick, 2002).

controversial issues. Additionally, Kahne, Rodriguez, Smith, and Thiede (2000) also found that in the few ICSS classrooms, teachers provided direct connections to students' lives after group discussions of thematic issues -- such as a discussion of constitution rights, after which "the teacher used the rules for assembly at a local mall" (p. 325). This experience helped students connect the classroom content with a lived experience. From these studies, it seems that, although ICSS is not pedagogy widely embraced among social studies teachers, several teachers believed in ICSS and taught using ICSS.

Under these circumstances, it is valuable to understand how and why these veteran teachers have chosen to embrace ICSS when their colleagues have not. After reviewing relevant theories of ICSS and teachers' teaching concepts, the following section explores the connections between teachers' personal knowledge and ICSS.[10]

Teaching with Personal Knowledge

Before exploring related research on teaching with personal knowledge with ICSS, I will first briefly review research on teaching to set the context to help understand the evolutionary process for studying teaching on teachers' knowledge. The second part examines recent research focusing on analyzing how teachers' personal knowledge, professional knowledge, and teaching theory inform teachers' practice.

Research on teaching can be characterized as evolving through at least three phases.

First phase— focusing on teaching effectiveness from 1960 to 1975 (Shulman, 1992). Much of this research focused on teaching behaviors associated with pupil

[10] In this study, "personal knowledge" includes practical knowledge based on personal experiences inside and outside of the classroom and casts the "self" as the main learning agent to mediate conflicts and challenges between practice and theory.

learning and is also known as "process-product" research (Mitzel, 1960). Gage (1963) was an early leader in this research paradigm. Dunkin and Biddle (1974) and others employed a "presage-context-process-product" model to study teaching. Hence, it seems that the first phase of teaching research focusing on teachers' behaviors and visible effects, trying to link teachers' actions to teaching effects using a behaviorist approach. Criticism from the cognitivists on the behaviorist assumption of this research paradigm (Shavelson, 1973), and other social mediating factors (Geertz, 1973) involved in the teaching and learning process signaled a growing focus on cognitive dimensions. In particular, the process-product research largely ignored the teachers' subject matter knowledge and their instructional purposes for what and how they chose to teach.

Second phase— focusing on the cognitive dimension, shifting its focus from teachers' actions to teachers' thoughts. Most process-product studies on teaching ignored teacher cognition (Shulman, 1986). Shulman (1986) claimed that research on teaching should focus on teachers' thinking process, including before, during, and after teaching. From Shulman's (1986) perspective, research on teacher cognition held a great promise for expanding the knowledge of teaching.

Research during this second phase focused on studying teacher thinking and knowledge, mainly focusing on teachers' cognitive processes (Clark & Peterson, 1986). Researchers attempted to understand teachers' pedagogical choices and decision-making to understand the connection between teachers' thinking and knowledge and their teaching practices.

Third phase—focusing on the teacher as a whole person, not merely someone who thinks about teaching and acts in particular ways. This third approach to research on teachers' knowledge avoids exclusively functional, evaluative, or purely cognitive perspectives for studying and analyzing teaching; rather, it emphasizes each teacher's distinctiveness, highlighting different working contexts and different students. Teaching practice is linked to the individual classroom and to teachers' personal world (Clandinin & Connelly, 1985, 1991, 1994, 1996, 2000; Connelly & Clandinin, 1988, 1990, 1995; Elbaz, 1983; Lampert, 1985; Munby, Russell, & Martin, 2001). Researchers in this tradition address the issue of teachers' personal knowledge by focusing not only on cognitive dimensions but also on non-cognitive dimensions to understand how teachers' practical knowledge evolves during their teaching experiences.[11]

To teach ICSS in the social studies classroom, neither subject-matter knowledge nor practical knowledge alone is sufficient to enable teachers to meet external goals and internal standards. Hence, I am interested in the question: What knowledge of teaching practice can sustain a master teacher in teaching ICSS over time?

To address this question, I must explore the relationship between how teachers choose what curriculum to teach and how they teach it and how their personal and professional knowledge has evolved from their teaching practice.

Teacher's Personal teaching theory with ICSS

The studies under review focused on the wisdom and the dilemmas embedded in ICSS teaching practice (Chilcoat & Ligon, 2000; Hess, 2002; Rossi, 1995, 1998) mainly

[11] Practical knowledge means teachers' knowledge in practice which they gained through teaching experiences, mostly in their own classrooms.

focusing on teachers' practical knowledge. It seems evident that most of the research under review here emphasized the importance of subject-matter or professional knowledge. This section focuses on exploring teachers' practical knowledge. Teaching knowledge connections with personal knowledge will be discussed in the next section.

Several studies (Connelly & Clandinin, 1985, 1988, 1992, 1995; Elbaz, 1983; Van Manen, 1995, 1999) have addressed the issue of teachers' personal knowledge to investigate how teachers draw on their professional knowledge in a distinctive context for a particular student population. Elbaz (1983) refers to knowledge used in teaching practice as teachers' "practical knowledge," and Connelly & Clandinin (1988) use "personal practical knowledge: PPK" (p. 25) to emphasize the importance of knowledge generated during classroom instruction. Munby, Russell, and Martin (2001) and Van Manen (1999) conclude that teaching knowledge is intricately bound up with the context, classroom action, and social relations. Such knowledge is tacit and intangible. Grimmett and McKinnon (1992) use the term "craft knowledge," and Van Manen (1995) uses "pedagogical tact" to indicate a specific feature of such knowledge.

With different but related conceptions of teacher knowledge in mind, we see that attributing teachers' wisdom of practice either to teaching experiences or to codified professional knowledge seems to ignore the ways teachers' actual wisdom of practice evolves, ways that are far beyond theory and experiences. From this perspective, Yinger (1986, 1987) claims that teachers' knowledge in practice is "holistic and patterned" and might be inseparable from specific actions in a specific situation. Similarly, Ball and Cohen (1999) have argued that, "Teaching occurs in particulars—particular students

interacting with particular teachers over particular ideas in particular circumstances... no amount of knowledge can fully prescribe appropriate or wise practice" (p. 10).

Therefore, I assume that teachers teach based on accumulated knowledge derived from teaching experiences and professional learning. They construct their own personal teaching theory (PTT) that provides a tacit but nonetheless real theoretical framework for fuzzy, messy classroom life and to guide their reflection on daily practice.

Research Review

Before reviewing teachers' knowledge development, I briefly review teachers' curriculum making and pedagogical decision-making to understand why teachers' teaching theories are essential to research on teaching.

This review focuses on veteran teachers' personal teaching theories. Most of the research in this area has employed qualitative, case-study methods to investigate how teachers plan, implement, and examine their teaching practice. Most of the studies (Bickmore, 1993; Evans, 1990; Gudmundsdóttir, 1990; Hawthorne, 1992; Hess, 2002; Rossi, 1995, 1998; Wineburg & Wilson, 2001) employed participant observations for extended periods in the classroom, interviews of teachers and/or students, and detailed field notes on how the target teachers taught. Given that the purpose of research in this area has been to understand how teachers think and how they construct conceptual frameworks to make sense of classroom events, qualitative, case-study approaches seem appropriate.

Basically, two phenomena emerged from a review of the literature. The first phenomenon is that some teachers often teach insufficient and/or incorrect subject-matter

knowledge and often ignore practical teaching contexts. Focal teachers in some studies lack not only professional knowledge but also the capacity to reflect critically on their teaching practice. In contrast, teachers who possess a more integrated personal teaching theory demonstrate practice that was "holistic and patterned," in Yinger's (1986, 1987) phrase. Most of the studies reviewed here were of social studies teachers. The only exception is Hawthorne's (1992) study; the major reason to include her study is because her research methods and design were planned to explore the relationship between teachers' teaching choices and key factors that are similar to the present study. I did not find the similar designs in other research.

Nonintegrated Personal teaching theory

Insufficient Professional Knowledge. Hawthorne (1992) referred to teachers as professionals who shape their own curriculum and made their own choices in teaching practice. Hawthorne studied four 8th grade Language Arts teachers; Donald and Jim were two of the focal teachers in her study. Donald made a strong commitment to teaching writing for both professional and personal reasons. Nevertheless, when teaching grammar, he was confused about disciplinary knowledge and its application in practice. Additionally, because of his personal misconceptions about writing research papers, he had never taught anything about writing a research paper, believing that "research papers are not good writing...all you're doing is going around and reading and then copying stuff" (p. 33).

On the other hand, Jim identified himself as a linguist so he enjoyed teaching grammar. Jim explained, "I enjoy teaching grammar! I've always, since eighth grade,

been very interested in it myself...So, I do a lot of grammar" (p. 103). Jim also confessed, "My own interest and involvement with language shape the classroom. I just don't feel as comfortable with literature as I do with grammar and composition..." (p. 114).

Comparing both teachers' concepts of teaching the subject—Language Arts—it was notable that they both made their curriculum choice and chose pedagogy based on personal preferences and personal learning experiences. Both Donald and Jim expressed insecurity and uncertainty about teaching topics or skills with which they felt uncomfortable.

Gudmundsdóttir (1990) also examined the role of subject-matter knowledge in teachers' pedagogical decisions. She studied two novice social studies teacher who used the idea of "story" to create meaningful teaching units. Because of their insufficient content knowledge, both lacked the ability to build a grand, central issue to create a coherent teaching unit for extensive time periods. Therefore, their curriculum stories were presented in a separate and disconnected pattern.

Bickmore (1993) used the concepts of "conflicts" in curriculum (i.e., conflictual content) and conflicts in pedagogy (i.e., encouraging open discussion and confrontation) to investigate how two high school social studies teachers, Ruth and Sarah, used the concept of conflict to teach the same course—world studies.

Ruth represented a teacher who used conflicts in content to teach world studies. Ruth emphasized learning facts and perceived the subject-matter knowledge as objective facts. She used this approach to teaching human conflicts: "Conflict was acknowledged and

placed on Ruth's curricular agenda, but it generally was not discussed," states Bickmore (p. 363). On the other hand, Sarah focused on conflictual pedagogy so she encouraged face-to-face confrontation around conflicts or dissents in open discussions. Unlike Ruth, Sarah focused on teaching students to understand diverse cultures and values and gave students a platform to share and evaluate knowledge from both sides: students' life experiences and textbooks. However, Sarah still faced the difficulty of engaging students in controversial issue discussions. Although Sarah created a favorable context for students to participate in a democratic conversation through conflictual pedagogy, she did not focus on discussing the key issues and she did not establish clear rules for participation either. Consequently, students were easily derailed, jumping onto sidetracks, and several vocal students dominated discussions.

Ruth and Sarah both acknowledged "conflict" as an important construct for reaching teaching goals. However, their teaching choices only focused on one dimension of teaching conflicts, either curricular or pedagogical. Clearly, a gap exists between professional knowledge and practical knowledge in Ruth's and Sarah's practices.

Insufficient ICSS Knowledge. Rossi (1995) investigated an issue-centered high school social studies classroom to understand the connections between the theory of in-depth study and actual classroom teaching practice. The participating teacher's pedagogy was based on the jurisprudential model.[12] Hess (1998) also named such an approach the "Public Issues Model" (p. 113). He focused on teaching discussion skills rather than

[12]. This model was developed by Oliver and Shaver (1966). It focused on using controversial issues to teach students how to analyze public policy and participate in group discussion which leads to democracy in the classroom. Teachers are facilitators and academic resources to help students realize value conflicts embedded in diverse perspectives and use reflective inquiry to collect legitimate evidence to support their own decision in order to reach a rational resolution.

writing because he believed that "good public policy might result from people's debates on *shared public issues*" (p. 100, italics added). He used small groups and assessed students in discussions. The teaching agenda was the same every day.[13]

Lansbury followed exactly the procedures of the jurisprudential model but "he advocated *"the direct teaching of skills as necessary for higher order thinking*" (p. 99, italics added). Analyzing Lansbury's teaching schedule and teaching belief, I find a gap between his teaching practice and the jurisprudential model. Rossi describes Lansbury's teaching approach: "He decided what knowledge was of most worth, and he found himself dominating class discussion; he relied on tests and worksheets to evaluate the knowledge" (p. 109). However, he did not create among his students a shared concern about the focal issues. Most important of all, developing higher order thinking skills arguably requires learners to be actively engaged in the inquiring process.

Therefore, Lansbury faced three teaching dilemmas. One dilemma was a director's dilemma. He wanted to start teaching with students' prior knowledge and experience, but he also wanted to teach students the essential concepts and information for understanding the issues. Another dilemma was students felt the structure and tone in discussion judgmental and threatening so that they were reluctant to talk. The final dilemma was students' passive learning attitudes because Lansbury asked students to read discussion materials he provided. Most students did not read. Rossi described Lansbury as a

---

[13] Lansbury started everyday with the same procedure: "An introductory activity to engage students' interests, class and group discussion of background readings linking the information to a conceptual framework, use of previously taught skills to enable students to identify issues and defend positions on them, and a scored discussion where students applied their knowledge to a contemporary example of the issue" (p. 98).

dilemma manager and attributed the dilemmas to social forces. However, as aforementioned, Lansbury's tensions or dilemmas in his teaching were partially due to his misunderstanding of ICSS and his inability to use his practical knowledge to facilitate students' learning in ICSS. As a result, he created dilemmas that were not rooted in ICSS itself. Lansbury followed the jurisprudential model strictly in ICSS. However, before engaging students in issue-centered discussion, he ignored the importance of training students to be productive group members. The issues of trust, inclusion, and mutual support were not addressed.

Rossi (1998) conducted another case study to explore the dilemmas in teaching ICSS. Two high school social studies teachers, Nicholson and Westwood, participated in this research with their two ninth grade classes. Each was labeled a low-achievement class.[14]

Before the study, both teachers utilized a traditional lecture-based pedagogy. In this study, Nicholson and Westwood used Engle-Ochoa "decision-making model" to teach ICSS.[15] The culminating activities were "presentations on four countries and policy debates on immigration and drug trafficking" (p. 390). Nicholson and Westwood faced three social interaction dilemmas. The first was which discussion structure to use -- open and spontaneous discourse versus directed discussion. The second was about the depth of knowledge and creativity in group presentations. The third dilemma concerned group work because of the rage of students' independent working abilities. It seems that they were not familiar with ICSS, and these dilemmas revealed problems that had nothing to

[14] The first class, and at least half of the class (24 students) labeled as low levels, others labeled as LD (learning disabled), ED (emotional disturbed), and ADD (attention deficit disorder). In the other class, ten of the 32 students were special education students and seven or eight students were low achievers (P. 387).
[15] One approach to ICSS emphasizes the importance of decision-making and of being a competent citizen

do with ICSS. Ontologically, these dilemmas were closely related to teachers' knowledge of working with small groups. Therefore, the problem of teaching ICSS was not located in the concept of ICSS. Instead, these dilemmas could be ascribed to a lack of pedagogical training in working with small groups.

Misconceptions in Both Professional Knowledge and Practical Knowledge

Evans (1990) studied teachers' conceptions of history and teaching styles that he divided earlier (1989) into five types: storyteller, scientific historian, relativist/reformer, cosmic philosopher, and eclectic. Susan, a typical storyteller, lectured all the time. She states:

> History is an escape. *It's like a gigantic soap opera. I talk about events and the kids love it because it's a story, and that's what history is*...What it's for is to better understand ourselves. I basically talk to the kids. *I'm not good at group work, a lot of confusion and a lot of noise just won't work.* But, what I generally do is lecture a lot and I tell a lot of stories, because I do think history is fun and I read a lot and know a lot of things [Italics added] (1990, p. 106).

Susan's students also stated that Susan's concept of history might be described as history as knowledge or information on how people lived. In Susan's class, history was not a dry compilation of facts and dates; history became a human drama and a list of questions and answers in textbooks. Holt (1990), a noted historian, argued that history is competing narratives drawn form historical documents; therefore, the best approach to teaching is to use primary sources. Susan taught students her own interpretations rather than teaching them to develop their own interpretations based on primary documents. In

addition, Susan's students had no opportunities to discuss differences between historical events and accounts of these events. Susan's students enjoyed her class but appeared to learn little about thinking critically on how to analyze, compare, and understand why they were learning history.

Fully Integrated Professional and Practical Knowledge

Wineburg and Wilson (2001) studied two master history teachers, Jensen and Price, who both organized the subject with important historical and social issues in mind. They employed different pedagogies to teach, but they used similar concepts of history as a vehicle to explore essential issues such as authority, freedom, and representation.

Jensen's curriculum selections were based on her vision of what it meant to teach history. For Jensen, "history is held together by overarching ideas and themes which lend coherence and provide a way of understand the rich texture of human experiences" (p. 160). In comparison with the two novice teachers in Gudmundsdóttir's (1990) study, Jensen seemed to have sufficient content knowledge to create a coherent curriculum for extensive time periods. This helps explain why Jensen started her school year with a conference on human nature. She also helped students prepare for ongoing curricular tasks. She designed packages for learning tasks, for instance, before the main planned task. To prepare students for a debate on the legitimacy of British taxation in the American colonies, Jensen selected related reading as assignments for students to read two weeks before the activity was to take place. Then, she arranged four sessions of in-depth study of these materials in small groups. In contrast to aforementioned participating teacher's instruction (Rossi, 1995), step by step, she guided students in how to approach

history and she also scaffolded for students issue-centered discussions. She acted as an academic resource rather than a deliverer of information; she facilitated students' thinking by using provocative questions or prompts. Because Jensen built strong rapport with her students during the debate, "students engage in a powerful intellectual process in which they embrace beliefs not their own and argue them with zest" (p. 163).

Price was another outstanding example of a model teacher. His pedagogy was radically different from Jensen's pedagogy. He lectured on the stage as a great performer. When the bell rang, "he was on stage—responding to student questions, interjecting anecdotes from his notebook, and using analogies and examples to illustrate his points" (p. 166). Although Price began his lecture with the textbook, he focused on the values that the historical actors demonstrated. Price made the characters discussed in his class come alive with motives related to personal and social factors. Like Susan in Evan's (1990) study, Price told stories. In contrast with Susan's approach, "the stories Price tells aren't finished; they are not closed books with beginning, middles, and ends. Price emphasizes that historians present 'accounts' of events, not the events themselves" (p. 168).

Hess (2002) studied three skillful secondary social studies teachers, Joy, Elizabeth, and Ann, focusing on discussions of controversial public issues (CPI). Although they had different personal reasons to choose CPI topics, similar integration among beliefs, knowledge, and actions could be observed in their classrooms.

First, they all believed that enabling students to be able to discuss CPI is an essential task for cultivating an engaged democratic citizen. Joe used seminar discussions,

Elizabeth used the public issue model (jurisprudential model), and Ann used the town meeting model.[16] Yet, all of them created an authentic experience of discussion. Most important of all, before the outset of discussions, they helped students prepare by using required reading, modeling how to discuss, and building guidelines for discussion. Before the discussion began, most students in the CPI discussion were already on the same page. During the preparation period, students started to be engaged in the CPI discussion and shared the responsibility for it as well. All three teachers encouraged students to examine a controversial issue with multiple perspectives and respected other people's views.

Fickle (2000) examined the connection between teacher's personal theories, life experiences, and teaching contexts as they relate to the enacted curriculum in the classroom (p. 359). Fickle found that Mr. Franklin, the focal teacher, held a clear goal of education about citizenship and built his personal theory based on: his Native American background; his former high-school teachers who challenged his thinking and learning; and his advisor and social studies methods course professors in his teacher education program; his department colleagues; and the state reform initiative. Mr. Franklin focused on issue-centered discussions involving critical thinking and which also incorporated current local events. For example, they studied racism in the state and students examined an 1871 petition to the state legislature to protect Black citizens. Students were prompted to looking for patterns on the map of acts of violence. Then, they discussed the

[16] Parker (2003) differentiates seminar discussion from discussion for deliberation. Seminar discussion is akin to liberal arts education for broadening one's horizons, expanding one's mind and senses. The purpose of seminar discussion is to develop and clarify meaning. The basic difference between the two is that one is for disciplinary understanding and the other is for forging action for a better civic life. "Town meeting model" is a large group discussion in which each participant assumes the role of a person with a particular perspective (Hess, 2002, p. 26).

Reconstruction era and the history of lynching through the 1970s in the South. During their discussion, a White male student shared his family story with his classmates and this discourse helped connect the conversation at the state level to the local level, and also to their community's history as well. Mr. Franklin also believed that students should be engaged with specific discipline content to enable them to fully participate with confidence. He and his students generated working definitions for key terms before studying a unit. After students had the basic concepts and vocabulary, they would engage in issue-centered discussions. Mr. Franklin was conscious of his teaching theory and the constraints in the context. Fickle asserted, "His personal theories serve as a rubric for selecting both instructional activities and subject-area content" (p. 381). Consequentially, Mr. Franklin's personal teaching theory created few tensions for him.

Differences and Similarities

Teachers, in the research literature, without an integrated personal teaching theory often revealed fractured and incomplete understanding of subject-matter knowledge and usually relied on firmly controlled, tightly structured pedagogy. To these teachers, teaching seemed to mean transmitting a body of knowledge and skills to learners. Knowledge and skills were conceived of as something tangible that could be delivered.

On the other hand, teachers with an integrated personal teaching theory—whether they used a lecture-centered, text-based, or student-initiated, activity-oriented pedagogy—seemed to have a different view of knowledge. The pedagogical approaches these teachers used provided step-by-step preparation for in-depth discussions and were designed to engage students in higher-order thinking.

Whether these focal teachers had an integrated personal teaching theory or not, they all taught with passion and made their curriculum choices based on their professional and personal selves. From the above analysis, it seems that teachers' pedagogical practices are intertwined with their personal experiences and beliefs. However, the literature reviewed here reveals no insights into how the teachers developed their understanding of subject matter and how their personal history influenced their personal teaching theories.

As mentioned before, the teaching craft is, in reality, a single fabric; moreover, the craft knowledge is frequently tacit. As an integrated craft, teaching involves the ability to reflect critically to fuse experience and theory in daily practice and, in the process, construct a comprehensive, compatible, usually tacit, personal teaching theory. Previous research on teaching social studies or history, such as that by Seixas (2001) and Wilson (2001), relied on conceptual frameworks provided by history, social studies, and effective teaching practice. Munby, Russell, and Martin (2001) reviewed research on teachers' knowledge and how it develops. This review suggests that these scholars brought theoretical concepts to bear in analyzing teachers' personal and/or practical knowledge (Carter, 1990; Connell & Clandinin, 1985, 1986, 1987, 1995; Elbaz, 1983; Eraut, 1994; Grimmett & MacKinnon, 1992; Schon, 1983; Van Manen, 1990). Munby, Russell, and Martin (2001) observe that, "The problem of tracing the path from novice to expert and detailing how expert knowledge is acquired from experience is seen as a serious omission by Carter (1990), Clift (1989), and Munby and Russell (1994)" (p. 890).

Clearly, the concept of wisdom of teaching practice has been identified; however,

the process of how this wisdom evolves has been understudied. Neither has the interplay among teaching subjects, professional knowledge development, and teachers' personal life experiences been analytically examined. This lacuna in the literature is what, in part, prompted me to undertake this research.

Speculating on the Lived Experiences of Teachers Who Teach Using ICSS

Obviously, teachers' lives and selves are entwined with each other. Mischel and Morf (2003) identify an emerging consensus on two core features of the self: "(1) the self is an organized dynamic cognitive-affective-action system, and (2) the self is an interpersonal self-construction system" (p. 23). Bruner (1994) suggests that "self" is a conceptual structure, a system for categorizing selective memories, for engendering expectations, for judging fitness, and so forth (p. 43). Chappell, Rhodes, Solomon, Tennant, and Yates (2003) also note that concepts of self "should not be seen as neutral representations of the subject-person but rather as discursive interventions that do important political and cultural work in constructing, maintaining and transforming both individuals and their social world" (p. 28). Following the above perspectives, "self" is a self-consciously constructed system of selective memories and perceptions in which narratives play an important role in organizing a coherent sense of self. Hence, Neisser (1994) states, "Life narratives are significant because they are one way of defining the self" (p. 1). Therefore, this study intends to use teachers' "life-narratives" to illuminate "the narrative self" as a pre-condition for understanding how teachers' "selves" are entwined with ICSS, the subject matter.

Several studies have focused on ICSS teaching and learning. However, few

explored the relationship between ICSS and teachers' life stories. In Fickel's (2000) study, although she targeted the importance of the focal teacher's personal theory and analyzed the teacher's personal theory, life experiences, and teaching contexts that influenced his decision-making in teaching content and instructional methods, she did not depict her focal teachers' perspective as it evolved over his life, a move that would have allowed her to explicate the relationships among these factors. As a result, we understand the influence of these essential factors on teachers' teaching practice, but we do not understand how these factors interacted with each other over time. Consequently, we cannot compose a comprehensive picture of why a teacher holds her/his theory of teaching and makes the instructional and curricular decisions he/she makes.

In order to delineate the relationship between personal life and professional life, I reviewed several preservice and inservice teacher stories and studies. As Greene (1984) asserts, "To reach back, even for a moment, into our life stories may be to find the source of our craft" (p. 58). Life stories and lived situations are forever in the making to help us rewrite our daily scripts. However, the literature provides little help in relating subject matter teaching theory to teachers' personal life stories. Consequentially, I reviewed the literature from two sources: accounts from teachers' lives or classroom teaching stories to connect teachers' personal self with professional self and studies that explore the complex relationships among teacher identity and teaching practice.

Teachers' Life Stories

Spencer (1986) studied the school and home lives of fifty women teachers, and chose eight representative teachers to portray their personal history, school life, and home life.

In particular, she noticed the influence of marriage on female lives. Her detailed study of eight women teachers included single, married and divorce women, and women who ranged in age from their 20s to 40s. She laid out different layers to portray how these factors, such as social status, gender, childhood history, and teaching life interacted with each other in different geographical and social contexts. Spencer's data included open-ended, in-depth interviews, observations, and diaries.

Thus, Spencer used a holistic approach to understand what a sample of women teachers in America looked like and how they lived their professional and personal lives. For example, Chris, a single, secondary school teacher, because of her own history, identified with rural students and sympathized with them but viewed her suburban students as spoiled and disrespectful. In another chapter, Spencer illustrates how Marie's parents educated her and establishes a credible path between Marie's personal history and her successful classroom management skills. Spencer's portraits contribute a valuable "whole-cloth" picture of these representative women teachers. Yet, she spends little time trying to relate how these teachers developed their professional knowledge and how they taught over time.

McDiarmid, Kleinfeld, and Parrett (1988) studied twenty-one rural Alaska teachers to explore how these teachers learned about their teaching contexts and how they used the contextual knowledge in figuring out how to teach Alaska village students. Like Spencer, they chose six teachers on whom to conduct detailed qualitative research. Owing to their research purpose, they focused on contextual knowledge embedded in teaching practice and how the six effective teachers—identified as such by colleagues, administrators, and

parents—developed such knowledge. For example, McDiarmid portrayed how Austin, a married male teacher, used an "up-front," open, and honest approach as his main teaching pedagogy to build a trusting relationship with his students.[17] For instance, Austin used a vocabulary lesson to help Curtis, a boy suffered from a serious hearing problem, overcome his psychological obstacle with the hearing aids. Meanwhile, Austin also drew on his professional knowledge, using, for example, standardized tests and diagnostic instruments as tools to expand students' learning opportunities. The authenticity of his teaching "self" was the cornerstone of his teaching. Self-discovery and self-improvement were his goals both for himself and his students.

The six Alaska teachers, from different backgrounds and races, not only actively participated in the community lives and learned much from observation and participation but they realized who they were and consciously used their personal and professional knowledge to create a supportive learning environment for their students. In these teachers' narratives and teaching practices, they revealed their personal learning related to job, work, and teaching career and how they chose to teach with their own pedagogy and philosophy. In their portraits of the teachers, McDiarmid and his colleagues interwove teachers' lived experiences with professional knowledge and teaching practice to create a compelling tapestry.

Notably, the six teachers created pedagogies that crossed boundaries between the local cultures in which they taught and the radically different mainstream culture. This reinforced students' values of their own cultures. Thus, it might be appropriate to call

---

[17] Bing up-front seems to be a key to Austin's teaching. This means talking openly with students about his personal life, his hopes for them, and his feelings (McDiarmid et al., p. 16).

their pedagogies as "borderland pedagogies."

As McDiarmid and his colleagues show, deep knowledge of local context and culture is a critical dimension of both personal knowledge and professional knowledge. Moreover, as teachers in Alaska Native schools, these professionals worked in between cultures—i.e., in the borderland.

Giroux (1992) states, "Borderlands should be seen as sites both for critical analysis and as a potential source of experimentation, creativity, and possibility" (p. 34). In fact, critical pedagogy (McLaren, 1991), border pedagogy (Scholes, 1985; Giroux, 1988), and borderland pedagogy (Buendía, Gitlin, & Doumbia, 2003) are similar. From a critical perspective, each reveals critical attitudes toward the mainstream cultures and toward school as an institution that perpetuates social control and determines power hierarchies—that is, "schooling as a mechanism for social control," (Apple & King, 1977, p. 112). The question that these perspectives pose in some form is, "Can we deal with the political and economic realities of creating institutions which enhance meaning and lessen control?" (p. 125). Hence, as Feiman-Nemser and Remillard (1996) discuss times and places of learning to teach, they assert that "the influence of schooling is especially strong" (p. 65). From this perspective, the path of how teachers learn to teach also influences their concept of how to teach. What kind of learning experience will lead teachers to potentially develop critical pedagogy so as to enhance learning and lesson control?

Stories about Learning to Teach and the Classroom

Grossman (1990) developed case studies of six beginning teachers to learn more

about how they developed and deployed their teaching knowledge. Three teachers graduated from traditional teacher education programs. The other three learned how to teach on the job. Grossman explored the influences of preservice teacher education on teachers' teaching practice by comparing teachers from different training routes. The main focus was on how these teachers developed their pedagogical content knowledge.

Grossman found that the process of how a teacher becomes a professional from different pathways is parallel to his/her searching for the value and the structure of pedagogical content knowledge. Teachers from non-traditional routes referred to practical teaching experiences as the only way to learn to teach and most of their concepts and implementation were limited to their personal, subject-matter knowledge learning history in schools and English departments. Based on Grossman's study, it seems that teachers from alternate routes often equated pedagogical content knowledge with "subject matter knowledge." For example, Jake, an English major without formal teacher education teacher, focused on helping students into "the texts" and appreciating great literature, "stressing that *Hamlet* was essentially a play about the inability of language to communicate" (p. 24). Clearly, Jake was most influenced by his own experience of studying literature in college. Those who had graduated from teacher preparation programs seemed more able to see that their students' motivations and needs differed from their own and relied on their understanding of their purpose which Grossman traces to their preparation programs.

Britzman (2003) and Ritch and Wilson (2000) have also written teachers' stories. Ritch and Wilson (2000) demonstrated how teachers' personal development is

intertwined with professional development and they employed narrative as the primary tool for exploring teachers' personal identity and professional identity. For example, Carol, one of the teachers they described, narrates how she metamorphosed from a silent, docile girl into an independent single mother. Britzman (2003), in a similar view, described how student teachers' identities are formed in practice. Britzman examined how these teachers' beliefs evolved and changed because of their image of their selves system—such as cooperating teachers—create tensions and conflicts for student teachers.

Jack, a student teacher majoring in behavioral psychology, faced lots of dilemmas. Jack held onto his personal beliefs about teaching and teacher role throughout his student teaching: Experience produces teachers; real teachers are self-made; and everything depends on the teacher. However, he was never forced to confront his beliefs because he lacked the theoretical framework and supports to critically examine his own assumptions of himself and his students.

Moreover, Jack's cooperating teachers, Roy and Edith, were suspicious of the teacher education program based on their own experiences. In other words, both interpreted teaching stories based on personal experiences, beliefs, and values. Additionally, because of school budget's slashing, Jack could not teach his major—psychology; he had to teach social studies in which he took only four undergraduate history courses to earn his social studies certification. In an isolated circumstance facing immediate demands daily, Jack did not change his belief that nobody could teach him how to teach.

Therefore, how teachers teach is linked to the process of how they learn to teach. Personal experiences and personal interpretations play a critical role in their teaching

practice. Personal knowledge, hence, is closely tied with professional performance and professional knowledge as well. In other words, teachers' life stories are intertwined with their teaching stories, and teachers' identities are interwoven into their teaching practice.

Teacher Identity and Teaching Practice

Research on teacher identity and teaching practice focuses on several main strands. One of the main strands is exploring the relationship between subject matter and professional identity (Drake, Spillane, & Hufferd-Ackles, 2001; Helms, 1998). Another is focused on personal identity and personal history (Eick & Reed, 2002). Another line of inquiry on this issue focuses on dilemmas of professional identity and teaching practice (Enyedy, Goldberg, & Welsh, 2005). Sloan (2006) has studied how teachers' professional identity and professional expertise influenced their interpretation of the meaning and significance of different accountability-based curriculum policies.

Enyedy, Goldberg, and Welsh (2005), based on Enyedy and Goldberg's (2004) formal study of two teachers' practices and subsequent student-learning outcomes, argued that focusing on classroom practice and outcomes is significant for approaching the complexities of teaching and learning, but such a focus does not explain the source and the contingent variations in practice. Grant (2001) discovered that there are many mediating factors interacting with state-level assessments to influence social studies teachers' instructions, especially teachers' views of subject matter and student knowledge. However, Grant did not further investigate the source and the contingent variations of their knowledge. Therefore, "snapshot" stuides of teaching practices or detailed analysis

of classroom discourse can help us understand what happens in the classroom, but they cannot provide a comprehensive understanding of how and why the teachers make such choices.

Enyedy, Goldberg, and Welsh (2005) further examined the missing link between what teachers teach and how they teach by addressing the issues on the two focal teachers' multiple identities related to their implementation of a science curriculum, Global Learning and Observations to Benefit the Environment (GLOBE). Both teachers, Ms. Cook and Ms. Whyte, taught GLOBE in the same K-8 school to quite similar bilingual Latino students. The authors define teacher identity as "sense of self, knowledge and beliefs, dispositions and orientations towards work and change" based on Drake, Spillane, and Hufferd-Ackles's (2000) definition (p. 2) and teachers' relationship to students, colleagues, discipline, and administrations.

They compared the two teachers' beliefs about learning, teaching goals, content knowledge, and classroom pedagogy. They found that Ms. Cook's professional identity as a successful mathematic teacher and her beliefs about student learning-by-doing and discussion led her to ignore detailed protocols of the scientific data collection process in her instruction. On the other hand, Ms. Whyte's identity as a science teacher made her focus on accuracy of data and her belief that students learned mainly through her and through her teaching activities. When she felt uncertain or unfamiliar with GLOBE, she asked students to follow the protocols exactly as it directed.

It seems that these teachers' identities and beliefs influenced their interpretation of the newly implemented curriculum. Their identity interacted with their beliefs about teaching

and learning resulting in different teaching practices. Hence, it suggests a linking relationship that exists between teachers' views of subject matter, how teachers identify with the subject matter, and their teaching practice.

Helms (1998) argues that the "self is the experienced self in context" (p. 829) as she explores the relationship between subject matter and teachers' identity. In her view, four factors construct "a sense of self: (a) actions; (b) institutional, cultural, and social expectation; (c) values and beliefs; and (d) where people see themselves going, or the kind of people they want to become" (ibid.). Helms (1998) suggests that there is an alignment between personal beliefs, teaching goals, and professional beliefs. For her, professional identity derives mainly from affiliation with an academic subject. Other researchers (Little, 1992; Talbert, 1995) also found that high school teachers are proud of their subject expertise and are loyal to their subject.

Eick and Reed (2002) explored how personal histories influenced student teachers' role identity and practice. They found that Sherry, a student teacher who favored a holistic and connected approach to teaching, learned much from an inquiry-oriented science teacher-education program. Yet, Carey, another student teacher who identified herself as a traditional learner, learned science through reading and working problems in textbooks. Consequentially, she learned little from inquiry-oriented teacher education program.

These studies suggest that it is hard to know teachers' internal world which is related to how and why they change teaching practice, but research on teacher identity helps us make connections between teachers' subject-matter learning history and their

pedagogical choices and performance, and the relationship between teachers' personal and professional worlds. Thus, it is intriguing to know: How do these teachers develop their teacher identity? What challenges and/or conflicts do they encounter to be what they intend to be? How do these experiences shape their teaching practice?

Borderland Discourse and Professional Identity

Gee (1996) defines the term "borderland discourse" as, "Discourse where people from diverse backgrounds, and thus, with diverse primary and community-based discourse, can interact outside the confines of public sphere..." (p. 162). Gee links borderland discourse with social identity and emphasizes specific times and places between "certain kinds of people" (ibid.). Alsup (2006) transfers the scope and range of borderland discourse concept to teacher identity and uses "borderland discourse" to describe how preservice teacher identity develops through discourse. She defines it as: "discourse in which there is evidence of contact between disparate personal and professional subjectivities and in which this contact appears to be leading toward the ideological integration of multiple senses of self" (p. 36). In other words, Alsup uses "borderland discourse" to describe teachers' internal dialogues and provides a space for the fusion of personal knowledge and professional knowledge into a holistic "selves."

According to Gee (1999), such borderland discourse seems to include capitalized "d"-"Discourse," "socially, associations can be used to identify oneself as a member of socially meaningful group or social network" and little "d"-discourse to mean "language-in-use or stretches of language" (p. 17). According to Gee's definition of "borderland

discourse," such borderland discourse may happen in lots of contexts involving individual subjectivities.

In my analysis, I use it to refer to different cultural, ideological, value discourses between self, colleagues, teachers and students, or conversations between different groups and people that elicit tensions and influence participants' self-concepts. From this perspective, I assert that studying teacher identity potentially enables me to approach the origin and source of teachers' teaching practice, and the concept of borderland discourse may be helpful to make internal conflicts and tacit teaching knowledge become visible.

In summary, these various studies used qualitative methods, including in-depth interviews, observations, and analysis of diaries and other artifacts. In all these studies, professional knowledge and teaching practice seem to be closely related to personal beliefs and personal life experiences, including family background and childhood history.

In order to provide a comprehensive understanding of how teachers teach, how their teaching knowledge has evolved over time, and how they live their lives, I assume that using narrative inquiry to explore the development of personal teaching theory (PTT) is an appropriate approach for exploring teachers' knowledge. It is through these narratives that we learn about the experiences that have shaped the beliefs, values, commitments, theories, and identities of teachers. Therefore, in my study, teachers' life narratives are the main source of research data for understanding how teachers develop their PTT that connects their personal and professional knowledge.

Chapter II: Research Questions and Theoretical Premises

As described in chapter one, teachers' personal teaching theory (PTT) is the focus of this study. Because a teacher is not self-made and teaching is not a set of discrete but related behaviors, as the process-and-product approach suggested, first, I attempt to study teachers' view of the role of context in teaching practice. My assumption is PTT is influenced by both personal experience – the basis for personal knowledge -- and social contexts. Three research questions were drawn from three different perspectives to explore how a teacher makes his/her connection with ICSS. Concurrently, three conceptual frameworks were derived from my literature review and assumptions to guide this research to illuminate why and how some teachers actively make personal connections with ICSS while others do not.

The Role of Context in Teaching Practice

The origin of the research started with my interests in inquiry-oriented teaching in social studies. Bill McDiarmid, my advisor, introduced issue-centered teaching pedagogy to me and encouraged me to explore how teachers might use such an approach in Taiwan, my country. However, I could not conduct my study in Taiwan because of unstable educational circumstances during that period.

While deliberating on my research topic, I observed ten social studies teachers in elementary, middle, and high schools in Washington State. One middle-school teacher, recommended by the principal, gave 8th bilingual students worksheets and no formal instruction in his Washington State History class. By way of explanation, he told me that they were only at the third-grade level in English. In an elementary school teacher's

social studies class, she created an energetic and active learning environment for students, but she totally ignored two Hispanic students. Both had gained the reputation of good social studies teachers from their supervisors. As I reflected on this fact and the practices I observed, I realized I did not know the factors that shaped their teaching decisions and practices.

In another classroom observation, I watched a middle-school social studies teacher who worked hard to teach her multiethnic, lower academic-performing students using an ICSS approach. After observing her instruction, more questions occurred to me because I saw a gap between her teaching practice and what I read in the ICSS literature. She was an award-winning teacher but her instruction did not resemble what I read in the literature; for instance, most of the instruction was teacher-centered and her students were passively following the teacher's instructions, nothing like what the advocates of ICSS envisioned.

This question: "What is ICSS *really*?" has occurred to me constantly since then. I was confused by what I saw in classrooms that were putative examples of ICSS teaching and the descriptions of and prescriptions for ICSS teaching that showed up in the literature. I was not sure about the role that the teaching context played and I had questions about that issue because "context" is such a broad concept.

In Talbert and McLaughlin's (1993) *Understand teaching in context*, they state, "Our journey through the literature and three years of research with teachers in highly diverse settings has led us to a view of teaching as permeated by multiple layers of context, *each of which has the capacity to significantly shape educational practice*" (p. 190; italics

added).[18] Their framework impressed me. I also appreciated the embedded concept of teaching contexts. However, each of the contexts has the potential to significantly shape educational practice. This framework cannot illustrate the internal dynamics of these factors and how each factor interacts with others – or with teachers' personal values, commitments, and knowledge. Hence, the framework provides us a conceptual map of how context factors influence teaching practice layer-by-layer, but it cannot help us unpack the dynamics between each layer and it is difficult from this framework to estimate how an individual teacher perceives and responds to the contexts.

Crocco and Thornton's (2002) study was of special interest because the present study is focused on how social studies teachers make personal connections with ICSS. They examined what shapes current practices in secondary-level school social studies classrooms in New York City (NYC), paying particular attention to restructured schools.[19] The main difference was that traditional schools used the prescribed NYC curriculum and the restructured schools created their own interdisciplinary curriculum or adopted an alternative curriculum. The other difference was that teachers in restructured schools were younger, less experienced, and more likely to be uncertified than the

---

[18] Talbert and McLaughlin (1993) developed a multiple and embedded context of teaching framework to illustrate how teachers view their daily practice. This framework was illustrated with multiple layers from inside out; the core is class: subject and students; the first layer is subject area/department; and the following layers are: school organization, school sector/system, higher education institutions: standards for admission and student achievement, local professional contexts: associations, collaborations, alliances, networks, teacher education program; and the last layer is institutional environment: subject matter cultures, educational goals and norms of practice, reform initiative (p. 189).

[19] The term "Restructuring" has been applied to: the market mechanism of choice, teacher professionalization and empowerment, decentralization and school-site management, involving parents more in their children's education, or national standards curriculum, deregulation, new forms of accountability, basic changes in curriculum and instruction,, some or all of these in combination (Tyack, 1992, pp. 170-171). Crocco and Thornton (2002) state that all these features can be found across New York's restructuring schools. The foremost feature about the school restructuring movement is the size of the student population in individual schools that ranges from 100 to 700 students. Crocco and Thornton (2002) use the term "restructuring schools" and "small schools" interchangeably (p. 215).

traditional schools. Block schedules created problems at some restructured schools when one teacher was responsible for two subjects but was prepared in only one. Crocco and Thornton observe, "One of the factors that has worked against all-encompassing forms of restructuring in NYC has been the countervailing force of the standards and high-stakes testing movements" (p. 225). Therefore, it seems that state policy exerted significant influence on teaching practice. However, if teachers were veteran teachers with sufficient professional and personal knowledge, the result might be altered.

Cornbleth and Waugh (1995) conclude that three years after the 1990 social studies textbook adoption controversy in California, some teachers and administrators remade the curriculum policy in school districts, schools, and classrooms. They discovered that

> Although varying in enthusiasm, veteran teachers joined their younger colleagues in recognizing they had to provide a different kind of nurturing and learning context for their students. Their ideas were formed not only by their own backgrounds and education, and education reform movements, but by the reality of California's rapidly changing demographics—and the issues those changes engendered in the communities, the media, and their own personal lives and careers. (p. 165)

Consequentially, Cornbleth (2000) concluded, "Neither the political-policy discourse nor official policies should be mistaken for the lived worlds of teachers, students, and curriculum practice" (p. 224).

The observations of these researchers (Cornbleth, 2000; Crocco & Thornton, 2002) are similar to past findings: "What is increasingly clear is that whenever teachers set out

to adopt a new curriculum or instructional technique, they learn about and use the innovation through the lenses of their existing knowledge, beliefs, and practices" (Borko & Putnam, 1996, p. 683). It seems that the external curriculum policy or curriculum reform initiatives may influence teaching practice; however, each teacher is a gatekeeper of curriculum and instruction (Thornton, 1991). Equally important, how each teacher uses his or her individual lenses in various contexts to adjust their instructions to meet the internal and external demands is certainly different from others. This is also the point that Lipsky (1980) makes in the street-level bureaucrats.[20] Lipsky provides three reasons for workers' discretion:

> First, street level bureaucrats often work in situations too complicated to reduce to programmatic formats.... Second, street-level bureaucrats often work in situations that often require responses to the human dimensions of situations.... A third reason discretion is not likely to be eliminated bears more on the function of lower-level workers who interact with citizens than with the nature of the tasks. (p. 15)

This raises questions about the motivations of classroom as street-level bureaucrats to make particular decisions in complex teaching contexts. How do they balance policy mandates with their own knowledge and commitments?

Research Questions

In the literature review on teachers' thinking and practice described above, we saw that most teachers had developed their teaching patterns that were situation-specific and

[20] Public service workers who interact directly with citizens in the course of their jobs, and who have substantial discretion of their work are called street-level bureaucrats (Lipsky, 1980, p. 3)

linked with personal choice, based in part on their personal involvement with the subject (Evans, 1990; Grossman, 1990; Hawthorne, 1992). This suggested that teachers must have experienced deep interactions between their professional and personal selves. However, few studies in the body of research on ICSS (Bickmore, 1993; Fickle, 2000; Hess, 2002; Rossi, 1995, 1998) have focused on the dynamics between the professional self and the personal self. From the existing studies, it would be difficult to assert that there is a strong link between teachers' professional and personal selves. No findings reveal how a teacher incorporates ICSS into his/her personal life and transforms ICSS for classroom instruction. Therefore, the main question for me was how a veteran social studies teacher transforms the academic knowledge intertwined in ICSS into his/her teaching practice in specific contexts? If he/she has been able to achieve such a transformation, how does it relate to his/her personal learning history and life experiences?

According to the review of literature on identity and practice, my initial assumption was: when a teacher has sufficient knowledge of and deep-belief in ICSS, and also has had personal experiences, directly or indirectly, related to the essence of ICSS, then he/she may adopt a form of ICSS that fits the context. This concept seems to be close to Connelly and Clandinin's (2000) idea of teacher knowledge that incorporates the personal world. Hence, my premise was that master teachers who use ICSS to teach social studies fortify their understanding and use of ICSS through knowledge gained through their teaching practices and insights-within-actions coming from their personal and professional learning experiences. To test this hypothesis, I explored three questions (underlined terms are defined below each question):

1. *What is the life story of a master teacher who teaches ICSS? In particular, what defining events or factors may have influenced their commitment to ICSS?*

Life story: This derives from teachers' self-narratives, following their path through life – that is, their "life-path" – to identify and analyze turning points and critical life events but also focusing on the "evolution of professional knowledge."

Master teacher: For the purposes of this study, a master teacher holds a masters degree, has at least 5 years of teaching experience in the public school system, and is recognized by colleagues and supervisors as a master teacher.

2. *How has the master teacher's professional knowledge evolved over time and what are the essential internal and external factors that have influenced their teaching of ICSS?*

Professional knowledge: In this question, "professional knowledge" is a broad term, encompassing knowledge learned in pre-service programs, in-service professional development, and teaching practice and deployed in practice.

3. *How has the master teacher transformed ICSS into effective and ethical instruction in a social studies classroom?*

Effective and ethical teaching: Effective teaching means instructional activities that result in student learning. Ethical teaching includes that moral commitments and responsibilities that create a just, equitable, and caring learning environment.

Three Conceptual Frameworks for Teachers with ICSS

Because of the diversity, conflicts, and injustice embedded in society, it is worthwhile to understand how a teacher creates her/his PTT with ICSS to "share knowledge in a

manner that does not reinforce existing structures of domination" (hooks, 2003, p. 45). From my perspective, I assumed that people would get an overview of a phenomenon from the macroscopic position but studying the details enmeshed in the contexts from a microscopic perspective may help us understand how such a phenomenon happens. Combining the two different perspectives generates hope that we will achieve a holistic understanding of the phenomenon.

According to the literature review and my classroom observations, I developed three conceptual frameworks to describe how teachers' teaching knowledge has evolved based on teachers' personal teaching theory framework (see Figure 2.1). The first framework is adapted from Biggs and Moore (1993) who posited a "3P"—presage, process, and product -- teaching model and supplemented by the three factors—professional, personal, and student -- that Hawthorne (1992) identifies as influencing teaching practice.

The first framework was useful to understand how teachers develop their personal teaching theory from a broad perspective. I borrowed Newmann and Oliver's (1970) concept of "controversial public issues" and Vansicle's (1996) "area of individual concerns" to focus observation of ICSS in classrooms from a micro perspective (see Figure 2.2). In the end, owing to the indivisible nature of personal and professional life, I assumed that teachers will have had explicit or implicit conversations between their professional and personal selves to convince them to use their personal teaching theory. My final framework (see Figure 2.3) focuses on the intersection between "self" and "subject matter" to express how these interact as teachers develop from novices to experts in their classrooms.

PROFESSIONAL FACTOR (Curriculum Design Arena) **PERSONAL FACTORS** (Curriculum Construction Arena) **STUDENT FACTORS** (Evidence of Learning)

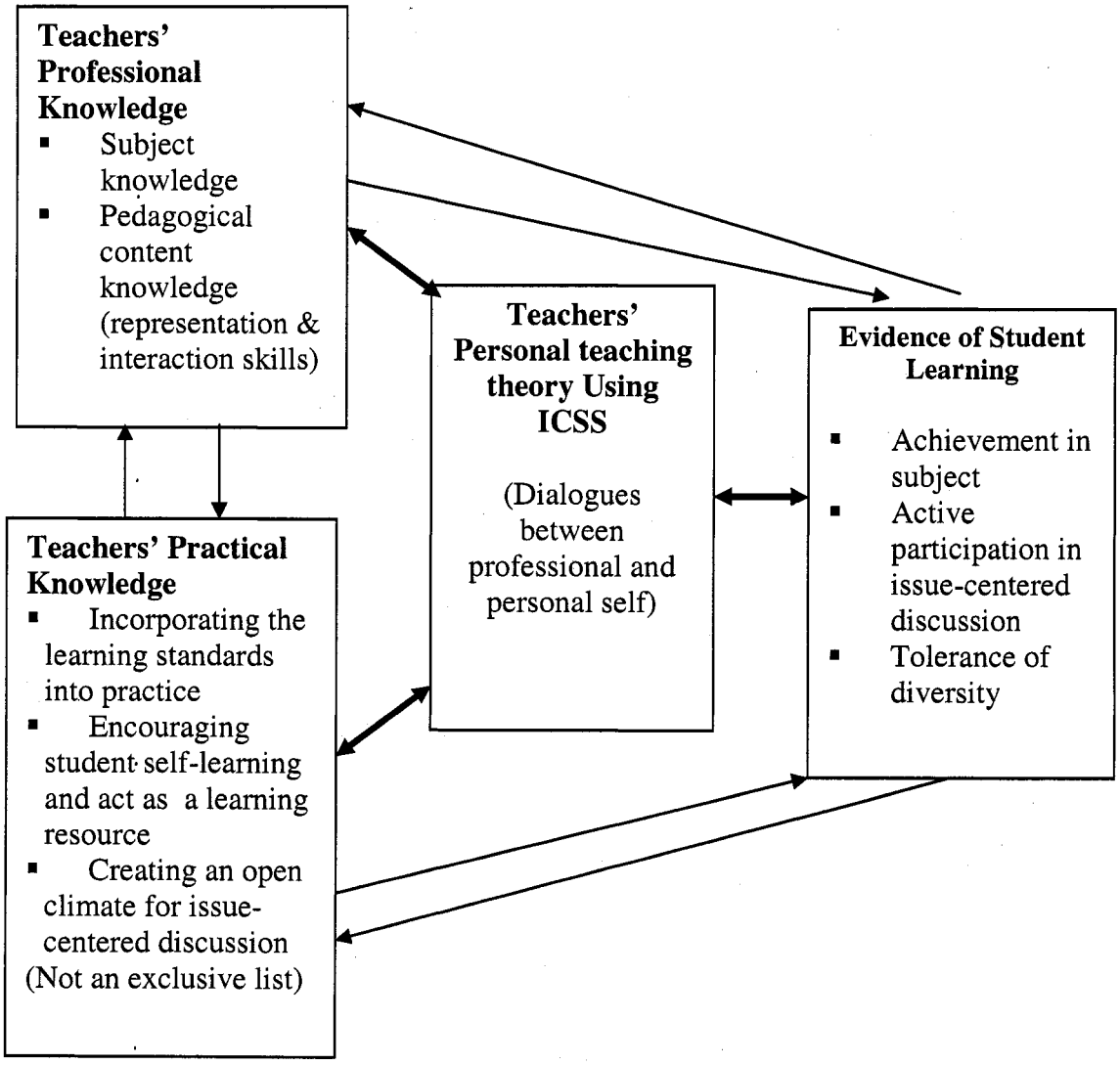


FIGURE 2.1 *The conceptual framework of the personal teaching theory with ICSS*

Just as students' meta-learning process depends on how students interpret the factors present in the learning environment and their role in context, I arguer that a teacher's personal teaching theory has been forged and influenced by professional factors and students' learning performances.

In other words, how the theory has been constructed and operated depends on the teacher's self-narrative and "the individual account of the relationship among self-relevant events across time" (Gergen & Gergen, 1988, p. 19). This framework represents my hypothesis that teachers who teach using ICSS must have had personal connections to the purposes and content of ICSS and these are manifest through self-narratives. Teachers build their PTT in various contexts including personal life, professional learning opportunities, and teaching practice. Pendlebury (1995) stated, "I focus on narrative as a medium of understanding in teaching" (p. 50). Similarly, I perceive the underlying teaching theory embedded in each teacher's practical reasoning and judgment, and listening to teachers' life narratives is an effective way to capture all the complexities into a more comprehensive and understandable picture that incorporates teachers' voices and thoughts.

To understand what happens in the classroom, I employed a microscopic perspective to guide classroom observations. One reason I did this was because teachers' narratives are but one source of data and one controlled by the teachers; for my purposes, I needed to compose my own understanding of their practice and of the teachers as individuals.

The other reason, which is right at the core of this study, was that I want to compare the differences between the scholars' theories of ICSS and teachers' actual ICSS practice.

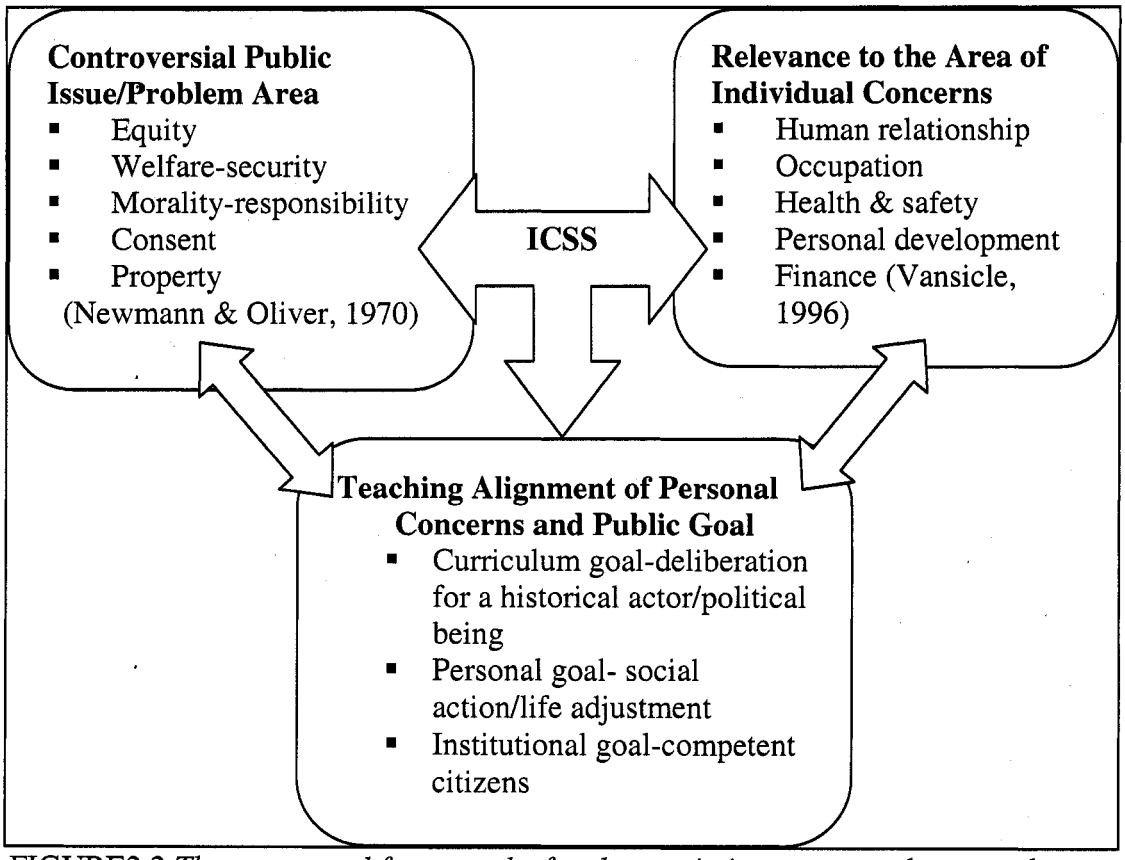


FIGURE2.2 *The conceptual framework of pedagogy in issue-centered approach*

The second was an analysis of the essential issues in social studies (see Figure 2.2). As Hertzberg (1981) stated, one problem between the academic discipline and classroom instruction of social studies is the non-rational part, such as emotional and affective domains that have been ignored by academics. For instance, deliberative discussion skills are necessary to participate in such discussions, but such skills cannot ensure that learners will fully participate in the discussions. Personal concerns and connections appear important for the implementation of ICSS. And yet, ICSS advocates seem to relegate such personal connections to self-evident phenomena unworthy of exploration or discussion. For example, most teachers represented in the research literature focus on how to teach rather than helping students understand how to be a productive group member and participate in classroom discussions (Rossi, 1995). Hence, the second conceptual framework focuses on ICSS instruction and how teachers negotiate among multiple goals -- curricular, personal, and institutional.

My primary assumption is that if a master teacher has direct life experiences that awaken them to the urgency of social and political issues, he/she will be more inclined to employ ICSS in teaching practice. Similarly, for students, if teachers create a supportive environment for controversial issues discussion, whether about an authentic or virtual case, students will be able to make connections between their personal concerns and the public controversies.

Because teaching practice is influenced by the social, political, and cultural contexts in which it occurs, I believe that teachers' narratives and stories that include descriptions of context will provide a more authentic understanding of practice and teachers' decisions.

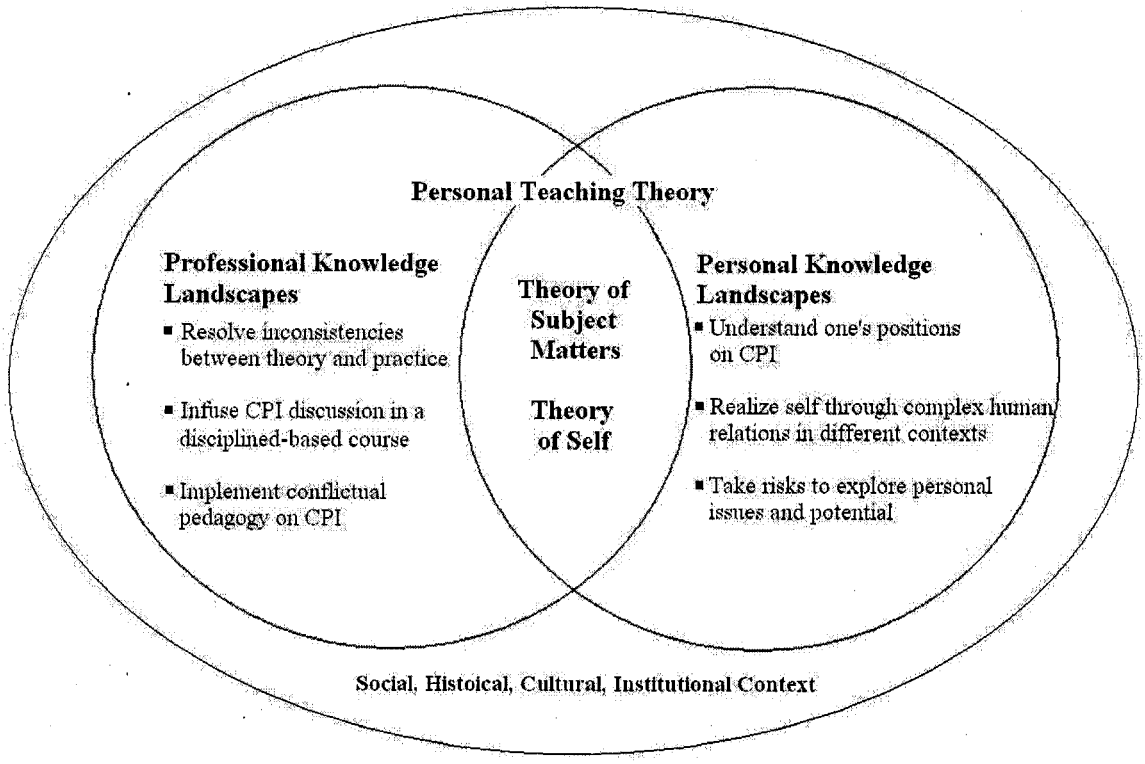


FIGURE2.3 *Teachers' personal self influences their professional self to create their "personal teaching theory"*
Note: CPI means "controversial public issues"

In the beginning, I took Clandinin and Connelly's (1995, 2000) *Teachers' professional knowledge landscapes* and *Narrative Inquiry* as the main sources to understand how to conduct a narrative study. I was impressed by images suggested by these special terms, such as "professional knowledge landscapes" and "personal knowledge landscapes." Therefore, I adopted these concepts on my path to understanding how teachers construct their personal teaching theory. All the concepts introduced above are described in Figure 2.3.

As a result, the final conceptual framework focuses on self-narratives and discovering the relationship between subject matter (ICSS) and teacher (person). Drawing from Clandinin and Connelly's concepts of teacher knowledge and teachers' professional knowledge landscapes, I hypothesize that a teacher who teaches ICSS will display three dimensions of professional knowledge and three dimension of personal knowledge (see Figure 2.3). The listed dimensions in the framework are not exclusive; all of them are based on my literature review. The intersection point of personal and professional knowledge landscapes includes teachers' theories of subject matter and theories of self. In this study, the theory of subject matter includes teachers' professional knowledge of the school curriculum; for example, the definition of and rationale for teaching particular subjects, and beliefs about teaching and learning the subject. Theory of self includes professional identity and personal identity in which a teacher perceives his-or-her "self" as an agent of action. As mentioned before, "identity...in contemporary discourses that speak of subjectivity" (Chappell et al., 2003, p. 28) is related to personal beliefs, commitments, and actions; teacher identity or self includes personal images and teacher

images. Features of personal identity and/or professional identity are similar to Beijaard, Meijer, and Verloop's (2004) concept of features of professional identity:

- professional identity is *an ongoing process of interpretation and re-interpretation of experiences;*
- professional identity implies *both person and context*;
- a teacher's professional identity consists of *sub-identities* that more or less harmonize;
- *agency* is an important element of professional identity, meaning that teachers have to be active in the process of professional development (p. 122, italics added).

Therefore, the professional knowledge landscapes and personal knowledge landscapes included in teachers' self (or identities) are revealed through their actions. Their internal evolutionary process in both "landscapes" is either tacit or hidden from the public.

Self-Narratives from a Life-Course Perspective

Britzman (2003), as we have seen, studied how preservice teachers learned to teach and she employed multiple perspectives to illustrate their teaching contexts: the structure of teacher education embedded in different traditions and how teachers' selves interacted with contexts that influenced their knowledge and understanding of practice. Ritchie and Wilson (2000) studied how preservice and inservice teachers learned to teach, examining how personal identity -- such as gender and social attitudes toward lesbians -- interacts with professional identity. These studies of how teachers learn to teach and their teaching

practice help us see, through personal and professional lens, how teachers' knowledge evolves over time in different contexts.

Considering teaching practice exclusively from either teaching context or teacher's personal life is inconclusive because "...the teacher plays a huge role in the constitution of classroom practice....it was the teacher's whole identity that was at play in the classroom" (Varghese, Morgan, Johnston, & Johnson, 2004, p.22). Varghese et al. argue that teacher identity is a social matter and an ongoing process because "it is inextricably intertwined with language and discourse" (p. 39). Hence, Marsh's (2002 a) conclusion: "teacher thought is socially constructed yet individually enacted" (p. 333) is useful to my work. In this situation, some teachers may face challenges that lead them into "borderland discourse" (Alsup, 2006). As mentioned above, borderland discourse often reveals tensions or imbalances in teachers' identity that influence their thoughts about "self" and "teaching practice."

Huberman (1995) employed life-cycle narratives to understand teachers' development across the life-span. He focuses on various phases or stages of the teaching career. His purpose is to establish normative constructs as a base for further exploring complexity and differentiation in teacher development. His macro perspective on teachers' professional development across the teaching career is of value to this study. Life-cycle theory, however, does not provide details of the dynamic interactions and mutual relationships among various contextual factors in teaching practice. To address this need, this study adopts a similar but distinctively different concept—a life-course perspective

that allows us to explore the complex relationships among teachers' professional and personal experiences in context.

Elder (1994) argues that because social psychologists attempt to understand how social change alters people's lives, they take a life-course perspective of the entire process. Similarly, this study employs a concept on change embedded in various social, culture, and personal contexts. It focuses on the evolutionary processes by which teachers' self and PTT develop. Hutchison (2003, 2005) offers five concepts for examining individual development: cohorts, transitions, trajectories, life events, and turning points. Hutchison identifies six major themes in unfolding self-narratives: the interplay of human lives and historical time; the timing of lives; linked or interdependent lives,; human agency in making choices; diversity in life course trajectories; and developmental risk and protection on the life course perspective.

Transitions, life events, and turning points are concepts to describe life-changing occurrences and how these influence a person subsequently. A path, similar to a trajectory in math, can manifest the cumulative, developmental process of an individual. The main difference between a life-course perspective and a life-cycle perspective is that researchers use the latter to generalize to an entire population -- like Freud's psychosexual development (1959) or Erikson's eight stages of psychosocial development (1950). The former tries to illuminate the relationship between the individual's life and the historical and cultural contexts. Although Hutchison notes the limitations of a life-course perspective in its failure to link the micro world of individual to the macro world of social institutions and cultures, using a life-course perspective to understand teachers'

self-narratives allows us access to how teachers make connections between personal knowledge landscapes and professional knowledge landscapes. These connections underlie their PTT. Consequently, this is a more appropriate approach for this study.

Chapter III: Research Methodology

This study explores the relationship between the process of how a master social studies teacher has developed his/her adaptive pedagogical expertise[21] and how the teacher has lived his/her personal and professional life. Here, adaptive expertise is used as shorthand for the master teacher's "personal teaching theory" (PTT) because both phrases describe the flexible ability to address teaching and learning problems in the moment—critical to making meaningful learning possible for culturally and linguistically diverse (CLD) students. The research methods are described below (see figure 3.1).

Narrative, Story, and Narrative Inquiry

The three terms in the heading are keys for the research methods of this study. According to Riessman (2002), there are three traditions of personal narratives. One tradition casts the personal narrative as an entire life story that typically appears in historical and anthropological studies. A second tradition defines the personal narrative as a thematic story with a series of interwoven stories to address a single question. The widely-known tradition was established by Labov and Waletzky (1967). They developed a fully formed narrative structure, which contained five essential elements: orientation (time, place, person, situation), complication (a main series of events), evaluation (the narrator's attitudes towards the narrative), resolution (what really happened), and coda (a functional device for returning to the present). A third tradition conceives the personal

[21] Hatano (1988) distinguish the routine experts from adaptive experts in that the routine experts can solve routine problems with the speed and accuracy, but they cannot extend to different context. They cannot invent new procedures to solve novel type of problems. The adaptive experts, on the other hand, have acquired rich conceptual understanding so that when they face novel types of problems, they have the ability to develop new ways to solve the problems. Such adaptive expertise also makes learning transfer possible in diverse contexts.

narrative not as a static approach; rather, it emphasizes the importance of context with special attention to the relative social power of the people involved. The personal narrative is referred to as "an evolving series of stories that are framed in and through interaction" (Riessman, 2002, p. 698). The distinct features are the following:

> [the] presentation of and reliance on detailed transcripts of interview excerpts, attention to the structural features of discourse, analysis of the co-production of narratives through the dialogic exchange between interviewer and participant, and a comparative orientation to interpreting similarities and contrasts among participant life stories (ibid.).

In this study, my approach to personal narrative embraces these features.

Carr (1986) argues that, "Narrative structure...is the organizing principle not only for experiences and actions but of the self who experiences and acts" (p. 73). From Carr's perspective, basically, there have been two different views of narratives: narrative as representing discontinuities with reality (Mink, 1970; White, 1965); narrative as extending and configuring the primary features of reality (Brock, Wallace, Herschbach, Johnson, Raikes, Warren, Nikoli, & Poulsen, 2006; Bruner, 1986; Carr, 1986; Carter, 1993; Clandinin & Connelly, 1991, 1994, 1995, 1996, 2000; Conle, 1999, 2000; Connelly & Clandinin, 1985, 1995; Marsh, 2002a, 2002b; Noddings & Witherall, 1991; Polkinghorne, 1988, 1996). Järvinen (2004) argues, "To follow a story to its conclusion, however, is not the same as following an argument to its logical conclusion" (p. 51). Riessman (2002) argues that the narrative approach does not assume objectivity; rather, it privileges positionality and subjectivity (p. 696). Similarly, Bradbury and Sclater (2000)

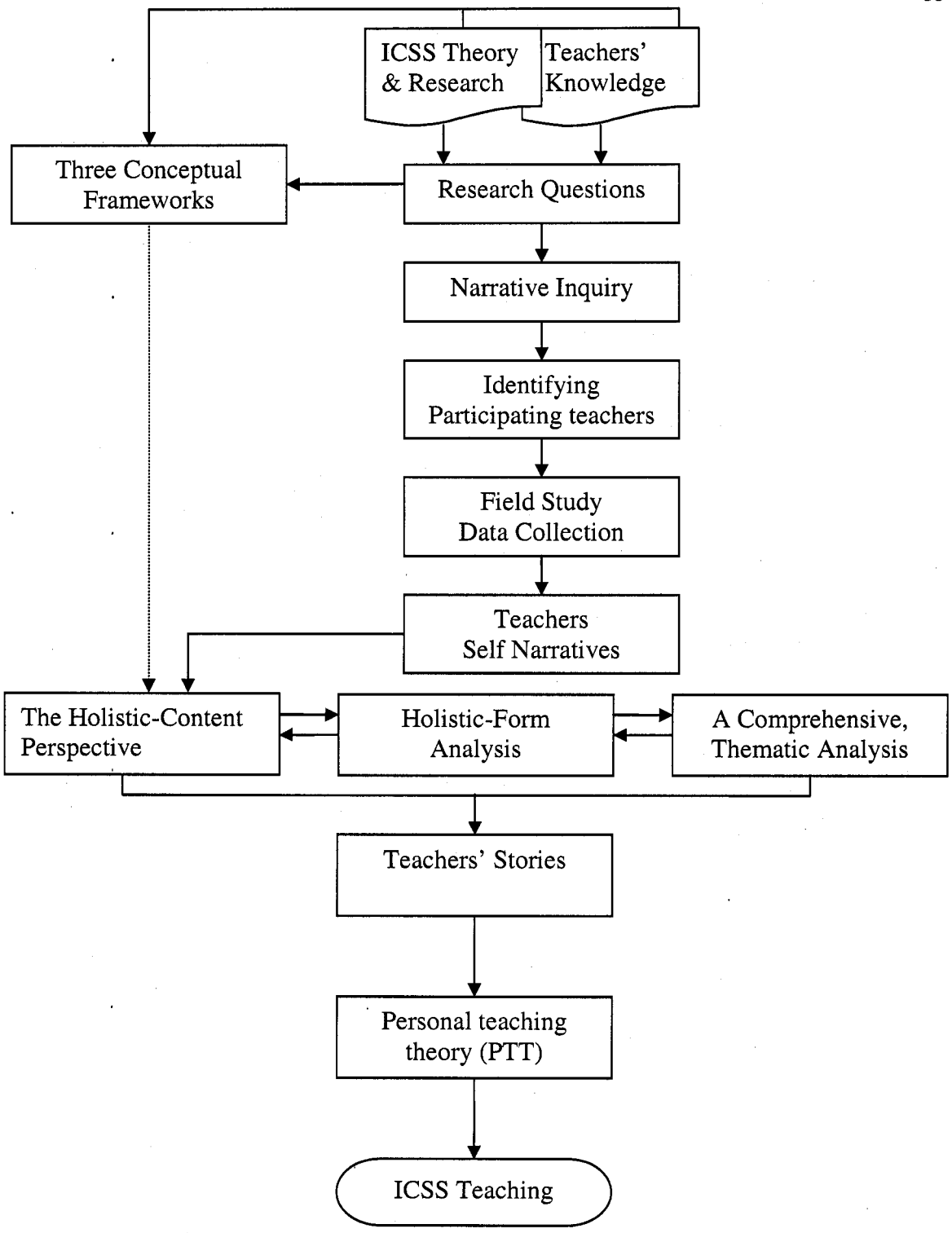


FIGURE 3.1 *Sequence of research and data analysis flowchart*

also claim, "Narratives are perhaps best seen as 'reflections on' lives, events and selves, rather than straightforwardly 'reflecting of' these phenomena" (p. 198). Based on the assumption of subjectivity and positionality, and the feature of interpretations embedded in the dynamic interactions between the researcher and the teachers' narratives, teachers' life narratives are a good avenue to explore how teachers developed their PTT.

Connelly and Clandinin (1995) believe that teachers' positions on personal knowledge landscapes interact with their positions on professional knowledge landscapes—and one is influenced by the other. In other words, drawing a clear boundary between personal and professional knowledge landscapes is difficult. Thus, case study methodology is appropriate for this study because it allows the researcher to probe the complexities of a phenomenon in a real-life context, especially when boundaries of the phenomenon are profoundly intertwined in the working contexts (Yin, 1994).

The narrative mode of knowing (Bruner, 1986) "means that stories and narratives are not simple reproductions of personal life experiences, but rather are reconstructions of the past, through the use of interpretative 'plots' that are adapted from the repertoire of stories available and learned from the culture" (Pratt & Fiese, 2004, p. 9). Therefore, narrative plays an essential role to enable people to understand their lives. Polkinghorne (1988) asserts that, "Narrative is a scheme by means of which human beings give meaning to their experience of temporality and personal action" (p. 11). Polkinghorne further argues that "narrative can refer to the process of making a story, to the cognitive scheme of the story, or to the result of the process—also called 'stories', 'tales,' or 'histories'....As I use it, the term *story* is equivalent to *narrative*" (p. 13, italics added).

Following Polkinghorne, in this study "story" is equal to "narrative." Similarly, Chase (2003) asserts:

> The more fully particular are the stories we hear, the stronger our analyses will be of the relationship between the general and the particular. We serve our theoretical interest in general social processes when we take seriously the idea that people make sense of life experiences by narrating them (p. 292).

Carter (1993) states that "story" has its role in teaching and teacher education and assigns it "a central focus" for conducting research in this field (p. 5). Thus, ascribing narrative to a form of being and continuity between life and reality as Carr does, this study focuses on teachers' life narratives and employs narrative inquiry to access teachers' stories.

Like Carter (1993), McEwan (1995) argues that there are shortcomings to reducing teaching to a thinking process because it ignores how and what to teach is, for teachers, a continuous, evolutionary, and comprehensive process. Limiting teaching to "thinking mode" ignores the rich social context that is intertwined with teaching practice. Most important of all, the main defect of categorizing teaching as a thinking process is that "it has to a large extent been engaged with describing what teaching is as if it were a slice of life—an act, right now, with a finite set of describable characteristics" (1990, p. 194). McEwan (1995) suggests,

> ... narrative language is not merely about practice, it is also a part of the practice it constitutes...we should not just become more aware of our practices as partly constituted by narrative, but also, because of this, begin to see our lives and

practices as in some significant way changed by our narrative understanding (p. 180)

In line with McEwan's concept on teaching, this study proposes that teaching practice is not only related to subject-matter learning in moment-to-moment dynamics or discourse between teachers and learners, but is a form of knowledge that evolves in the interactions of teachers with students and is generated from their life experiences.

However, another issue arises: time. Ricoeur (1990) states, "To resolve the problem of the relation between time and narrative, I must establish the mediating role of 'emplotment' between a stage of practical experience and that precedes it and a stage that succeeds it" (p. 53). Somers and Gibson (1994) suggest that "narratives are constellations of relationships (connected parts) embedded in time and space, constituted by causal emplotment....The connectivity of parts is precisely why narrativity turns 'events' into episodes, whether the sequence of episode is presented or experienced in anything resembling chronological order" (p. 59). So, for Ricoeur, the themes or points in plots will transcend temporality or time constraints to reveal the truth of being.

Ricoeur's three phases of mimesis -- mimesis^1, mimesis^2, and mimesis^3 -- define what he argues is the relationship between time and narrative. In the first phase—mimesis^1 -- people have pre-understanding of the world that is creative and the basis for the next phase. Mimesis^2 -- the next phase -- is an "emplotment" period which extracts essentials from events to compose a story. The emplotment is the period between mimesis^1 and mimesis^2. The final phase is an application stage, an intersection that may modify human lives. Mimesis^3 becomes the original inner speech (mimesis^1) of the individual. Through

an iterative process, using features of narrative, Ricoeur resolves the problem of time. Although the circularity of (self-)narrative that Ricoeur posits seems unavoidable, the life-course perspective appears to be a powerful tool to analyze the continuity and change of human lives and to trace the evolutionary process of a teacher's self and PTT,

McAdams (2004) adopts a life-course perspective on human development and finds that, according to Howe and Courage (1997), 2-year-old children are able to build up autobiographical memory and 5-year olds know how to compose a story. Children will construct biographical coherence based on social norms. For example, they learn when they will go to school and when they are likely to leave home. However, Habermas and Bluck (2000) argue that the causal and thematic coherence identified in life narratives develop only during adolescence, and such thematic coherence is the main source to "transform a temporally and normatively sequenced lists of events into an interpreted life story" (p. 755).

McAdams, Josselson, and Lieblich (2001) conclude, "Narrative inquiry rests on the assumption of the storied nature of human experience, a standpoint that has been receiving increasing attention within psychology and other related fields" (p. xi). The work of these and other scholars suggests that the narrative inquiry/life history method is a potent tool for data collection and analysis for this study.

Vollmer (2005) chooses three narrative theories of self and concludes,

> An attractive feature of the narrative approach is that it explains how we achieve a sense of unity. But the main idea—that ourselves are constituted or created or constructed by narrative is problematic. For our self stories are about something—

> about our past actions and thoughts—what we once did and said and saw and heard and thought and felt. Our self stories are about things that took place in real historical situations and in encounters with real other people before appearing in our autobiographies. These are things that our stories interpret and make sense of, but do not create. So, shouldn't we regard our real selves as the actions and experiences that our stories are about rather than the stories themselves? (p. 204)

Vollmer asserts that using self-narrative to understand a person's self is similar to "identifying the footprints with the person who made them" (ibid.). Neisser (1994) argues that "self-knowledge depends on perception, conceptualization, and private experiences as well as narrative (1988). "Self-narratives are *a* basis but not *the* basis of identity," Neisser concludes (1994, p.1). Josselson (1996), however, cautions, "Retrospective accounts are always distorted" (p. xi). According to these researchers, it is problematic to assume that self-narratives are the exclusive source of people's identity. The relationships between actual events, remembered events, and self-narratives constitute a major problem for researchers who use self-narratives as data.

Facing the limitations of self-narratives and considering resource constraints, following footprints or personally meaningful "selected memories" seems more productive than following "theoretical assumptions based on laboratory experiments" when facts/events cannot be recreated or duplicated. Treating the focal teachers' stories as "situated interpretations" (Josselson, 2006, p. 6) that enable readers to understand the relationships among teachers' personal knowledge landscapes, professional knowledge landscapes, and how teachers constitute personal teaching theory, I identified narrative

inquiry as the best option for me to conduct this study. Additionally, this approach mitigates the problems arising from limited time for data collection and analysis and fragmented nature of the data. While narrative inquiry is the only research method I could use for this study, it is the best choice.

Selection of Teachers

In this study, the identification of a master teacher who teaches with ICSS is of paramount importance. Teachers who teach using ICSS should emphasize: 1) a belief that helping students develops in-depth understandings of critical issues is much more important than content coverage; 2) an orientation to teaching ICSS in ways that are relevant to students' lives; and 3) a commitment to creating opportunities for students to engage in the process of inquiry and structured, well-informed discussions.

In a similar study, Hess (1998) listed four reasons that prompted her to choose as subjects of study secondary social studies teachers who were skilled at teaching students to participate in CPI discussion. I have similar reasons for selecting my focal teachers. First, it was important to confirm that there were, indeed, teachers who were using an ICSS approach. In the beginning, I intended to find different levels of teachers who taught using ICSS because I assumed that teachers used this approach at P-12 schools; however, through my informal contacts and observations in several schools, I found that it was difficult to find a few teachers who used an ICSS approach or had an interest in joining the study. Another reason, based on the relationship between subject matter and practitioners, was that only social studies has been strongly linked with the ICSS approach.

For the purpose of exploring the connection between ICSS and teachers' selves, including personal and professional identities, this study focuses on master teachers who teach with ICSS as well as other teachers who do not teach with ICSS in order to examine the differences between them.[22] By personal identity, I mean how teachers tell themselves and others who they are, especially focusing on their narratives including social and personal dimensions, like family roles, ethnicity and cultural identity, and religious beliefs. By professional identity, I mean how teachers make connections with particular subject matter and teaching practices and affiliate with specific academic departments or teacher groups.

Teacher educators, university professors, and P-12 school teachers who teach using ICSS were resources for locating potential subjects who I could invite to participate in this study. In addition, I also asked school district curriculum coordinators for recommendations. Because of constraints of time, selection criteria, and teachers' willingness, Amy, Bob, and Tom who taught in high school were identified as master teachers by colleagues, school principals, and/or the school district and were invited to participate in this study.[23] They all taught in White School District (WSD). Bob, however, had only four years of teaching experience and did not have a master's degree. In addition, he did not have an appropriate class to compare with other teachers and his school denied permission for him to participate in the study. Tom and Amy became the

---

[22] To unravel the relationship between person, context, and time, I initially planned to study four participants-- two master teacher who teach ICSS and two other teachers in the same school they don't use ICSS.

[23] Their names and the name of their working school district are all pseudonyms. Bob was withdrawn from my study because the stated reasons above and his school also refused to give permission of this study.

two focal teachers in this study. After they signed the consent forms (see Appendix A), I started to collect my data.

Data Collection

Hutchison (2003) states, "A useful way to understand this relationship between time and human behavior is the life-course perspective, which looks at how chronological age, common life transitions, and social change shape people's lives, birth to death" (p. 20). Because of the complexity of narratives and the dynamic relationship among teaching practice, subject matter knowledge, and PTT, I adopted the life-course perspective to analyze each teacher's narrative.

From two exemplary cases, I focused on the narratives of their personal and professional lives to collect evidence consistent with the previously described conceptual frameworks, especially to clarify the relationship between ICSS and PTT.

Three kinds of data were collected for this study (see Table 3.1). These are narrative interviews, school and classroom observations, and pertinent personal and professional documents such as emails and information on the Internet and teaching artifacts.

Data collected from classroom observations, narrative interviews, and artifact analyses were combined to compose an enhanced research narrative for each teacher. The research narrative is distinct from the teachers' narratives. The purpose of this research narrative was to portray how a master teacher developed personal commitments to ICSS.

Semi-structured interviews. I conducted an hour-long semi-structured interview (see Appendix B) with each teacher before my classroom observation. This pre-observation

interview focused on their personal and professional life histories. These interviews were audiotaped and transcribed verbatim.

Classroom observations. I used the observation protocol (see Appendix C) as a tool to identify the focus of instruction. For the first teacher, Tom, I observed his classroom instruction daily from May 9 to May 17. He was absent on May 10 so I did not observe that day. For Amy, the other focal teacher, I observed her classroom daily from June 6 to June 15, except for June 13. I observed each teacher for seven days. Because of block scheduling, I observed two consecutive classes each visit. During each observation, I used my observational protocol to guide my notes. Then, I wrote an observation debrief and a summary immediately after each observation.

TABLE 3.1 *Types of Data Related to Conceptual Frameworks*

	Semi-structured Interviews	Observations	Post-observation Interviews	Artifacts& Documents
			Contexts	
ICSS				
Rationale	X	X	X	X
Teaching materials (Curriculum)	X	X	X	X
PTT				
Teacher stories	X	X		
Teaching stories (Pedagogy)	X	X	X	
Self				
Life stories	X	X	X	
Family histories (Person)	X	X	X	

Note. The X means that a particular element of the conceptual frameworks was addressed by the data collected. For example, I learned how the teacher became a teacher from the semi-structured interview.

Pre-and-post observation interviews. After I conducted the first personal and professional life history interview and classroom observations, I listened to the interview

audiotapes and reviewed my classroom field notes and observation summaries. I then interviewed each focal teacher (see Appendix D) twice more to explore their teaching knowledge and to gather data on questions relevant to my research. Essentially, these open-ended questions were constructed along three dimensions: personal history, professional history, and current teaching strategies. All the interviews were audiotaped and transcribed verbatim.

Artifacts. I collected each teacher's teaching materials for the unit I observed. I also collected Tom's students' written assignments for the classes I observed. I could not collect Amy's students' assignments. On the last day of the school year, I collected Tom's classroom teaching materials and classroom artifacts, including student-groups' posters from the classroom walls, Tom's class schedule, and information related to his other school job as a coach. For Amy, I collected her teaching materials in her archeology file—a major focus of her instruction. I also collected her teaching materials related to her school-year-long curriculum. I also collected data from the Internet on related websites, such as the school websites and newspaper reports. These helped me understand school change and the focal teachers' stories

Because Amy was the social studies department head and Tom was the head teacher of a "small school" within his school, the interviews had to be coordinated with their preparation periods or conducted after school. This also meant that I could not interview them as I originally planned. These unforeseen circumstances influenced my study and I struggled to cope with their time limitations and my research needs.

Data Analysis

The life-course provided the analytical lens for this study. Each step in data analysis was informed by this perspective. I began my analysis by reading the life stories of the two focal teachers from a life-course perspective to develop for myself a comprehensive image. This process is similar to Lieblich's (1998) holistic-content perspective. Then I analyzed the data from the structure of the teacher narrative, an approach informed by Tuval-Mashiach's (1998) holistic analysis of form. Data analysis was an ongoing process because as I studied the data, tentative questions and hypotheses emerged. After doing the analysis, I used McDiarmid et al.'s (1988) comprehensive, thematic narrative analysis to write each teacher's story. After writing each teacher's narrative analysis, I conducted a cross-case analysis to identify the differences and similarities for emergent themes. Drawing on these themes, I developed a tentative hypothesis about the connections among teachers' lives and values and their teaching subjects.

The Life-Course Perspective

I employed the life-course perspective to analyze the data. The major themes of this study focused on the interplay of teachers' lives and historical time and social contexts, and the self as the agent in decision-making, Therefore, I paid more attention to life trajectories, life events, and turning points revealed in the self-narratives related to concept of ICSS because of the purpose of study: how teachers make personal connections with ICSS. How to describe the process of the continuity and evolution of the connection is the main focus of the study.

Hutchison (2003) states,

> Trajectories involve long-term patterns of stability and change in a personal life, and usually involve multiple transitions....their lives are made up of multiple, intersecting trajectories—for example, educational trajectories, family life trajectories, health trajectories, and work trajectories (pp. 24-25).

This concept of interlocking trajectories is appropriate for me to explore the connection among the intertwined relationship between self and social contexts to expose the relationship underlying narrative structure.

Hutchison (2003) defines life events as "... a significant occurrence involving a relatively abrupt change that may produce serious and long-lasting effects...referring to the happening itself" (p. 25). For example, death of a spouse, divorce, or major change in the health or behavior of a family member are all examples of life events. In this study, I focused on personal life events and professional life events and attempted to link these to ICSS teaching practice.

According to Hutchison (2003), the third related concept, "turning point," is "a special life event that produces a lasting shift in the life-course trajectory. It must lead to more than a temporary detour" (p. 27). Rutter (1996) states that these life experiences usually involve lasting changes in the environment or self-concept, and in relationships with other people. Hence, the concept of turning point signals a major shift in the life career. Consequentially, life trajectories, life events, and turning points co-vary.

These concepts are critical to this study. Life trajectory is a means to describe how an individual's life unfolds across time; life events are signally significant happenings; and turning points are moments or events that change the trajectory of one's life. In the stories

of the two focal teachers in this study, I will describe the trajectory of their lives and the life events and turning points that have influenced it.

The Holistic-Content Perspective

During and after transcribing the interview, I listened to the audio-tapes several times and examined the transcripts to find the emergent organizing themes and the emphases rising from the voices on the tapes. When I found a point or perspective that differed from the my previous reading or listening, I noted these to help me begin linking themes and patterns. I also sent the verbatim transcriptions to Amy and Tom, the two focal teachers, to ensure the content reliability.

Although I tried to identify the dominant themes and patterns in each interview, I did not use traditional coding and analyzing strategy because I did not want to lose the larger story by following the texts too mechanically. In other words, I did not want a microanalysis of the texts to control the analysis. I wanted to pull out relevant phenomena, corral them, and wait for an appropriate opportunity to integrate them. For instance, when I first spoke with Tom, I did not discover that the small schools project at his school was vitally important for him. Only later did I discover the "identity" of the small school project, that he wrote the proposal for the project, and that his comments about his principal were related to the small school project. Only then did much of what he had said make sense to me.

Riessman (1993) has asserted that, "Investigators do not have direct access to another's experience. We deal with ambiguous representations of it—talk, interaction, and interpretation" (p. 8). Without knowledge of the context in the narrative, it is difficult

to make ontological and epistemological sense of another's experiences. Therefore, constructing a whole picture for each of the teachers, I borrowed Applebee's (1978) concept of "centering" and "chaining" narratives to chart my narrative inquiry. "Centering" in my research means identifying overarching themes—for instance, teacher's self, subject matter knowledge, PTT, and teaching practices. Hence, these themes form a triangle (see Figure 3.2) in which PTT is the center of this study and self, teaching subjects, and the teaching practice shape a teacher's PTT.

However, such a relationship is so complex that it is not easy to draw linear relationships among the factors. It is the dynamic, recursive in nature, among the interacting factor that matters most. Thus, the concept of "chaining" in this study is different from Applebee's usage in his analysis of children's stories. Similarly, Labov's structural approach does not fit this study.

Therefore, first, I explored, described, and interpreted each case. The sequence of reading the narrative content in a holistic manner can be summarized as the following:

1. Read the material several times until a pattern emerges, usually in the form of foci of the entire story. Read and listen to these data carefully and empathetically. Look for connections between personal dimensions and professional dimensions—for example, turning points and personal evaluations (e.g., "Yes, I am good") that appear in the text.
2. Develop my own story lines for the text and outline the broader picture in a draft of the case. Particularly, note differences in tone between descriptions,

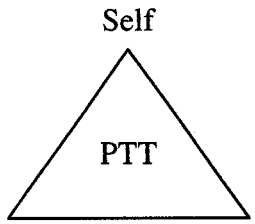


FIGURE3.2 *The relationships among PTT and the three key factors that contribute to PTT.*

metaphors, and topics or events that the participating teacher particularly wanted to talk about. The interviewees actively controlled the conversations which I did not anticipate. For instance, Tom seldom described details of his life in this study, but in the second interview, he turned the direction of conversation toward small schools and how he felt they differed from conventional high schools.

3. Focus on particular content or themes that develop from beginning to end of the data. Connect all the relevant data to create the thematic field for analysis. Integrate the emerging stories with other data and turn from the surface structure of life narration to the deep analysis.
4. Keep track of the results in several ways: Follow each theme throughout the story and note the conclusion. Pay attention to how a theme appears and how it unfolds, including the social context, the transitions between themes, and the relative importance within the whole text. Organize my own "gestalt" of the themed story. (adapted from Lieblich, 1998, Chapter 4, pp. 62-63)

Holistic Analysis of Form

After I had developed a comprehensive image of each teacher, I used life-course trajectories, life events, and turning points to create structural graphs (see Figure 3.3) embedded in the essential themes and plots. Similar to Tuval-Mashiach's (1998) analytic method, I was interested in "the specific form and direction taken by the content" (p. 89). For example, narrative themes around the essential frameworks, such as Professional knowledge evolution or self-concept and identity formation were fabrics to be unraveled

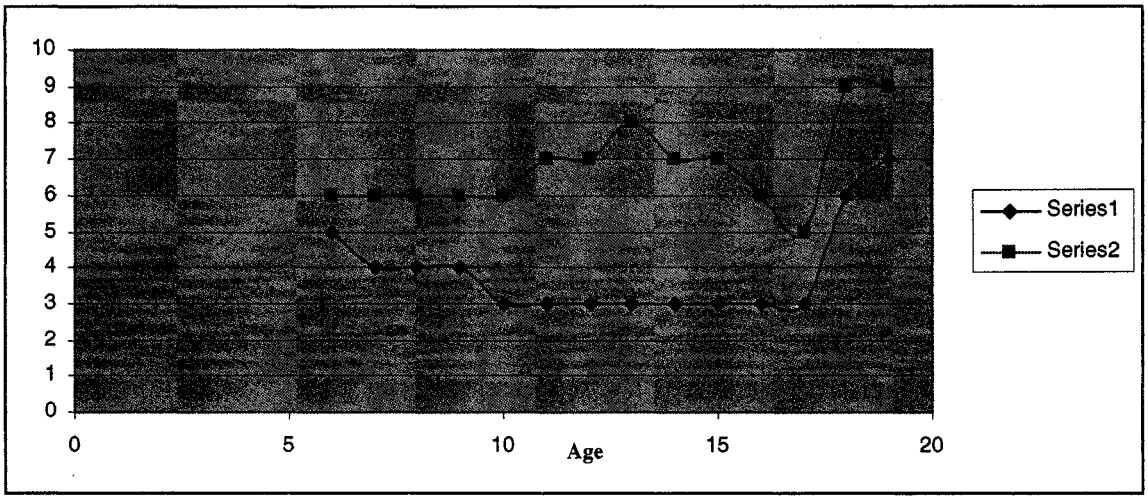


FIGURE 3.3 *Teacher-concept (1) and self-concept (2) developmental chart*

in order to understand the course of development. Each evolving theme became a major strand for further analysis and comparison.

The other important, emergent concept was development across the life span in different social contexts. Here, I used a dynamic perspective to analyze the relationship between development of personal and professional knowledge and the social contexts and timing. I also compared the development of the focal teachers over time with the "normal" life cycles of teachers described by Huberman (1989, 1995). Making such comparison was a means to identify when, where, and how these teachers developed and contributed to answering why they were able to make connections with ICSS when most teachers did not.

Therefore, particular phases and words help identify the dynamics of the plot. These include:

1. Specific phases in the interviewee's life, such as "It was the worst time of my life," or "It was then that I first realized that I had to..."
2. Learning why the interviewee chose to end a life phase at a given point in time.
3. Using terms that express the structural component of the narrative, for example, "crossroads", "turning point", "life-course", or "staying in one place." (Adapted from Tuval-Mashiach's, 1998, p. 91).

Based on the structural analysis of the interview text, I drew different graphs based on different life course trajectories. The main focus of this study is how professional knowledge develops and changes because this will help explain the decision to adopt

ICSS. Consequentially, I attempted to find the connections within and between these changes and analyze the sources of influence. I used not only the interview data but also field notes, observation summaries, memos, other documents, and e-mails and follow-up contacts with my focal teachers. These data helped support my description and analysis. For example, the development of self-concept or identity, the evolutionary process of becoming a teacher, and the unfolding changes in teaching practice all had different trajectories. Examining the ups and downs in these graphs, I was looking for patterns of explanation based on the interactions and turning points. As a result, the graph might be portrayed as Figure 3.3.

The developmental status of a hypothetical teacher's concept of "teacher" is described in series 1 and his/her self-concept's development is illustrated in series 2. Series 1 is about how the teacher's "concept of teacher" changes over time and series 2 is his/her change of self-concept. The developmental curve of "self-concept" appears higher in elementary school and lower during secondary school until entering college. The teacher concept development is different but also increases when entering college. Consequentially, for this teacher, entering college is an important turning point. In comparison with different trajectories, this means that this teacher had a better experience in elementary school than in secondary schools. This graph is used as a theoretical example to reveal the relationship between content—i.e., their life stories—and form—i.e., how they structure the story, identifying key life events and turning points—even though it is difficult to create a comprehensive picture that includes backgrounds and social contexts to demonstrate the interrelationships among life-course trajectory,

historical time, and social context.

The other important factor may be related to the researcher's personal intuition and sensitivity intertwined with this inquiry process. This factor influences the teacher's narration, language used, the time spent describing events and individual, and emotional status (Tuval-Mashiach's, 1998).

However, as described above, this analytical approach did not allow me to establish a reliable and tangible connection to the social contexts. To do so, it is necessary to include the contextual factor in the data analysis for a comprehensive and longitudinal understanding of development. In writing the stories of my focal teachers, I have attempted to set their life trajectories, events, and turning points in their proper social, historical, and institutional context.

A Comprehensive, Thematic Context-Bounded Narrative Analysis

McDiarmid et al. (1988), in their book portraying teachers in rural Alaska, refer to dispositions as a main factor to enable teachers to determine how to teach effectively. Disposition is defined as, "The inclination to behave in certain ways under certain circumstances" (McDiarmid et al., 1988, p. 175, cited from McDiarmid & Ball, 1987). Hence, disposition is not a static and discrete characteristic but rather a dynamic that captures certain patterns of connections between context and behavior. This seems close to the core of PTT in this study. According to McDiarmid et al., this concept is also related to the idea of the teacher as a gatekeeper for curriculum and instruction,

> Where and how do rural teachers find out what they need to know about the local context to enable them to teach so that students learn? As the portraits reveal, the

answer to this depends not only on the context itself, but on the backgrounds of the teachers (p. 2)

Analyzing the portraits of the six teachers reveals a close relationship between personal backgrounds and dispositions. This suggests that the researchers put the person at the center and contexts as the background, and they attempted to understand how different teachers developed their adaptive expertise with different backgrounds and dispositions. Although I have not emphasized the importance of current context, I have a similar purpose: explore the process of developing adaptive expertise from a life-course perspective. Through two years of study, McDiarmid et al. observed teachers' family life and school and teaching life, interviewed teachers, parents, students, and other related persons in the community to determine why they were considered effective teachers.

Because of a similar research purpose of finding out how teachers developed such knowledge and created their own pedagogy, I have used such a comprehensive narrative approach as a way to incorporate all the related components described above to reach a comprehensive understanding of the interactions between the two focal teacher and the subject matter they taught. My approach involved the following steps: (1) conducting a biographic data analysis and thematic field analysis to produce a simple sketch of each teacher of 1-2 pages (Wengraf, 2001, p. 287); (2) write a brief life story based on life trajectories, life events, and turning points; (3) identify the developmental relationship between the self, subject matter, and teaching practice from personal knowledge landscapes and professional knowledge landscapes; (4) write the teachers' final stories, highlighting the relations among the critical factors related to teaching ICSS.

Comparison of lived life/told story. The first step to understand the continuity and coherence of each teacher's professional life and personal life was to note potentially important details from the biographic data and thematic field. Next, I employed the time perspective from the narrative and the contexts of the life turning points to construct a life course and thematic structure for the narrative.

Figure 3.4 represents a summary of lived-life and narrated-life analysis. From this figure, we understand that Tom strive to maintain` balance between his personal and professional lives and most of his changes were due to career shifts. Based on this sketch of the teachers' developmental process, I composed a personal story.

Writing a brief life story. Based the previous stage's simple sketch, I rewrote each teacher's life story. This narrated story was different from the first stage analysis in that this version is a description intertwined with most essential elements in the analysis, including the dynamic relationships among contexts, time, and development. Thus, it was more than a thematic content analysis. It also included the researcher's overall evaluations and perspectives of the narrated story.

Identifying the developmental relationships. One of the things I am most interested in with this study is the evolution of the relationship between teachers' professional knowledge and their self-concept formation over time. Therefore, according to my conceptual framework in Figure 2.3, I tried to tie these dimensions together to illustrate how each teacher made connections between self, ICSS content, and teaching practice. In fact, it seems easier for me to construct a model theoretically than find an example in reality. Particularly, the discourse between the professional self and the personal self is an

Years of age	Biographic Data	Thematic Field
0-6	Born in the 1960s as the second child and the oldest brother among the children	**Identity Formation Process** Faithful Catholic
6-11	A quiet and diligent child who was never in trouble and always followed the rules	
14-18	Recognized as an accomplished long-distance runner and got lots of awards because of his talents	A life-long distance runner First child of his family to go to college
18-23	Entered a small, Catholic university Got the elementary and middle school teacher endorsement	**Teaching Career**
23-25	Peace Corps Service in Ecuador Married	Peace Corp's international service—
25-27	Taught ESL in CA	a life-changing event
27-29	New York, Teachers College Got the ESL endorsement	Fermentation period for involvement in global issues
29-33	Special Ed. teacher Returned to Washington State for extended family	studies as an ESL teacher Family as a bridge between self and teaching career
34-35	Switched to high school ; a special education teacher	Wrote the Global Civil Society (GCS) proposal. This
36-43	Current high school Teach ESL and head teacher of the Global Civic Society (GCS)	academy became one of the four small schools is a turning point for his teaching career First experience as a teacher-leader at school **Turning points**—find focus of life Long-distance runner Make connections between self and school and later to the society

FIGURE 3.4 *Tom's life phases and thematic structure*

assumption and it is difficult to verify from teachers' narratives. Although I found some narratives to support it, the evidence in this study was rarely strong enough to support it conclusively.

Writing their stories. In the end, I wrote their stories chronologically with attention to key themes such as their development as teachers. Based on the concepts of personal and professional knowledge landscapes, I organize their stories identically, using personal history, professional learning opportunities, and teaching practice to weave their stories (see table 3.2). Concomitantly, I integrated other supportive information—for example, observational data and artifacts (e.g., teaching materials, students' assignments, etc.)—into the analysis for a readable and rich teacher story. In the same time, I also sent each participating teacher a draft of her/his story to reconfirm its internal validity.

TABLE 3.2 *Teachers' Core Narratives*

	Professional Life	Affect & Conflicts	Context Time & Space	Personal Life
Self				
Learning				
Teaching				
Power				
Family				
Continuity & Change				

Cross-Case Analysis

At this stage, the main goal was to compare the two teachers, and from their individual developmental processes, explore what underlay their differences and similarities. The other goal was to gauge the usefulness of the three conceptual frameworks in helping the researcher answer the three research questions.

In the beginning, I laid out the main themes in each teacher's stories to make a comparison. Then using the life-course perspective, I compared their personal knowledge and professional knowledge to create advanced themes. After this, I was ready to reexamine the conceptual frameworks, the research questions, and purposes, and consider the possibility of generating an interpretation from the emergent results.

Writing the Emergent Theory

The final stage in this study is to create a theory based on the three conceptual frameworks, the literature review, and the two teachers' stories.

Chapter IV: Tom Hansen

Tom, a working-class white teacher, was born in 1960s. He has taught for 16 years and this is his 6th year teaching at Willow Run High School (WRHS). WRHS has always been a low-performing school in White School District. Among the seven hundred students, over 50% are African Americans, 24% are Asians, and 11% are Latinos. Nearly 60% of the students receive free or reduced lunch.

His path to becoming a global-issues-centered ESL teacher appears to be a product of his Catholic, working-class upbringing, the international service experience in Peace Corps, and his professional teacher education.

Below is a chronological account of Tom's story that includes his narrative of his identity formation process—both his personal identity and professional identity as an issue-centered, high-school ESL and Global Issues teacher and advocate.

Personal History

Catholic, Working Class Upbringing

Tom was born in Washington State. He is the oldest son and the second child of his family with three sisters and three brothers. He grew up in a Catholic family. His father was an auto mechanic. His mother was a housewife. After the kids grew up, his mother became a part-time worker for church. He was raised in a nurturing, working-class family and environment. .

When Tom was a child, he went to church with his family every Sunday. His parents raised him in the Catholic tradition. For Tom, the Catholic tradition appears to have has been a mainstay throughout his life. In fact, it seems to be so interwoven into the fabric

of his life that he does not explicitly articulate it as something important to him. When I asked him the importance of his religious belief, he said, "No, not really, [it's] like anything else important in life" (Interview, 5/23/2005). He said, "My religion is something that is part of who I am..." Church appears to be integrally a part of Tom's daily life.

A Quiet Student

Tom described himself as a quiet student at school. When he talked about his impressive teachers, he said,

> I had a teacher who was in my 4th to 6th grades. She seemed to take time to know quiet students that people could count on to do all of their work. But, you know, it was like, you know, it was easy to be ignored because I would not complain and I would not get into trouble.... But she seemed to be a teacher, even though I wasn't a trouble-maker, who would still pay attention [to me]. (Interview, 5/27/2005)

It is easy to see in this description his longing to be accepted and cared for as a distinctive individual. Moreover, his narrative also implied his primary criterion for school teachers: the ethic of caring. For Tom, the most impressive teacher not only teaches the subject but also cares for every student as a unique human being.

Emphasizing the importance of the ethic of caring, Tom did not identify any secondary school teacher as an impressive teacher. He said that he respects teachers just as he respects priests. All of this suggests that Tom considers the ethic of caring to be an important criterion for excellent teachers.

Besides being a quiet student at school, how else did Tom describe himself?

A Long-Distance Runner

In his narrative, he shifted from describing himself as a quiet student to a long-distance runner. This transition seemed critical for his developing identity. Tom's involvement with long-distance running grew like a slowly ascending curve. Because of his performance in long-distance running in high school, he received many awards. These awards made him desire to be a coach and to continue running at a higher level—running at a university. Meanwhile, being a long-distance runner gave him opportunities to expand his contacts in society and to satisfy his desire to compete with others—other long-distance runners at a national level. Moreover, long-distance running has been important for him because it turned out to be one of his main concerns. He stated:

> I've got to run....I started running when I was in elementary school; it wasn't so important [then]....It was important [in high school] for me to run. I really like to run. I don't care if there is a friend with me... I like competition (Interview, 6/21/2005)

Being involved in long-distance running became a theme for Tom's life, a thematic coherence and continuity that spans his life. One of his primary ways of identifying himself became as a long-distance runner.

Running has always been part of his life, but the specific period for him to identify the importance occurred when he was a high-school student. Tom used "got to" and "important" to emphasize the central role of running in his life. It seemed that he found his life path and life goal simultaneously. It appears that the extrinsic incentives were the

main cause for his engagement in running in the beginning; but in the long-term, he linked running with his personal identity. As he said,

> Running is something I enjoy....It also connected me to the school and allowed me to contribute in a way outside of the classroom. I think it is very important for all students to find a club, sport, or activity to be associated with.

Running seemed to enhance Tom's self-esteem and gave him an identity through which to relate to the world:

> I am a long-distance runner. I like journey. I need to run by myself.... I need alone time even in a group.... It is individual. I like competition so I can compete in a national level (Interview, 5/27/2005).

His early history, then, was as a quiet child in a strongly Catholic environment. We have also seen how he built his identity as a long-distance runner which became a primary motivation to pursue higher education. Next, I will explore how Tom's personal identity and religious belief influenced his career choice as a teacher.

Jesuit Traditions

Before demonstrating why Tom chose a Catholic university and became a teacher, I like to have a brief look at Jesuits as a backdrop to help understand how his experiences with Jesuits inspired Tom to become a teacher.

Jesuits are members of the Society of Jesus, a religious order of the Roman Catholic Church in direct service to the Pope. Saint Ignatius of Loyola founded of the Society of Jesus in 1534, largely in response to the growing Protestant Reformation in Europe. In the past, the Jesuits concentrated on three activities: founding schools, converting non-

Christians to Catholicism, and stopping Protestantism from spreading. Major changes occurred because of Vatican II and Pedro Arrupe's dynamic leadership, who was a Jesuit general between 1965 and 1981 in Latin America. Arrupe encouraged Jesuits to build centers to study the social situations and to propose social and economic reforms in each country. Klaiber (2004) states, "With their new message of social justice, the Jesuits were perceived as allies of the revolutionaries" (p. 65). Jesuits have become increasingly committed to the promotion of social justice and human rights.

Tom said that Jesuits taught educational courses as well as others at his university. When Tom entered George Jesuit University (GJU), there were lots of Jesuits. One reason Tom became a teacher seems to connect with his desire to be a coach and to continue running, and the other reason was because Tom wanted to enter a small Catholic college as a faithful Catholic. Tom's parents could not help him to make decisions because they did not have such experiences; he had to consult with someone else. Therefore, his coach became his major consultant and he chose GJU where the Jesuits influenced Tom's decision to be a teacher.

During his time at GJU, Tom had opportunities to learn from Jesuits. He said, "....the Jesuits there are great teachers and great mentors....They helped me with human service, [my] job and teaching" (Interview, 5/6/2005). Based on his words—human service to job to teaching, and his reference to Jesuits as great teachers and good mentors—it seems that Jesuits put him on the path to teaching and also gave him a prototype of an excellent teacher.

After graduated from GJU, he received both elementary and middle school teacher

endorsements, but he did not take any teaching positions immediately. Instead, he joined the Peace Corps for two years and was sent to Ecuador. Tom regards this episode as a "life-changing" event.

Developing a Global Perspective: The Peace Corps Experience

Perhaps the main turning point of Tom's life occurred when he joined the Peace Corps. If running has structured and provided purpose to his personal life, the Peace Corps experience has shaped his professional life afterwards. This life-changing decision also seems to be influenced by the Jesuits, although Tom himself did not explicitly attribute it to Jesuits. He described his reason for join the Peace Corps as follows:

> I joined the Peace Corps because I felt I had to give back, I was blessed with the opportunity to earn an education and I felt responsible to give back to people less fortunate than myself. I feel the same of all college graduates, especially doctoral students. They owe the greater community service. I made that decision because of the way I was raised.

Tom attributed his decision to his upbringing. It seems that he wanted to redeem something because of the privileges he has felt he had received since he was a child. As described before, he reported that his parents worked industriously and served the church sincerely. These life experiences suggest that service to others, especially to those who live in poverty or in an unfavorable context, is an indispensable part of his life. To reach this goal, he intentionally changed his life with this decision at the very time when he believed that he could do something for these people. However, he did not choose to serve in a local place; he did not choose to serve in a Jesuit institution; he joined the

Peace Corps and served in a third-world country. This suggests that he not only wanted to serve less-privileged people but he also desired to take risks and learn from others. Thus, it seems reasonable that his Peace Corps experience provided experience both in service to others and in challenging his view of the world. These connect to Tom's experience with professional learning opportunities.

His initial description of his experience in the Peace Corps highlighted his interactions with other volunteers about global issues. He also emphasized his Peace Corps years as "a life-changing experience" although he offered few details or stories. However, when he teaches, he uses episodes from his life in Ecuador and other countries in South America to illustrate points he wants to make. For example, Tom used a story of how a fisherman lost his fingers to lead students to discuss the importance of knowledge for decision-making.[24]

Tom became deeply involved with those volunteers who were concerned about global issues. He said, "The Peace Corps is kind of my first international education...and, you know, I became interested in what was happening in the world through being around other volunteers..." (Interview, 5/6/2005,). It was the first time in relating his story that he mentioned that he discussed global issues with other people. He said:

> Well, I think that we all clutch all of our experiences. That was a life-changing experience....so it was only my second plane flight....Everything was new and I was intellectually curious about where the people lived, where they wanted to go

[24] Tom told students that when he served in Ecuador, once he met a fisherman who lost his fingers, and Tom asked him why he lost his fingers. The fisherman told him because he used bombs to catch fish so he lost fingers. Tom told him that bombing fish would destroy all fish, and the fisherman agreed with Tom's statement, but he insisted that there was no problem for him to catch fish in the river.

with their family, and what about their schools.(Interview, 5/27/2005)

A developing foreign country, Ecuador was a totally different place for Tom. Although he did not offer details of how he changed his self-concept, this experience clearly increased his knowledge and affiliation with people and society in South America. It was a frontier experience for Tom. As a technical assistant at schools, helping teachers start a new program for special education, he was also involved in special education teaching. Through his experience in Ecuador, Tom seems to have established his connections with global-issues, global education, and his teaching career as service.

Professional Learning Opportunities

Tracing how Tom became a high-school ESL teacher focusing on global-issues pedagogy is a long journey. It seems that Tom believes that matriculating in a pre-service teacher education program is necessary to become a good teacher. He said, "I wouldn't discount teacher training. No. I wouldn't discount teacher training. I think without teacher training, I wouldn't be effective. I think you need that" (Interview, 5/6/2005). As always, Tom did not go into details or tell stories about the courses he took at GJU. Similarly, he perceived the student-teaching experience as a necessity. Yet, he did not remember any specific episode. Before his first year of teaching, Tom had developed his exemplary model of teachers from his experience with his Jesuit teachers but he had not yet come to focus on ESL education and global issues.

After two years Peace Corps service in Ecuador, because Tom can speak Spanish, he found a job. He started his first year teaching in California, a period he described as "difficult," the only period of his life for which he used the adjective. He taught a

bilingual 5th grade class. He said, "The main reason [for difficulty] is teaching time. I began teaching in the middle of the school year and that was the reason why it felt difficult. I started teaching in the January" (Interview, 5/27/2005).

Tom's students had been taught by various substitute teachers before he taught them, so he intentionally played a consistent role in front of his students to help them learn coherently. Tom expected to create a meaningful learning experience for students to achieve worthwhile knowledge and build a good relationship with them concomitantly.

Tom adopted a "whole-language" approach to teaching literacy in his first-year consistent with what was considered "best practice" at the time. If we pose, as two extremes of a continuum of pedagogical approaches, student-centered pedagogy and activity-centered pedagogy, Tom reported being near the child-centered end. At the same time, he provided lots of activities for student learning. Many of his students were the children of migratory farm workers. He observed:

> Migrant students come and go. Here for the harvest and then gone. It showed me, first hand, the challenges that migrant families face and the difficulties many have to overcome to get an education and I needed to be the best I could be to honor the short time I had with the migrant students. Teaching ESL is a way to work with many students and families from all over the world.

The difficulty Tom encountered with young English Language Learners (ELL) gave him opportunities to reflect on how to teach his students as well as to address the social justice issues discussed with those Peace Corps volunteers colleagues previously. Even though he claimed that the timing factor was the main cause for his difficulties teaching,

his advanced study of ELL in New York suggests that he also realized the necessity of learning ESL theories to enrich his practice.

After two years teaching in California, he moved to New York to study at Teachers College of Columbia University. Pursuing a master's degree after two years teaching is not unusual, but why did Tom choose to study in Teachers College, in New York? Typically, most teachers would get their masters' degrees within 50 miles of their residence. What drove Tom to make a different decision? It is reasonable to assume that he enjoyed living in New York with a fellowship and a job. He continued to teach as well as learn during this time. More importantly, he had opportunities to meet new people and made connections with people from all over the world. The other attraction of New York and Columbia seemed to connect with his interests in ESL pedagogy and global education.

In summary, from Peace Corps service, two years' ESL teaching, to learning at Teachers College in New York, what Tom had learned does not only broaden his personal knowledge of "self" and global education, but also guided him to consider career choices related to global education, becoming an ESL teacher. It suggests that Tom was planning to be an ESL teacher. In addition, during this time, he got married.

Being a Special Education Teacher

Although he had planned to be an ESL teacher, Tom accepted, over the phone, an elementary-school, special-education teacher position in Washington, mainly because of his desire to be near his extended family.

Tom enjoyed teaching in elementary schools because he considers himself to be a

generalist. He enjoyed learning every subject as a student and teaching every subject as a teacher. Additionally, as described previously, his most impressive teacher was an elementary-school teacher because of her ethic of caring. Hence, he taught in elementary schools for four years. His main teaching pedagogy for the special education students was to use "language experience, holistic writing, big books, young authors, and Math Their Way." [25]

Later on, he made the unusual decision to switch to a high school. This is another life turning point for him. Tom said,

> Yes, I wanted to switch to high school because I wanted to try something different. I thought the hours are better in high school. It starts early in the day...I'm kind of a morning person and I want to coach....I wanted to try something different. I wanted to try high school...I try to challenge myself in a way. I am happy with teaching here (Interview, 5/06/2005).

Additionally, Tom longed for adult conversations between him and students. He was tired of talking with the younger children. He said,

> I get tired of teaching the little kids; I am tired of talking to the little kids. How can you ask little kids about the weekend? "What's the weekend?" I wanted an adult conversation that I cannot get in elementary schools. (Interview, 5/27/05).

He was still engaged in the process of professional identity formation, and he took a critical stance toward his own position. Tom noticed the disparity between his desires and his school experience. A tension existed between his expectation and the reality. He knew

---

[25] Math Their Way is a hands-on, problem-solving introduction to mathematics concepts for elementary students. It utilizes materials and activities developed and presented in workshops by the Center for Innovation in Education (CIE). (http://www.neiu.edu/~ctc/CLC/hay/hayintro.html)

that he had to maintain his ethical ideal which included taking care of his inner desires as a role of cared-for if he wanted to be a caring-for (Noddings, 2003).[26]

The decision to switch to high school is a turning point for Tom in his career path because he never revealed that he wanted to be a high-school teacher and needed adult conversation. Such self-discovery happened to Tom after he had taught small children for several years. However, as he became aware that he was unwilling to listen to young students' voices any more, he realized his attitude conflicted with his ethical ideal.

Tom has two standards for good teachers. Preparation, he believes, is an essential component for a good teacher. Preparation includes academic preparation and emotional preparation, which include willingness to listen to students. The other is to maintain a respectful demeanor to give students a role model to help them know how to conduct themselves as adults, such as to show them how to behave rationally.

Therefore, after eight years teaching in three elementary schools—including two years in California, two years in New York, and four years in Washington—Tom realized that he needed something else that he could not gain in elementary schools. In comparison with his descriptions of previous experiences in Ecuador and New York, he did not describe anything related to learning from other people or the local environment during this period. What made him feel good, based on his comment, were places where people were involved in caring relationships and mutual learning opportunities.

Being a high school special education teacher did not provide him with a mutual

---

[26] In Noddings's (2003) concept that a role of cared-for is someone who is cared for by another person who cares for him/her. So, people who care for others are carers. "But caring is a relationship that contains another, the cared-for, and we have already suggested that the one-caring and the cared-for are reciprocally dependent" (p. 58).

learning experience either. He taught at high school as a special education teacher for only one year. Then he moved to WRHS where he was when I studied him. Recently, WRHS initiated a three-year small school project around four themes of small schools; Global Civil Society (GCS) was one of these. He said that his decision to teach in WRHS had nothing to do with his family. He made the decision on his own. He intentionally chose to teach at WRHS as an ESL teacher because of his desire to be a coach and his preference to teach ESL rather than special education. Hence, being a special education teacher five years including four years at elementary school and one year at high school confirmed for Tom that what he really wanted to be was an ESL teacher.

A High- School ESL Teacher and Leader of Global Civil Society

Tom was in his 6th year of teaching ESL students at WRHS. He was confirmed in his interest in global education and being an ESL teacher by his experiences at WRHS:

> Switch to teaching bilingual education…I want to teach students from all over the world. I have international experiences so I am here...Yes, I like learning about other cultures. I certainly offer something [for student learning]... all the time, I learn from my students. They have their distinct experiences…Some are illegal immigrants….I know a lot of Muslim students. They taught me a lot of their religions. They talk a lot and I listen to them debating…. (Interview, 5/6/2005).

Here, Tom described what he believes to be adult conversation, in which people exchange ideas in groups and have opportunities to learn from one another. Both students and teachers are teachers and learners. Therefore, being an ESL teacher, Tom has not only taught ELL, but he also learned from them. Once again, Tom revealed what he

prefers to be as a teacher. Being a caring special education teacher was insufficient for him because he needed something more: to be engaged in worthwhile conversations.

Caring helps Tom build relationships with students, but creating a meaningful discourse between himself and his students means much more for him. He also had to balance his personal goals with his family goals. To do so, he became a special education teacher. Being a special education teacher, however, limited his opportunities to learn from others—or, at least, learn what he most values. Therefore, when he learned that there was a position for an ESL teacher at WRHS, he made a quick decision and took the WRHS job.

Consequently, Tom's personal identity and needs influenced his professional identity. As a caring teacher, he needed to have further learning to raise his own learning and thinking level. In other words, Tom's professional ethics prompted him to care for others; but as a person, he needed to learn something to sustain his reservoir of being caring-for.

As mentioned above, Tom says learns a lot from his students. What is his experience of teaching them? How did he plan everything when he first came to WRHS? What do we know from his teaching practice at WRHS?

Teaching Practice at WRHS

After he went to WRHS high school, he used "lots of small groups, lots of vocabulary development" activities to teach vocabulary, and teaching subjects like World History 1, 2 and 3.

Before Tom starts his teaching practice, he must see his students first.

The first thing I start with students—What they need, where they are at, what

needs to go on for bilingual students....What else of the standard they need ....They have to build a high level of vocabulary....if they want to go to college, they have to be prepared. So, I've got to teach to that....(Interview, 5/27/2005).

Tom revealed the process of how he started to design curriculum and how he decides what to teach, both closely linked to students' needs and goals. He emphasized the importance of readiness for students to reach their goals. Based on the ethic of caring and student-centered pedagogy, Tom uses three criteria to guide his curriculum design : "Is it engaging? Is it worthwhile? Would I support this teaching, if my daughter is sitting in their classroom?" (Interview, 5/6/2005). It is clear that Tom relates his family role to his professional role; and this did not happen in his first year teaching because at that time he was not a father yet. Thus, Tom draws on his personal role as a father to inform his professional role as a teacher; in fact, he barely seems compartmentalize his roles as teacher and father. Tom used his daughters as imaginary benchmarks to evaluate his teaching practice and preparation.

As to teaching practice, Tom supports students in speaking their native languages (L1) in class to help them learn the second language (L2) and other school subjects. He said, "I like them to use their first language naturally....They use their first language in the class to help inform their second language (L2). A lot of vocabulary development can occur there and I think it is the best to do this with ESL or ELL [English Language Learner]" (Interview, 5/6/2005).

From this perspective, Tom endorsed the "common understanding proficiency

theory" (CUP, Cummins, 1981)—that is, the underlying, cognitive principles of mastering all languages are similar so that they are transferable. Therefore, students could transfer from what they learned in L1 to L2, including literacy skills and other academic skills.

However, Tom does not totally adopt this theory to use L1 to teach subject matter. He adjusted the concept for his instruction and referred to L1 as a vehicle for learning L2 and other academic subjects. He saw students' native languages as a scaffold or a facilitator to help their learning, which also meant that he helped ELL establish their confidence and see connections to their native cultures.

Hence, Tom sees ESL teaching not only as the "acquisition of a new language," but also a means to different forms of literature for students to enrich their understanding based on bilingual (or multiple) linguistic knowledge.

His pedagogy was variable based on what he was going to teach. He said:

> I really like to mix it up. I use group projects when I see the things in process and students interact. But then I will give them information. I will lecture to them, you know, short but I will help them prepare...I like students to read everyday and I like them to write something everyday. ...I want them doing something everyday...No [I don't like one way to teach], I will be bored [using only one style of pedagogy]. I know I will be bored. They may get bored, too.... I like to mix things up, but it must make sense...If you want to be a good writer, you must write. If you want to be a better reader, you'd better read. (Interview, 6/21/2005)

Tom's teaching strategies are not constrained to a regular teaching pattern. He

employs small group activities, individualized tutoring, and lots of reading and writing assignments. However, his classroom, as he says above, is not always a place where students engaged in an active, inquiry-based learning. Tom, in brief, understands the importance of context so whatever he teaches, he constructs an appropriate context to achieve his goals. He incorporates everything essential in pedagogy for students' learning goals. His pedagogy is learner-centered and flexible. He seems to believe that the best for teaching and learning must go hand by hand with the context, and students have to know and practice what they learn in the teaching context.

The other methods he used in teaching ESL he described as: "You just break it down and make more visuals including visuals or more graphs or exercises. Break it down or spend more time on certain more difficult concepts with graphs. That's what I do" (Interview, 5/06/2005). His emphasis on visuals is evident in his practice (classroom artifacts, 6/21/05,). Hence, in Tom's classroom, one may see lots of hand-on activities, cooperative learning, and lots of visuals, as people may see in a place where teacher uses the sheltered method of instruction[27]. However, as Herrera and Murry (2005) state, "The integration of language acquisition and content learning provides the framework for the ICB[28] instruction and provides CLD[29] students with learning experiences that facilitate language acquisition and contexutalize academic content" (p. 212). Because Tom

---

[27] The sheltered method of instruction is a method for combining philosophies, strategies, and techniques that appropriately recognize the multifaceted challenges that CLD students confront (Herrera & Murry, 2005, p. 251). Four common themes are in sheltered instruction: hands-on activities, cooperative learning, guarded vocabulary, and visuals (p. 254).

[28] ICB is the "integrated content-based" method.

[29] CLD is "culturally and linguistically diverse students."

emphasizes the importance of the teaching context, it seems that his teaching approach is inclined to be more ICB than the sheltered method.

School Politics

His teaching approach seemed to be an integrated way for learners to learn. However, it is not clear why Tom would be actively involved in a small-school project and take the leader's role. In my first interview, the small-school project did not get my attention. But he said a lot in our second interview about differences between two school principals, the former one and the current one. He said,

> The previous principal was the one supported the small school. He certainly was not very personal or in a close relationship....And he wasn't perfect, he wasn't perfect in planning, But he certainly recognized that the school currently, you know, you could stay at the bottom, you could do innovation here, and you could not do any further damage because the school is already on the bottom, ...why not have some changes? (Interview, 5/27/05).

Our topic at the time was about impressive principals, he described how the prior one directed and supported the small-school project and then he turned to how they worked together to implement this plan. He told the whole story passionately and eloquently when I was ready to leave his classroom, and his passion intrigued me to explore the story of the small school further. Later he told me that he wrote the Global Civil Society (GCS) proposal for small school project and planned it as a civic education for a multicultural society. Tom said "I like the theme; it gives us [the small school] a lot of

identity. Other people who are interested in global education have come to us...." (Interview, 5/6/2005). Then he further explicated idea of identity:

> Yes, the small school kind of makes it stand out. Before it, we are a generic high school, not a very good one...They [people who gave them grants to support the plan] like the idea; they wanted to see it work. They looked it and helped it happen... (Interview, 6/21/2005)

Tom discovered his professional identity in GCS just like he discovered his personal identity in long-distance running in high school. He agreed with the prior principal's initiation of the small-school project because he had been at WRHS four years, and he understood the previous principal's reason for taking the initiative, given higher expectations for at-risk students. Tom seemed to believe that global-themed education could fulfill his students' needs, and he saw teaching it as his duty.

> Initially it was based on a proposal process. I proposed the Global Civil Society, an academy that would highlight the study of cultures, languages, and multicultural methods of teaching. We also decided on four small schools at the time. Global Studies had a lot of support among the teaching staff and the administrators at the time. It was selected as one of the four. I wrote the proposal for a global-studies-themed classroom because I believe everyone should speak at least two languages, have knowledge of world issues, and respect and operate in a multicultural society. Ideally the academy could integrate units across disciplines. We talked about a unit on migration. World History could study the history of immigrants, Language Arts could read and write stories of immigration, math

> could calculate the statistics and numbers involved, science could compare the seasonal migration of animals... We aren't doing this right now, some teachers are not receptive to this and we don't have common planning periods to make this happen. I expect this to happen and will be working towards this type of integration across disciplines. I'd like to see the theme-based academies remain. It will take some changes at the top, the director of high schools, and the chief academic officer [of the district], principals, superintendent, and others will have to be knowledgeable of the small schools. Right now, we have a few new teachers that are trained in small schools, veteran teachers that have learned about it and feel it is a good idea. What we don't have is administrators that have taught in small schools. Until this gap is eliminated, we will have opposing teams pushing incompatible agendas.

Tom revealed his personal belief and attitudes towards what a democratic citizen should know and should do in a multicultural society. Tom also realized there is a gap between an ideal situation and reality. The main obstacle for him seemed to be administrators' support and understanding and the best way to include them was to ask them to teach in GCS. In his narrative, Tom conveyed his personal beliefs and professional commitment to global education and small school project.

Gaining Supports from External Groups

In his teaching practice, Tom also changed his teaching unit because he tried to make GCS become recognized by external groups. One of his teaching units was mythology, the hero's journey based on the idea from the film, "Star Wars III." He chose this project

because school fund-raisers gave the GCS 80 tickets and assumed that GCS was in a close connection with the Star War. Moreover, they suggested that Tom teach a unit on "Star Wars." So, Tom changed his teaching content for this request and asked students to rite screenplays for participation in the party for "Star Wars III." He identified the ticket-giving as a sign of the external groups' recognition of the GCS so that he was very anxious to affiliate with them for gaining GCS's recognition.

Therefore, Tom, in the midst of a reform that his current principal did not support, hoped to build a strong link with other social networks. He changed his teaching unit to mythology because the symbolic meaning of the donated tickets was approval of GCS from external groups that Tom cherished. Then, for Tom, how has the development of GCS influenced Tom? It is evident that the school structure has changed, but how about his teaching practice?

Current Teaching Practice

Two years into the GCS, Tom changed his curriculum to an integrated course with more project-based instruction. He incorporated more and more project-based learning into teaching units and used students' real life experiences to get them engaged in their own learning. So Tom's instruction has evolved from teaching a single ESL unit to theme-based project learning since he became the head teacher of the GCS in 2003. Tom said:

> We have some overarching themes such as social justice, immigration, and ...global issues and I try to connect what we are studying to those types of themes, you know, say migration. We study migration and US history, I try to tie

> them together with US policy on immigration, and my students wholly experienced it as an immigrating citizen. For English learners, they were all immigrant refugees so we study that (Interview, 5/6/2005).

Students have been at the center of his teaching since he became a teacher. Tom wants his students to be prepared for college and he tries to create a culturally responsive and student-centered pedagogy and global perspectives curriculum to help students learn. Thus, for Tom, there are several goals intertwined in his class: One is about students' personal goals such as to enter a college. Another is to learn to be a functional citizen, which is to understand the multicultural society and to respect various cultures and people.

The goals he identified for teaching are the following:

> I like them to know how to write one page on any subject and have it make sense; I like them to be bilingual-confident and comfortable English speakers; I like them to read for pleasure; I like them to have a sense or understanding of democratic issues and be educated for democratic citizenship. (Interview, 5/06/2006)

Analyzing his teaching goals, we see that one of the most important goals is to prepare students for future learning. Starting from this, he expects students not only to feel comfortable as Americans, but also to be competent citizens. He furthered explained what he expects students to do, such as writing a letter or speaking out when the political system is not working as it is supposed to be. Thus, this suggests that Tom expects students to be educated citizens, to be active citizens, who can make informed decisions

and that to support his/her decisions. His reflections on various project-based teaching units also reveal his beliefs.

One of Tom's best teaching units is the unit of sovereignty. He said that people around the world, whether the Oromo people in Ethiopia or certain Native American groups in Hawaii, all want to have their own independent state. It is a worldwide, controversial issue. People have fought and continue to fight for their sovereignty and self-determination. Tom asked his students to pick a group in the world that were fighting not necessarily for independence but advocating for independence and study its history. Students had to prepare their arguments for independence to convince other people why they should be granted independence. Then, Tom asked senior students and outside experts to serve as judges who acted as representatives of the United Nation and listened to the arguments for independence to decide to endorse or not. It was, according to Tom, an engaging and real project, especially for the students representing the Oromo. Tom talked specifically about the Oromo people and how complex the situation is. He said,

> There are Ethiopians there. They are Muslims and the others. The Oromo speak their own language. And the other dominant groups are the Orthodox Russians and the Christians....sometimes it becomes an active conflict, something like arbitrating [disputes for] the [living and educating] scopes. So, if students were really engaged in that then they had to study that. Students had to create something. They had to be well-organized, and they had to practice their English. They have to make a good presentation. They had to present it in front of a group of judges to prove their points. (Interview, 5/06/2005)

Therefore, for Tom, this was a global, controversial issue and it was engaging and worthwhile for student to learn. Tom said that he used more and more project learning in his instruction. What does Tom think about differences between these projects?

> I think that sovereignty is very successful. I did an IRC [International Rescue Committee] project. ...It [IRC] was connected with the community in a real way. ... the sovereignty unit, we don't actually act with the people...And for the IRC, we go outside and we talk to people and interview these refugees. They teach us about being a refugee. They are the refugees. They become refugees on no account of their own...Being a refugee is not honorable? No, it's a misconception. We want to educate others: a refugee is someone who has to leave a country to save their life. Why would that bring a negative connotation? That is a misconception. We want to educate people about refugees; refugees are not low-class people. My country is killing people; but I can be a refugee or be dead. Here is a choice. Other people need to understand this. I can help others understand these refugees. That's why we need to tell them (Interview, 6/21/2005).

In the IRC project, Tom coordinated with the IRC to create a unique service-learning project called "IRC voices," and in that project students were teachers and learners at the same time, presenting video and speaking about their experiences to local middle-and-high school students as refugees. Before visiting these schools, students had to prepare so they had to interview these refugees, learning sometime harsh facts about their families as well as about others in the neighborhood. Such learning is powerful because it is in accordance with learning principles.

For instance, it is personally meaningful; it is appropriate for students' developmental levels; and it is within students' power to make choices and exercise control (Brandt, 1998). Hence, it is clear that Tom believed that the IRC project was a more realistic project for students' roles and more authentic for students to be engaged with. Students could teach other people something about their history and reveal their power to make their own choices. The knowledge students created was knowledge-in-context and it was their curriculum: Tom's ESL students actually created it.

Comparing the two projects, we see the difference between the sovereignty project in which students simulate or empathize with the people they chose, and the IRC project in which students were engaged in a real-life experience. Therefore, Tom concluded, "I have to be more engaged in real-life experiences..." (Interview, 5/6/2005). It seems clear that Tom would like to use more and more project-based learning focused on global issues with student real life-experiences. In other words, the IRC project empowered students to exert their own influence on other people who might have misconceptions or have difficulties understanding what a refugee is. Perhaps, this project also built these ESL students' confidence as English language learners because they could also educate others based on their life-experiences. Then, how does Tom teach in his classroom up to date?

Classroom Instruction

During the seven days of classroom observations, I saw him use two texts of different types: One was *Shining Star,* assigned by school district; the other was teaching units published by "Facing the Future." When I was in his classroom, he started Unit 4,

"Changes" in *Shining Star.* Most of the time, he would use one period to teach the content in *Shining Star* and the next period to teach the complementary units. Regularly, he would tie two different teaching texts together to support global themes and raise issues for further discussion. Tom said:

> I like units to last 2 to 4 weeks. The oil spill scenario tied to the earlier lesson on oil as a nonrenewable resource and how the GDP is often used as an indicator of financial viability but says little about how families and individuals benefit. Looking at things differently and the importance of changing the way things are reported tie into the unit (Email, 7/6/2005)

Tom revealed his curriculum-making habit and how he organized this unit: thinking of contingencies that happen to people and families because of natural changes. Mainly, he noticed that most people understand the concept of gross domestic product (GDP) and the concept of change, but in general people rarely paid attention to the details of the numbers. Therefore, he used "Toil for oil," designed for small group activity, to elicit students' attention to the environmental changes which strongly affect human actions.

Then, he used the oil-spill scenario and role-play to simulate the real disaster. In the oil-spill scenario, he introduced the GDP concept and used the scenario to calculate the different GDP before the crisis and after the crisis. After students understood what GDP is and practiced, he brought in another concept, "The Genuine Progress Indicator" (GPI).[30]

---

[30] Gross Domestic Product (GDP): An estimate of the total money-value of all the final goods and services produced in a given one-year period using the factors of production located within a particular country's borders (http://www.auburn.edu/~johnspm/gloss/GDP)
Eckersley (1999) states that "genuine progress indicator (GPI), developed by the San Francisco-based

Tom portrayed the difference between GDP and GPI. As mentioned above, he used a simulation game to help students realize the GDP concept, but he asked students to find the definition of GPI and research it on the Internet. Two or three people formed a group and each group had to present what they found in front of the class and turn in their group's report. Before the assignment, Tom asked them to write the definition in their own words, which was a little difficult for some groups and he asked them to revise it. Tom employed different discussion styles with students. For example, he asked one group questions to interrogate their understanding, and encouraged them to continue to think about it; the other group he used direct teaching methods to teach them how to search for the content. Most of the time, Tom went to individual students' tables to help them one by one. When students turned in their papers, he made comments about their work with clear reasons why this writing was good or not.

Activity or representation is one way for Tom to teach students. He never ignores traditional learning tasks, like reading and writing. He seldom lectures, but when he believes it is important, he gives students a short lecture as he did the first time he introduced the GDP concept. He read textbooks with students together, and every student had the opportunity to read. These ESL students read fluently on average, but sometimes someone had trouble pronouncing some words and other students would read it for them.

---

organization *Redefining Progress*.... starts with the same data that underlies the GDP, but then is modified by both additions and subtractions. For example, the GPI adds the value of household and community work, and deducts costs of commuting, pollution, land degradation and transport and industrial accidents. Deductions are also made for so-called 'defensive expenditures' by consumers, i.e., expenditure that does not represent an addition to welfare but which attempts to offset some change in social, environmental or individual circumstances causing a decline in welfare" (p. 282). .

These students appeared to be very close to each other; most of them come from Mexico and two of them are relatives.[31]

Tom read and discussed the textbook's questions and assignments in a traditional way. His students checked dictionaries for vocabulary and they learned grammar from the textbook. However, Tom always brings his life experiences and students' knowledge and life experiences into the conversation, and he also shares his stories with them, including stories of his family. For instance, Tom used information about South America to connect the teaching materials to student lives. When they discussed change, he asked students about changes in their home countries, and he asked them to write about the biggest changes in their lives. Students mentioned food and clothing, and one of them reported that his grades became worse after he entered the United States. They discussed natural changes and how environmental changes influenced people's lives—for example, how water pollution forced people in their own countries to buy water to drink.

When Tom introduced water pollution and its impact, he told students that the Motagua River is the longest river in Guatemala and the most contaminated, and asked them what would happen to people who swam in this polluted river. At another time, he told students about a fisherman in Ecuador who lost his fingers because he used explosives to catch fish. Tom also told students how he tried to convince that fisherman that bombing fish would result in no fish at all, but the fisherman insisted his own belief: Whatever happened, he would have fish to catch in this lake. Tom made no further comments, but students spoke up. One girl said that the fisherman was stupid.

---

[31] Tom told me that two of his students are relatives and they live in the same house.

He rarely told students what or what not to do, but he told them stories to help them think. Once, for instance, when he was teaching students about road changes over time, and they discussed traffic accidents and noise. Tom mentioned a recent traffic accident in Tacoma that happened because the youth driver, who was seriously injured, was racing and snake-driving on the road.

In class, student discussions exposed their limited vocabularies. This was one reason Tom put vocabulary-building as one of the priority tasks for his ESL students. But the way to weave vocabulary into daily talk or thought is a tough task. Hence, Tom said "I've got to build their vocabulary, the new English academic standard. So I've got to bring that in like [some these words], 'infrastructure,' 'inequitable distribution,' 'attribution,' 'a memorial,' 'a letter head,' 'scales'...a little more" (Interview, 5/27/05). The more complex vocabulary embedded in the *Facing the Future* curriculum also introduced more controversial issues, such as immigration, discrimination, and social justice than did *Shining Star*. In the unit "Change," they read, wrote, and discussed the prose. Tom wove together the district textbook and outside supplementary teaching materials deftly to enhance his ESL-students learning as well as their global issues.

The classroom climate was an open one and students could talk or do what they liked. For example, during the class, occasionally, they were chatting, laughing, tapping on the floor, Tom seldom prohibited them from these behaviors or called out their names. Students spoke L1 (Spanish) anytime they wanted, especially when they exchanged information; occasionally, Tom joined their conversations in Spanish.

Almost everyone in his class seemed confident in English. Although their speech was informal, they made me believe that they were confident: they spoke fluently in asking or answering questions. When they tried to address more challenging issues, they never hesitated to speak English and they spoke it naturally. Tom never corrected any students' way of speaking or their pronunciation. This suggests that Tom focused on the content of his students' talk and the issues they were discussing. Students could choose their own seats and acted the way they liked. It seemed that there were tacit rules in the class and students knew that if they followed these that Tom would not get mad with them. As mentioned above, Tom largely ignored chatting, tapping, or laughing. On one occasion, however, when their talks grew louder and more than one group was chatting, Tom told them "One class, one conversation" to keep focused on the discussion issue.

In brief, Tom's personal plan as long-distance runner and coach is interwoven into his professional plan as global-theme based issue-centered, high-school ESL teacher. From his narrative identity, we understand how Tom's personal history, professional learning opportunities, and teaching practices have shaped his personal and professional identities that shift over time and influence his teaching approach.

Chapter V: Amy Murray

Amy, born in the 1950s, is a Native American teacher. This is her 11th year teaching at St. Joseph High School (SHS), an urban school in the south of a large city. SHS has always been a low-performing school in White School District. With more than five hundred students, almost 60% are African Americans and 23% are Asians. Nearly two-thirds of the students receive free/reduced lunch.

As a Native American, her personal history has been connected with social contexts in which conflicts existed between her mother's tribal culture—a matrilineal social system—and the mainstream culture—a patriarch system. Most important of all, value conflicts between her marginalized tribal culture and the dominant social culture also surfaced equity issues of gender that has shaped her personal identity and commitments. Her personal life experiences are the source of her critical thinking attitudes and deep concerns about social justice. After continuously struggling with issues of personal and professional identity, she finally found a supportive social setting—SHS—and began to design her own inquiry-based curriculum. After she began teaching at SHS, she got her masters' degree in multicultural education and took several courses to learn "teaching for understanding" (TfU) at Harvard University.[32] All these factors helped her become an issue-centered, inquiry-oriented social studies teacher.

Looking at Amy's life trajectory, it seems that her strong, independent disposition and belief in gender equality have shaped her life path. Her developmental process of

[32] The "Teaching for Understanding" project was a five-year research program designed to develop and test a pedagogy of understanding. The project targeted the middle and high school years and focused on teaching and learning in four subjects (English, history, math, and science) and interdisciplinary studies.

choosing ICSS as her main curriculum and instruction is in alignment with the process of her identity formation and her professional knowledge base.

Personal History

Mother's Tribal Culture

Amy is the second child of her family with a half-sister who is twelve years older than she is. Amy is a quick-minded and quick-moving person with a friendly smile. Erwin, her father, is Native-American and German, and Carol, her mother is a Native-American and Irish. Amy has identified with her mother's tribal culture in which women hold positions of great responsibility and control the wealth. Women are the center of the families. It is common for women to play key roles in religion, politics, warfare, and the economy in many tribes, such as the Great Plains culture of the Native American tribes of the Blackfeet, Crow, Sioux, Cheyenne, Arapaho, Comanche, Cherokee, and others. However, the Indian Removal Act (1830) changed the traditions. Healey (2003) observes that, "...Women were affected adversely. The women of the tribes of the Great Plains, for example, suffered a dramatic loss as a result of contact....This matrilineal pattern was abandoned in favor of the European pattern of male ownership..." (p. 192). This statement is not completely true. In fact, the European patriarchal system triggered tensions and value conflicts in gender identity, women's status, and power relations between genders in these tribes. However, some tribal women still hold their traditions firmly and negotiate with the broader social culture in a practical way.

Although the Relocation Act happened a long time ago, Amy described how difficult growing up was for her, when her tribal culture was in conflict with the mainstream social culture. She said, "To be Native Americans is not something cool because they

face racial discriminations" (Interview, 6/22/2005). Specifically, she had difficulties facing the inter-cultural conflicts between the Native American cultures and the White culture, like different role expectations and social status. Carol raised Amy in her tribal traditions that differed significantly from the American traditions. Amy told me,

> You must know American History. The Whites settled in and the Native Americans moved out. Put all the Native Americans in one place. They killed one quarter of my tribe across the United States....So my mother faced a lot of racial discriminations when she's growing up. Unless you're familiar with the facts of history, where the government or the people tried to wipe out a certain ethnicity, it's really hard to understand....It's different from how an ethnicity comprised of 310 different tribes and hundreds of different languages and has a group come in from another country and take their land away from them. Take their culture away from them. Kidnap their children and put them in boarding schools. Make them cut their hair. Make them wear American clothes. You know there is a lot of stuff that happened, so how my mother raised me is how every mother in any culture would raise their children. We were very family-oriented, and there were many things we do that are very different from the mainstream of American culture. (Interview, 6/22/05)

Amy divulged what she understood about the Native American history, and she differentiated it from apartheid or other intra-groups' political oppression. From her historical perspective, the dominant group devastated Native Americans through blood and tears.

When she was a child, her mother, Carol told her "Don't tell anybody [you are a Native American]" (Interview, 6/22/2005) because Carol had experienced horrible racial discriminations. Carol was born in the 1920s and divorced once, and then married Erwin. Erwin was a high school teacher, two years older than Carol. When they were married, Carol had to work because Erwin only made three thousand dollars a year. Therefore, Carol also worked in real estate. Amy's family was different from most of her friends' families because most mothers stayed at home in the 1960s. Amy's parents hoped that Amy could make her own living, so they wanted Amy to be well educated, to be able to take charge of her own life. Compared to the other parents, Amy said that her parents are an exception.

In accordance with their tribal tradition, Carol raised Amy to hold "egalitarian" view of relations between men and women. Amy saw that her parents had different jobs but held the same power in the family. In our interviews, Amy barely mentioned Erwin. In Amy's narrative, "egalitarian" means:

> You don't have to do the same job but you have equal power. It means that not one gender is more important (Interview, 5/24/2005).

She also said, "I am sensitive to gender discrimination because it's our cultural background...It's matrilineal...it's my ethnicity. I am a Native American." She further explained, "In Caucasian culture, a woman does not have many rights; in our tribal culture, a woman [has] not equal but equitable [right]. It's different from that how they looked at me" (Interview, 6/22/2005).

Owing to different social norms and values, Amy believes that is the reason why

others use different viewpoints to judge her. Several difficult situations arose that Amy had to deal with because of the differences. First was her ethnic identity, which was cultivated in her family life and became the essential part of her personal identity. Because of Amy's belief in equity between genders, the issue of gender was as important as the issue of her ethnicity. In this case, how did she describe her learning history as a student?

A Rebel Teen

In Amy's defining memory, she did not have a positive image about herself as a teenage student. She described herself as bad and rude. In the middle school, because her parents had to work late, she often ate dinner with the next-door neighbors. They were Mexicans with thirteen kids at home. These kids taught her dirty Spanish and challenged her to talk to the Spanish teacher. Because of that, Amy was exiled to the hallway and copied all those dirty words for her Spanish teacher. When she was a high school student, she said, "I was bad. No, I was always in the hallway. I was always in trouble. I was mouthy, talkative, also disrespectful, ditching—missing school without permission [her voice is low]..." (Interview, 5/24/2005). The school called her dad, and her dad punished her. Thus, she was grounded all the time. She said, "Things were always taken away from me" (Interview, 6/22/2005).

Amy reveals various attitudes in talking about her school life. She did not mention any elementary school events. About middle school, she had a "moment" but she made

no comments about the school policy or teachers' instructions.[33] For Amy, perhaps such a challenge was an opportunity to prove that she had courage to do whatever she

no comments about the school policy or teachers' instructions.[34] For Amy, perhaps such a challenge was an opportunity to prove that she had courage to do whatever she wanted. In contrast, she expressed extremely negative views towards high school. It seems that she could have become a straight "A" student because she said that she had a photographic memory. However, she said, "Mm-hmm (shaking her head) I was not an all-A student...I could be. I did enough to get by. I was bored in high school. I didn't like it" (Interview, 6/22/2005). Then she explained, "When I was in high school, we learned history from one perspective and one history only. We were set in our roles. We could not wear pants. We could not wear shorts" (Interview, 6/22/2005).

Amy, in high school, during the period of identity formation stage, was apparently very self-conscious. The school dress code seems to stick in her memory because of her sensitivity to gender issues. History remains vivid for her because of the slight to her ethnic identity. As Healey (2003) points out, "Many history books continue to begin the study of American history in Europe or with the 'discovery' of America, omitting the millennia of civilization prior to the arrival of European explorers and colonizers" (p. 325). Amy's tribal culture was ignored in her history textbooks, and she encountered the

---

[33] Here Amy used this word to show her character. However, people do not use this expression as Amy's usage. When I checked the dictionary, I have my moment, which is to define something wonderful to remember. For Amy, she believed that was a good example to show her personality.

[34] Here Amy used this word to show her character. However, people do not use this expression as Amy's usage. When I checked the dictionary, I have my moment, which is to define something wonderful to remember. For Amy, she believed that was a good example to show her personality.

contradiction between her family culture and its egalitarianism and the mainstream culture in which women were subordinated to men everyday.

From the time she was young, Amy would respond to challenges with, "I will do it – not, I will try to do it." Naturally, she became a rebel.

Talking about her high school life in almost a whisper, she said little about her friends or happy moments, but she kept the memory of how the school set different standards based on gender.

Paradoxically, Amy decided to go to college as an act of rebellion. Amy's guidance counselor, a male, told her, "You won't get in college" (Interview, 6/22/2005). Amy explained that in the 1970s, men did not believe that women should become professionals. Most men believed women would become secretaries or paraprofessionals instead of entering college to compete with men. Men believed that women would get married anyway. Amy saw this as a challenge. She entered and studied at a local university and got her bachelor's degree. When she got her teaching certificate, she went back to see her high school counselor and said, "See, now I am a teacher. Yes, I am good..." (Interview, 5/24/2005).

Amy reported feeling constantly upset because of gender discrimination during this time. Unjust social norms and expectations led not only to discrimination toward females but also undermined the collective identity of women. When she was young, most women had no voice and no choice. Along with the concept of gender equity, Amy noticed the inequitable gender position. Even though she did not report instances of personal discrimination, it is not difficult to understand her critical attitudes toward

pervasive discrimination and social injustice, especially given her tribal culture. She faced various, conflicting expectations because of her gender and her ethnicity.

In the meantime, no one noticed Amy's intellectual potential. In our interviews, she never mentioned any instances of someone recognizing her learning potentials or of anyone encouraging her to realize this potential. For Amy, entering college was a good opportunity to build her self-concept and self-image. She took on this challenge to chart her own life course.

Dream of Becoming an Archeologist

Amy had a dream of becoming an archeologist. She said that she had spent a lot of time in the ancient Indian ruins beginning as a child. She planned to be major in Archeology and minor in German in college. She probably chose German because she admires her high-school German teacher and her father is a half-German. Then, she would have opportunities to go overseas to work at embassies as an archeologist. She built a dream that required a great deal of education even though she did not enjoy studying in high school.

Nevertheless, the local university Amy entered did not offer a good program in archeology so she set her goal to study at the Georgetown University. However, her dad could not support her. Amy had to find a job before she began her studies at Georgetown. That was the reason she took a secretarial skills program for two years to get a job. When she was a college senior, a woman (perhaps a program coordinator) suggested that she chose business education as her major because she had already spent two years taking

business courses. Amy accepted that advice and changed her plan, choosing business education as her major, history and English as her minors.

At this moment, Amy did not choose to continue pursuing her dream. She knew that it is not easy to become an archeologist. She possessed neither the social resources nor the financial supports required. Moreover, no one guided her to help her make her dream come true. She did not mention whether she shared her dream with anyone in her youth. Although becoming a teacher was not her choice, she was familiar with a teacher's life because her father had been a teacher. It seems that Amy compromised between reality and her dream.

After graduating from college, Amy took her first teaching job and worked for a few years; then she married James—her ex-husband, now. Because of this marriage, she has two daughters who also help her shape her personal identity—a strong, independent single mother.

A Divorced, Single Mother

Amy got married in 1980 and had her first baby in 1983. Her husband James made her move from state to state. In Amy's view, James is not a bad person, but he could not hold a job for a longer period so that Amy had to move from New Mexico to Houston, from Houston to Salt Lake City, Salt Lake City back to Albuquerque, Albuquerque to Colorado, and Colorado to Seattle in three years.

James is a Native American, too. However, James did not share values with Amy. James did not believe in gender equity. Amy mentioned two problems occurring in their marriage, one was that he could not support the family, and the other was that James had

a rigid gender image. He was quick to jump to a conclusion based on: "because she is a woman."

In their thirteen years' marriage, Amy said that she did not have a positive self-image. For Amy, the worst was that James could not respect her because of his "male supremacy" beliefs. He undermined Amy who had no confidence. Within the marriage, Amy could not confirm her positive self-concept and continue her ethnic traditions. Moreover, Amy was afraid that her daughters observed her poor self-concept. So, she divorced James in 1993.

The most important thing for Amy is to "help her daughters grow up and build a positive self-concept." Moreover, she wants to help them know how to deal with difficult situations or unpopular traits. For example, her second daughter's directness sometimes offends people, and she tries to help her know how to transform a negative trait into a positive one. She has used many management skills to discipline her daughters. "Instead of controlling them, I manage this stuff," Amy said. For instance, when her young daughter drew on the wall, instead of spanking her, Amy gave her a sponge to clean the wall. Amy tried to teach her daughters to be people with positive self-concepts and be responsible.

As a single mother, she is always busy with teaching duties, school jobs, and taking care of her daughters. She reported that she usually got up at 5:00, had a cup of hot tea to help her prepare for the day's work, especially her students. At seven, she would be at school. She moved to be closer to SHS this year. In the past, she spent 45 minutes to drive to school. During the school year, she said, "For nine months, my life is pretty

much 24/7." In her leisure time, she said that she practices Tae Kwon Do, the Korean martial art, at home, and she likes to take pictures. At home, she plays with her dogs. She is accustomed to using one day to handle family and other business. Amy, like many teachers, is always busy grading papers. At home, she either grades papers or prepares for the next day's instruction. When she is tired, she goes to bed at ten. Personally, she likes to work at night because she could concentrate and talk to her young daughter. Her older daughter is studying nursing in another state.

However, Amy said, "I am tired this year."

Compared with the past, this year was tough for her. In the past, she was busy but it seemed better than this year. She said,

> Personally, it has been a hard year for me [because] I moved two times in a month And my daughter, she lost thirty pounds and only gained seven pounds back. She is like six-months pregnant and she has health issues. And I try to get my young daughter into college. (Interview, 6/7/2005).

Professional Learning Opportunities

Struggling with her self-concept as a Native American woman in her personal life, Amy has also experienced a long-road in developing into a committed, inquiry-based social studies teacher. She did not make a strong connection with teaching when she first began. Teaching was just a job to support Amy herself. She did not explain why teaching was her only choice of survival jobs, perhaps because of the social context. She said, "Nursing and teaching were the only two respectable professions for women in this country...." (Interview, 6/22/2005).

Amy's student teaching experience was not a taste of honey at all. She worked with two cooperating teachers in the same semester in her dad's school. One cooperating teacher supported her and the other suppressed her because he disliked Amy's dad. Amy told me that the cooperating teacher disapproved of her curriculum; but, when Amy used this teacher's curriculum, she wrote down that Amy did not use her own curriculum. The second cooperating teacher conspired to fail her. However, Amy got her certificate because she spoke out and other supervisors saw the difference between two radically different marks so they came into class to evaluate Amy's instruction.

Like most teachers who suffer painful beginnings, Amy felt insecure in a demanding and overwhelming social context (Hargreaves, 2005). She said, "My first year teaching I probably got ten years' experiences in one year" (Interview, 5/24/2005). Within six months, the mining boomtown where she taught doubled its population from 6,000 to 12,000. This rapid increase in students caused a lot of trouble for teachers, especially for a novice teacher like Amy.

In a voice sapped of energy at the memory of those times, Amy described her feelings at that time: "That was my first year of teaching high school. I was quite inexperienced. I had five preparations. I had five different classes. I was a tennis coach. I was a class advisor. I was a club advisor" (Interview, 5/24/2005). There were approximately 35 to 40 students in her class. No one supported her.

Nevertheless, Amy's voice was weak rather than angry. This suggests that she recognized that her experience was like most novice teachers: the least experienced do the toughest work. Some of her students were almost the same age as she. Even though

Amy felt insecure and swamped, she did not blame her painful first-year teaching on "personnel" issues, such as the principal's leadership or students' discipline problems. Rather, Amy attributed her first-year painful feeling to her own inexperience in the teaching field. The worst period was when she taught in WJHS in Texas.

In her second year at WJHS, they had a new principal, Annie. The previous principal hired five strong and independent women, including Amy; but Annie disliked these strong personality women. Additionally, when Annie said something inappropriate to Amy, Amy called her on it. Amy described a concrete scenario:

> We had to do grade marking sheets by hand, so what happened was the one [teacher] has to go through it; put it out by order by students for the entire school. So, I stayed there...through till 9 pm to help her [one teacher], and the principal came in and accused me of leaving early. "How could you say that? You have no idea. You weren't here. I was here; when you left at two o'clock—that's leaving early." (Interview, 5/24/2005).

Amy said that two of the five women never returned to their jobs, and the other three took time off and then returned. Amy mentioned that there were three reasons that made her leave WJHS. One was Annie, the present principal, who disliked strong and independent female teachers; her students -- thirteen-year old girls were a nightmare for her; and, the final reason was that she was not immune to rubella and she was pregnant at that time. In addition, she felt ineffective in teaching so she left in 1983. When she recounted this incident the first time, she claimed she left mainly because of the drama of

thirteen-year girls; returned to this incident, providing more details about her miserable life during that period,

> I was tired too much, and I was stressed. You know, I think all-in-all, it wasn't the kids; [it was] pretty much the situation and the principal did not help...You know, it is very hard when someone she is waiting for you to make some mistakes so she can catch you. That is very, very stressful. (Interview, 5/24/05).

Amy was struggling to survive as a teacher. She had to deal with some difficult situations, related in most cases to her strong personality. The phrases, "I think all-in-all," suggests that during this period she might have internal conversations about whether "to be or not to be" a teacher. Her reflections on this long, seven-year break have been constantly with her: "I loved my students, why would I leave because of students?" Perhaps, more acceptable for her would be that she left teaching because of the principal's school management rather than negative feelings towards her students. Therefore, similar to her search for personal identity, the process of searching for her professional identity seemed replete with stresses and frustrations.

Given that, her first stage of teaching life was a daily grinds. Amy did not take maternity leave. She just left teaching altogether. After Amy left teaching, she did a number of different jobs in which it is difficult to find any focus at all. Some of these jobs were labor jobs, such as working in a fish cannery, a coalmine, and a construction site. Once she was an office manager and conducted surveys. Looking at the diversity of the jobs, it seems that she was working for survival rather than out of interests. During the

off-teaching period, the only thing she realized was that teaching was what she really wanted to do.

The main reason she returned to teaching in 1991 was her two daughters. She repeatedly said that the main reason she returned to teaching was her daughters. Amy said, "I saw them learning at a very basic level, but they made me very excited" (Interview, 5/23/2005). She says that her daughters are the greatest gifts of her life and they made her become a better person and a better teacher. Talking about her marriage, she concluded: "...if I had not been married with my husband, I would not have them [her daughters]....It's what I'm supposed to do" (Interview, 6/22/2005). She believes that it was her destiny to become a mother and a teacher.

Being a mother, Amy had firsthand experience observing her daughters learning. This experience seems to have helped her discover the connection between learners and the subject matter. This has been a very important part of her teaching because she could make connections between the learners and their learning processes. This discovery has been significant for Amy because, as she said, "I am somebody that I don't understand something unless I can connect it to something else" (Interview 6/07/2005). In her first-stage teaching, it seems that she did not have opportunities to develop a connection between her students and the subject matter. When she realized the connection between learners and subject matter as a mother, she returned to teaching.

While she was employed in non-teaching jobs, she still spent time on understanding human history and the global world. For example, she listened closely to her coworker in the fish cannery. He was Vietnamese. When the communists had taken over Vietnam, he

had stayed. Amy had long discussions with him and she listened to him attentively. Then Amy read many related books to expand her understanding of the issues they talked about. When Amy narrated this experience, she emphasized and paused for a while when she said that she really "listened" to her coworker. It was the first time in the interviews she mentioned that she "listened" to another person. Perhaps, this conversation was the first time she realized "the power of empathy."

It seems that these non-teaching jobs gave Amy opportunities to make personal connections with what she learned from history. What concerned Amy most was humanitarian issues, especially people who had been through a horrible life because of world events, such as the Vietnam War.

Amy made commitments to teaching because of her personal experiences, and she could connect what she had done to what happened to her students. Additionally, she has built her knowledge of teaching practice from observing students' behaviors, participating in-service professional knowledge development program, and her own reflections. She has become an empathetic and consistent teacher with new understanding of teaching and learning.

After teaching business education in MHS for three year, she switched to SHS.

Professional Knowledge Development at SHS

She has taught the academic subjects she loves and she has had time to build her own curriculum since she taught at SHS. Amy takes every minute to make her teaching better. She obtained a master's degree in one year, and she learned inquiry-oriented teaching at

Harvard University as mentioned before. After a 15-year exploration, Amy had a chance to develop her own curriculum.

Professionally, she creates her own teaching environment and continuously expands her professional knowledge and skills by taking formal and informal training with her colleagues.

She now believes that she was supposed, all along, to be a teacher. She said,

> In the Native American culture, we believe that things work in a circle. You have a path. You may steer from the path, but you always go back to your path, and you wind up doing what you were meant to do. You wind up on it even though you took a detour...I am meant to teach, that is what I should do, but I had to find it out. I have to make sure that is what I want to do because this job is very twenty-four hours a day... (Interview, 5/24/2005)

She described herself as random, global, and abstract, and these traits helped her turn bad events into good results. Her flexibility helps her go beyond the conflicts between genders and ethnicity to construct her own self. She intended to take a positive side of challenges to construct her self.

> For the first ten years of her twenty-one year teaching, Amy taught business education because it was her major. She told me that she felt bored "because business ed. is very concrete and sequential and I am not. I am very global and random...." (Interview, 5/24/2005). There was something incompatible between her character and the subject matter—business education. That is why she never

said a word about how she taught business education in our interviews. Instead, she spoke of her true intellectual passion:

> Archeology was something that always interested me. I cannot point out anything that exactly triggered that. I spent a lot of time exploring ancient Native American ruins as a child and that may have developed my interest... History and literature are my favorites (Email, 10/6/2005)

Amy spent one year to get her M. A. on multicultural education in 1996 from a local private university. Afterwards, she went to the Harvard Graduate School of Education to learn "teaching for understanding," an inquiry-based approach to pedagogy. She said, "It is natural for me to do because I am inquiry-based....So it seems I need to do inquiry-based [teaching]. (Interview, 6/7/2005)

Teaching for Understanding (TfU) was a five-year research program initiate in 1993 designed to develop and test a teaching mode for enhancing students' understanding. TfU was funded by Project Zero, an educational research group at the Graduate School of Education at Harvard University. TfU focused on teaching and learning in four subjects—English, history, math, science, and interdisciplinary studies at middle and high schools. The researchers developed a teaching framework, which provides teachers with a language and structure for curriculum making and a tool for communicating ideas about understanding with colleagues and students.

The core concept is a performance view of understanding: If students really understand what they learn, they have the ability to demonstrate such understanding in a visible and active way, such as being able to play, draw, act, and speak the essential

tenets and themes of the teaching content. The other three key concepts are generative topics, understanding goals, and ongoing assessment to help organize the teaching materials from concepts to skills in a structured and inductive or deductive inquiry process.

Second-Chance Learning

> I did not want to teach in the beginning. My dad was a teacher, and in the beginning, I wanted to be an archeologist: Work on ancient artifacts. So I just kind of fell into it...I just do what I don't want to do. When I first taught I did not want to do it, but I didn't have another choice because I had to support myself... No, I saw him [my dad] deal with it so I didn't want to do it (Interview, 5/23/2005)

It seems that she said little positive about being a teacher, financially or emotionally. She said, "...you don't get the pay for the hours you spend...And you won't be appreciated for it." However, she changed her feelings about teaching through a winding route. Amy explained to me what she believes the secret to be a committed teacher:

> You have to get things intrinsically. I don't need somebody else to tell me that. Now that I am old, I can see something to work on. I don't need anybody thinking for me. I see kids get something: That is the "reward" for me. I get rewards from my kids so it rewards me for what I do. It's been about 11 years since I was here. I am happy but I am tired... I am not burned out. (Interview, 5/23/05)

Teaching Practice at SHS

Before Amy teaches students the content, she teaches them how to behave as ninth graders and the essential learning skills for her class. Amy guides students to know how to learn and behave in her class in the first week. She said,

> I go over classroom management. I go over my rules and I go over my syllabus. I go over my expectations. I teach them three levels of questions…I get them to know each other, get to know me. This is all we do the first week. I give them a diagnostic test. I gave them a history knowledge test so I can see where their knowledge is. I can see how they react and I decide what I can do and what I cannot do. I will do all these things before I jump into this year… I don't do group work in the first quarter…I have to teach them to be a 9th grader since they are not yet. I have to teach them to be group members. That is all the things I do. (Interview, 6/22/2005)

Amy is strict in her classroom management. She does not allow students to eat in the classroom or play computer games. She helps the 9th graders know how to be high school students and she also teaches them classroom rules and basic learning skills, like questioning skills to prepare for high school life.

Designing Her Own Inquiry-Oriented Curriculum

Based on her personal interest in archeology and her academic training in history and English, her favorite subjects, gaining her masters' degree and learning TfU, she established her professional identity as a social studies teacher. She taught two

humanities blocks, an integrated course in world history and language arts. The other course was an AP European history class.

Learning from TfU, Amy discovered that archeology is an ideal starting point for learning history; she developed her own curriculum for world history I and II. She helps students understand that history is not only names and dates but is a matter of people's perspectives. She asks her students this question in the beginning: "Is history the truth?" She teaches her students about three levels of questions and the skills needed to form the questions.[35]

One of the essential elements of her teaching theory is how to teach knowledge-in-context. Amy uses a southern vernacular to emphasize the importance of context. By employing the southern dialect, Amy helps students realize the importance of context and perspectives. Then, she further explains that theory, as used in archeology, is an "educated guess." Archeologists excavate things in context in attempt to build knowledge in context even when people destroyed the clues in the environment. The knowledge archeologists build is a mosaic.

To help me understand, she used a pottery shop as an example to explain what it means to encounter artifacts out context. Moreover, it is rarely possible for anyone to build such knowledge in context because people disturb the context: "So what I try to do is to get all is stuff in the context to allow them have another point of view about how men got here and how controversial these interpretations are" (Interview, 6/22/05).

---

[35] On Amy's handout, a level-one question can be answered explicitly by the facts; a level-two question is suggested by the text; and a level-three question is an open-ended question that goes beyond the text.

This approach also reflects her personal learning style—she has to understand the whole and then explore the parts piece by piece. Perhaps, this personal approach to learning also contributes to her teaching style and her inquiry-oriented pedagogy. Essentially, Amy's teaching framework seems to be based on TfU, supplemented by her insights from her own learning pattern—for instance, finding connections to help student learning from one situation to a new context. Therefore, she starts teaching from the following four questions:

What topics are worth understanding?

What about these topics needs to be understood?

How can we foster understanding?

How can we tell what students understand?

She starts her instruction from archeology. She uses the way she learned from "teaching for understanding," "And so what I try to do is I have all questions that all kind of talk about the big pictures…I ask four [questions] and the kids create the rest…. (Interview, 6/7/2005).

With the questions on the wall over her desk, she starts teaching from these big questions. Amy changes questions based on students' interests or orientations, and, occasionally, she adapts some of them to make the content between them as a whole. Then, she focuses on one question: "Is history the truth?" This question provokes different perspectives, and in some situations no answer is definitely right or wrong. Amy selects archeology to be an opening unit because:

> A lot of history is from different perspectives. My truth is not the same as your truth... So I want them to see that history is a lot of names and dates but why and how may change from viewpoints to viewpoints. I look for patterns of connection and so I thought archeology is sort of the basis of the theories and the basis of history itself, like "how do we find out things that happened very long ago?" (Interview, 6/22/2005).

Amy employs archeology to illustrate to students the importance of context for learning history, and the role of science in building theories. In the meantime, while exploring the origin of the modern humans, Amy helps students distinguish similarities and differences between anthropology and archeology, and the concept of science.

She starts teaching from one of the most controversial issues out there—the origin of humankind. Her attitude on such controversial issues or themes is: "The origin of mankind, which is extremely controversial, particularly when you've got some students, who are groups of the Fundamental Christians.... I pointed out: this is one theory" (Interview, 6/22/2005).

Before Amy starts teaching any topic, she helps students understand the differences between personal beliefs and scientific theories. She tries to teach students that people hold different perspectives based on different understandings of a topic. She did not go into further details about how her students responded to the topic, "the origin of mankind," but from her narrative, it seems that she did not meet ferocious protests.

Amy never shies away from these controversial issues. Instead, she makes these issues explicit for students to realize how controversial issues affect people's lives. It

seems that her controversial themes cover a broad range of content, including historical, scientific, and contemporary issues, such as the origins of mankind, imperialism and partitioning in South Africa and in China, and inquisition in Latin America. It seems that she focuses on issues related to social justice, ethnicity, and political powers. Although she never used the term "social justice" in our interviews or conversations, this concept seems to be at the core of who she is. Perhaps, due to her personal ethnic identity and life experiences, she intends to offer students opportunities to establish multiple perspectives and resources for learning to develop their own perspectives.

Amy describes her teaching goals as follows:

> My main goal is to teach them inquiry-based learning. Teach them to be, like, lifelong learners. Teach them skills that are necessary like reading and writing for their subject matters. Teach them to be citizens, which is what social studies is. Teach them to be tolerant of people who are not like them, to let them understand that "you don't have to like something to understand it, but you do need to have an understanding, a basic tolerance toward other cultures because that is their cultures and their histories." They should see things through eyes beyond their own... (Interview, 6/22/05)

Amy teaches students academic skills to prepare for future learning and encourages students to become lifelong learners; she also teaches students how to be competent citizens. One essential element to be a competent citizen, for Amy, seems to be tolerance of differences embedded in social and cultural diversities. Hence, Amy

teaches her students to understand how people develop their perspectives, the role of contexts, and how different people from different contexts interpret controversial issues.

To illustrate a biased perspective, she uses the Peters projection map to let students see the difference between a Eurocentric map and non-European view of the world. Amy not only shows students what we have learned about human origins from archeologists' theories, but also addresses the perennial controversy arising from different perspectives. Students read the play *Inherit the* W*ind*, and Amy introduces the famous Scopes Monkey Trial. Amy teaches the historical event to help students "see how the controversy hit the adults."

Amy uses guided inquiry to lead students to initiate their own inquiries. From the human origins debate in *Inherit the Wind*, she reveals the argument between a scientific theory and religious beliefs. Given the conflicts between scientific theories and religious beliefs, Amy seems to be trying to teach students how to think before making judgments about such controversial issues.

She teaches students about archeology and archeological methods to help students understand the relationship between theory and evidence for building a theory. After students have learned theoretical frames to learn history, then Amy teaches them how to make connections between each topic. She makes her thinking visible to students, and she hopes this will help students learn how to build their own understanding. In addition, she also understands her students' learning patterns from her past experience, classroom observations, and miscellaneous informal learning. For example, she said that many Native American groups have strong oral traditions: they teach things through stories and

they learn things through storytelling. When we were interrupted by a loud announcement and the classroom speakers, she said,

> I don't know why schools make lots of radio announcements. [I guess] because lots of cultures are verbal; Native American cultures are not verbal, but African American cultures are very verbal. So I give them five minutes to settle down.... You have to realize many kids live in poverty. It's a different situation. They live in apartments building. You can hear your neighbors coughing next door. If your neighbors talk loud, you do have to talk louder to be heard. Because of economics, we are not dealing with ethnicity; we are dealing with poverty. There is a difference in poverty. There is an unspoken rule. Most of the kids here live in poverty (Interview, 6/22/05).

Amy has built her own curriculum to reach her educational goal. From her own ways of learning and her understanding of her students' cultures, Amy creates her teaching approach— looking for patterns to make connections. Based on her subject matter knowledge, she said, "I look for patterns of connections. I can do that in history with them. So maybe they can understand more history through patterns of connections" (Interview, 6/22/2005).

Amy established a connection between archeology and Egypt because pioneering archeologists discovered a lot of artifacts in Egypt, and they studied the ancient culture as it is embedded in the artifacts. Then Amy said,

> And then I try to make connections between Egypt and the Middle East because Egypt is in African but it's also part of the Middle East because of the ethnicity

> and the culture of the religion. And then when I talk about the Middle East, I talk about Islam because in Africa the entire ancient trading kingdoms were all Islamic so there is a connection there....The second [semester] starts from China. China pretty much grows many histories in Asia....You can see the infusion of lots of culture and philosophy into lots of other countries and even Japan.... (Interview, 6/22/2005)

Amy creates her own curriculum and ties the units as a whole. Each unit she chooses to teach, she finds different resources to make it better. She said, "In each one of the units I would bring in culture, tradition, literature, arts, history, so all the units cover these subjects." For example, "I show them an example. Everything I do, I do discussion, notes, literature, [and] arts..." (Interview, 6/22/05). When she designed the unit on China, she talked to her Chinese colleagues and asked their ideas. Amy said,

> Everything I do, I pull this stuff that is related to literature and arts to reinforce. Particularly, I have kids who are artistically intelligent, and I have kids who are musically intelligent. I show them some of the movies....I show them the film *Iron and Silk.* It's a real story....The culture shocked him [the protagonist] so he sort of understood the culture and he learned it from the Chinese point of view and not his point of view....He [one of her colleagues] told me about that film and I watched it. I will read several different things and several sources of things, and I won't only take one source, so I won't use only the textbook because it is only one source. (Interview, 6/22/2005)

Based on her understanding of students' developmental stage and individual learning capabilities, Amy designs her own curriculum. For example, she portrays the youth movement during the Cultural Revolution in China to make it relevant to students' life, and uses multiple ways to cultivate students' interests to enhance their interest and learning. She also uses multiple sources to teach students:

> I've got a lot of books. I have a lot of notebooks. I have a lot of things. I have maps, curriculum pieces, activities. A lot of stuff I can change in and out of what I am doing. So, I have a basket of things I can pull from if things are not going well, if I need different reading levels and still keep my curriculum. Just use different stuff to support the learning for the kids. (Interview, 6/7/2005)

She feels that her students are good at project-based learning even though most of them perform poorly on standardized tests. Therefore, she has done a lot of project-based instruction. Amy believes that she can integrate every academic skill into her projects connecting content and skill learning. As a result, Amy said, "I teach a bunch of different skills and information...A lot of my ending is my culminating project....This project probably takes all the skills" (Interview, 5/24/2005).

Amy's culminating project is the "Festival of Nations." This final project enables her to learn students' overall understanding of what she has taught for a school year. Students have to demonstrate what they understand by concrete performances, using video, audio, visuals, or other forms of presentations. She not only makes it as a connection between her teaching content and skills, but also a tradition for her students. She teaches ninth graders, but her former students—now sophomores, juniors, and seniors -- still want to

participate in this project activity. Therefore, Amy invites those students to serve as judges. Amy makes an affective bond between students through this project.

When she designed her science fiction unit—the "alien tabloid,"[36] a class I observed—she worked with a science teacher to define the terms and choose texts and a video to trigger students' learning interests. The following is a snapshot of her current teaching practice.

Current Teaching Practice

Although Amy describes herself as "flexible," she said,

> When you teach high school students, you have to think on your feet, and when things do not work, you have to rethink. You cannot stick to a plan if the thing doesn't work; you have something to back up....because...you are dealing with human beings not things. This is me. I've always been like this. (Interview, 5/23/2005)

While Amy typically uses projects to elicit students' understanding, this school year, she has special students who have strongly influenced her teaching decisions. This year has been tough for her because of her students:

> Are they honor class students? This year they are not. The reason why? When we first started this year, we should have had three social studies teacher and we only have two. And so what it happened is that at the start of the year, I had 60 students in one class and 54 in another. So, what happened was that they did not screen the kids for honors (Interview, 6/7/05)

---

[36] Amy designs the science fiction unit and the final project is "alien tabloid," in which students may work in groups or individually to create their own alien stories according to their imaginations and learning within this unit.

In the past, some of the ninth graders were immature, but this year it is the majority. Particularly, these students bring different issues to school, Amy said, "I didn't have so many kids here in foster care ten years ago" (Interview, 6/22/2005). Amy is aware that all these issues students bring have a chance to disrupt her class everyday. She faces these challenges and issues with care. Amy provides an example about the issues student brought:

> You know I have one kid when she was nine, I think it's nine. Her mother was drug-addicted. She has a three-month old sister. Her mother took off and left them. So the kid nine years old became that child's mama. And she used her mother's ID and get food stamps, got the coupons to where they lived to care for that child three years before somebody caught her. So she became that child's mother. And then the child's dad came and took the child away from her, and punched her and beat her after her being an adult three years. How do you deal with a child who is not really a child but who is not an adult either? She feels betrayed by her mother, by her father of the baby, and by the system. So, what I mean is that they're coming with a lot of stuff, a lot of outside baggage. (Interview, 6/22/2005)

Amy had many opportunities to learn about students' traumas. She said that her students do not have sufficient self-control to handle these issues and they act out in class which, of course, affects learning. She explained how she felt:

> I was amazed they come to school but they are here and leave a time to learn—that is amazing itself. I mean, how many of us would come to school? We may just find a place to curl up and check out. You know, on another occasion, their

> behavior is just inappropriate, but if you can get them, somebody can help them with coping skills. A lot of them can be successful. (Interview, 6/22/2005)

Amy treats these students with respect and conveys to them their worth, and hopes her consistent behavior would enhance their self-perception:

> You let them understand their self-worth.... You get to know the kids. You talk to the kids. You become the consistent person in their life. And you hold them to a high standard, but you still understand. You empathize. You don't let sympathy make you treat them like victims. You let empathy let you treat them like they are brave, how well they've done so far. You take the bag [their life issues] and treat it with something positive. So you give them some self-worth.

What role does Amy play for these students? How does she define the territory of her responsibility? She knows these students and she cares for their learning and their life. She expresses her supports by her caring and uses an effective teaching approach. She has commitment to teach these students even though they present formidable challenges. She is concerned about their futures because they have to take the state required standardized test for graduation.

Amy encouraged her students, who take the media literacy class, to make videos to show their perspectives, and she sent these videos to the local newspapers to reveal what students think about the state graduation test. She demonstrated to her students how to give voice to their concerns and helped them learn to speak out to the public. Together, they held a press conference at school to influence public and official opinions about the

test so that these students would have alternative options to demonstrate the competencies necessary for graduation.

Amy also talked about social justice. As the story above shows, Amy understood that many students do not have the luxury of an ideal study environment at home that would enable them to concentrate on learning. However, she believes that if there is someone who knows how to help students;, these students have opportunities to be successful. In short, she reveals herself to be an enthusiastic, responsible, and caring teacher. She walks her talk.

Her description of a good teacher:

You will have to have management skills—not to control, management skills.

You'll have a variety of instructional methods.

You must have a really good sense of humor.

You really have to like kids.

And you'll have a little bit of intuition about them—when it is OK to approach or not. Not sympathy—the empathy, you must have a sense of combination. Everything is combination.[37] (Interview, 5/24/2005)

Then what I observed in Amy's classroom toward the end of the school year, despite how difficult the year has been and how tired she is, her teaching material, pedagogy, and goals remain closely connected.

Amy's classroom is very large and festooned with a lot of stuff. There is a row of posters of indigenous cultures and mottos on the back of the wall. On the left side of the

[37] Amy tried to define what she means "flexibility" and how to use knowledge in practice to help students learn; it is a combination of teaching knowledge, including knowledge of students and context knowledge.

door, there are many posters above her desk, e.g., a pretty picture of brocatelle, a poster reading: "W*hat a teacher is,*" and a map. The front wall is decorated with animals and other interesting pictures, such as a picture of three dimensional objects. The front blackboard, opposite students' tables, is replete with notes of recent assignment due dates. There are many books on the shelves of her classroom. There is a TV. There were three columns of student tables in the classroom. Students are allowed to choose their seats. When I observed, there were 27 students in the classroom. Most of them were African Americans, some Asians, and three Caucasians. She

As I observed, she first gave students the basic concept of Sci-fi -- a unit she has taught for several years. Then, using different reading texts and visual aids, she introduces *A Sound of Thunder,* a book about time travel and unpredictable consequences, if anything is changed in the past. *Jurassic Park* is a movie about scientists cloning dinosaurs to populate a theme park which suffers a major security breakdown that releases the dinosaurs. In *Sandkings*, the main actor, Simon Kress, purchased exotic insect creatures as his pets. The queen of these insects was intelligent so as to she could produce and transform her offspring to the form she liked that is why when Simon tried to destroy them, she reproduced thousands of figures with Simon's face.

Then they watched the film *Frequency,* which is about a cop, John Sullivan who talked to his father across time. Drowning in memories, John begins toying with his father's old ham radio, and through the static, he finds himself talking to a man claiming to be his father, back in 1969. Then the movie goes back and forth between 1969 and 1999. *Harrison Bergeron* was a short essay about the theme of human uniformity. The

year is 2081, and everybody is finally equal. Therefore, each text in Amy's unit focuses on genuine issues that highlight the two-edged nature of technology.

Amy seldom gave lectures. In the beginning of the unit, she emphasized the difference between fantasy and science fiction. Then she gave examples and personal experiences to illustrate high technology. For example, she told students what the computer used to be, and how it worked by using punch cards. She described how, once, when she was typing commands, she just forgot a quotation mark. As a result, she had to rewrite the whole page to fix the problem.

Next, she introduced sci-fi films from the 1970s, "Star Trek" (1979), the series of Godzilla's movies, "E.T. The Extra Terrestrial" (1982), and the "Mystery of the Pyramids." She introduced the essence of science fiction in applying imagination to high technology. Besides introducing the popular sci-fi films, she told students about her experience with her daughters at NASA. She emphasized the differences between fantasy and science fiction. She used assigned journal writing to help student think about science fiction and life. She asked them to answer a question in the journal entry: "If you went back to the past, where would you go and what will you do? But you can only do it once." This question inspired most students' interests so they instantly responded to it, loudly and very exciting. Amy looked at them, deflecting their questions with smiles rather than answers.

She seldom seemed to give students answers except for definitions or historical background. Most of the time, she encouraged students to come up with their own answers. Amy maintained order with a few words, such as, "Quiet, don't talk," "I ask you

to write not to talk," "Shut up," or "Knock it off." Some students were arguing, and she stopped them with, "Be nice to each other, I'm not going to put up with it. Concentrate on what I want you to do." Her classroom management is a little like a mother, rather than a strict disciplinarian.

To introduce a new text, *Dinosaur Tale,* Amy read it out loud. Several students were noisy and squirming. Some of them enjoyed chatting with each other. She read something and students laughed loudly. Then, she asked students to close their eyes to see the pictures in mind. She asked students, "Where do you think the fear comes from?"

Amy asked students to write a lot. Even though it was near the end of the semester, she insisted that students had to write journals and answer or develop questions after watching films or reading texts. She constantly used different forms of writing to connect watching and understanding. She said,

> Every activity supports what I want them to do. It's not—I don't do an activity just for the sake of activity. I tie everything in together and I think that's the difference between now and back then. When I began teaching, I didn't tie the study together as well.... it's a movie. However it uses a lot of the elements that they use in science fiction and literature. And I want them to see that they make movies, TV shows, and different things from this genre, but they still use the same elements And get them excited about—maybe reading. That's why I got the *Sandkings.* You know, I am showing them that a lot of people took science fiction books and made them into movies. So that they see this genre better there because lots of kids are visual. And a lot of them have higher-reading skills, so to be able

> to see this and the form, maybe they'll learn it better. So every activity I use is to reinforce what I want them to learn. It's not just for the sake of keeping them busy or active....I don't have activity that is nothing to do with what we are learning. It's either to reinforce a skill or concept—something to foster understanding, not just for activity (Interview, 6/7/05)

When they were watching *Jurassic Park,* Amy told me that she wanted students to give examples of "future science" and "high technology" from the movie. Amy discussed with students the difference between future science and high technology using examples from Jurassic Park. She seldom interrupted students watching, but she paused at a critical moment, and discussed with students what they were thinking about the plot and the characters.

Amy introduced Martin, the writer of *Sandkings.* They together read and discussed about the content. She asked students to answer seven questions, paying attention to the language that Martin used and the images he created with words. Sometimes, Amy stop reading the text to discuss what it meant, such as a "pause" which was for emphasis, which is more than a pause only. Occasionally, she explained what happened in the text.

Amy announced what they needed to do, just as she did daily at the beginning and the end of every class—a technique to keep students on track with repeated announcements.

She informed students about the assignment--"alien tabloid," and showed them examples from previous years. Amy encouraged students to think about what kind of stories they intended to create, adding, "You must be careful with your spelling."

To focus student attention, Amy asked students to answer 75 questions about

Frequency, the film they watched. Occasionally, she intervened to explain what the movie was about and discuss with students the plot and its relation to science fiction broadly. Amy asked questions like: "Is it a high-technology, fantasy, or future-science film?"

When I observed in the classroom, most students were a little noisy and restless most of the time. However, they showed their focus on content, asking questions and trying to answer Amy's question. Thus, at the end of the period, after they watched the film *Frequency*, they did not want to leave because the plot in *Frequency* was appealing to everyone, including me.

In *Harrison Bergeron*, Kurt Vonnegut presented a frightening view of a future society where everyone lived in a radically equal way. Amy used this very short fiction to end the reading part of the unit. She introduced Marx's *Communist Manifesto* and briefly gave students an overview of the Communist Party. Amy wanted students to imagine the society that Vonnegut described and think about issues of equality. Because of time constraints, and only two days left for completing the alien tabloids assignment, her students were busy working on their individual project when I left SHS.

In summary, Amy constructs her own teaching pedagogy based on her knowledge of practice through her experiences in life and learning history. Her personal conflicts around gender and ethnic identity raised her awareness of equity and social justice issues. She makes connections between her learning style and her teaching approach. Amy combines everything in her daily teaching practice, a practice that continues to evolve day by day.

Chapter VI: Themes and Elements

> Thus making sense of my present action, when we are not dealing with such trivial questions as where I shall go in the next five minutes but with the issue of my place relative to the good, requires a narrative understanding of my life, a sense of what I have become which can only be given in a story. And as I project my life forward and endorse the existing direction or give it a new one, I project a future story, not just a state of momentary future but a bent for my whole life to come. This sense of my life as having a direction towards what I am not yet is what Alasdair MacIntyre captures in his notion .... that life is seen as a 'quest' (Charles Taylor, 1989, p. 48)

Tom and Amy have made their personal connections with ICSS in ways different from each other. However, they reached the same destination: committed social studies/ESL teachers who use an ICSS approach. Following development of their paths, it is evident that their life experiences have intertwined with their professional lives to shape their values and commitments, including their commitment to ICSS. In this chapter, first, I compare the differences and similarities between Amy and Tom. Next, based on the themes that emerge from the comparison, I develop an analytic framework (see Figure 6.1) to understand how they build their personal teaching theory (PTT) and the essential interactive components involved in the process. Employing this model, I explore how a teacher develops his/her PTT in his/her teaching contexts. Then, I focus on the essential elements that weave the evolution of self with ICSS teaching and the strength of PTT. In the end, I discuss teachers' professional commitments and their constraints.

Differences and Similarities

In Amy's and Tom's narratives, it is clear that gender and ethnicity play different roles in their personal identity formation. Although Tom said that he has never perceived himself as a white male, such male/white privilege is intricately entangled in the U.S. social system historically. Mcintosh (1990) argues that the concept of white or male privilege is elusive and fugitive because it is "an unearned advantage" (p. 35). Being a white female, Mcintosh examines how white people, especially white males, in this system have been granted advantages in an unconscious manner and the politically "embedded forms" sustain "the myth of meritocracy, the myth that democratic choice is equally available to all" (p. 36). It is unclear whether Tom consciously or unconsciously rejects the privileged white male as his self-image but it does not seem to have played a role in his identify formation, either personally or professionally.

Raised in a faithful Catholic family, Tom grew up in a nurturing environment in which he built a strong affective bond with his family and his religion. According to his stories, Tom rarely experienced cultural tensions or value conflicts. Consequentially, he seems to have been able to explore his identity without consciously experiencing pressures or constraints arising from his social contexts. From McIntosh's point of view, however, Tom benefited from being a white male—albeit, a working-class male—in a society that grants this group unearned privileges.

Amy, on the other hand, as a Native American female lived in a borderland between the main culture and her tribal culture. It appears that she had difficulties finding ways to resolve the conflicts she felt between her family traditions and the surrounding social

norms, especially in high school. Thus, in her early life, she behaved as a rebel. Amy had to establish her positive self-concept as she struggled to be herself. However, Amy and Tom both emphasized that they believe that they are the main agents of the choices they made personally and professionally. Below, I describe three different stages in their life narratives: growing up, academic learning experiences, and professional career shifts.

Based on Tom's story, it appears that the course of his life is slowly moving toward reaching his goals and his movement is governed mainly by his professional decisions. On the other hand, Amy's life course had been one of trial and error until she began teaching at St. Joseph High School (SHS). Beginning at that time, she has had good opportunities to develop her professional knowledge. The two teachers differ from each other on several dimensions, including gender, ethnicity, culture, social-economic status, and family background. Their parents raised them in different manners and they also had different feelings toward learning in school. These personal factors seem to have influenced their professional decisions and choices in profound ways.

Growing Up

Tom grew up in a very supportive family in which Catholicism played an important, though largely tacit, role. To some degree, this is why he chose to enter a Catholic university. He described himself as a quiet, responsible student and a "blessed" person who, as a working-class person, was fortunate to enter higher education. He felt responsible to return something to people who were less fortunate than he was. Moreover, Tom established his identity with long-distance running which seemed to open a personal space for him to think, to enjoy, and to mediate on who he is and what he wanted to be.

On the other side, Amy described her early self as a rebel. She emphasized her irritation at racial discrimination and gender inequity. She felt upset about the unequal status between genders and ethnicities. So, it suggests that she might have many occasions to be engaged in borderland discourse. The main focus of her story is how she confirmed herself—her ethnic identity and gender identity—through the process of struggle.

Thus, while Amy grew up in some degree in opposition to the surrounding culture, Tom's life seems to have flowed with the prevailing cultural currents.

Subject Matters Learning History

Even though Tom described himself as a good student and Amy did not, it is not to say that Tom was more engaged in academic learning than Amy was. In their school-learning narratives, Amy revealed a more critical attitude toward schools than Tom did. Amy also remembered her German teacher, unlike most traditional teachers, made learning fun and meaningful. Although she was a rebel, she handled her school work well and she appreciated the German teacher's flexible, project-based teaching style. Coincidence or not, Amy has employed a project-based teaching approach and her way of instruction is somewhat similar to that of the German teacher as she described it.

In Tom's story, he did not detail his experience in any particular academic subject learning. He received an education typical of most students. Nothing in his narrative points to memorable subject-matter learning experience. It seems that he did not encounter any teacher who led him to an in-depth understanding of an academic subject or cared for him as a distinctive individual at the same time. So, he did not establish a

close relationship with either teachers or academic subjects throughout his middle and high school. This may have influenced his decision to become a generalist in teaching. Hence, it is not easy to connect his pedagogy with the learning of any particular subject matter or pre-collegiate teacher.

Because of these differences in their experience of subject-matter learning, they either seemed to evolve their own pedagogy (Tom) or adopt teaching models they admired (Amy). This difference may help explain the differences in how their subject-matter pedagogy evolved.

Professional Career Shifts

Amy's career choices seem to be random and unplanned before she went to SHS. The decision to become a teacher was due to the suggestions of others rather than her active choice. Her teaching life at the middle school seemed tough for her because she experienced tensions created by her students and her principal. That also explained why she moved out of teaching for seven years.

During the seven years hiatus from teaching, the jobs she held served primarily to convince her that she wanted to teach. The key for her return to teaching is linked with her becoming a mother as described in chapter five. Her journey to becoming a committed teacher seemed to start, ironically, with leaving teaching. Such a life event was certainly a turning point because it altered her concept of being a teacher, and the decision also rewrote her long-term life script. If she had not left teaching for seven years, she would not have had opportunities to reflect on the notion of teachers and teaching. It

is quite possible otherwise that she would keep her concept of teacher from the very beginning to the end of her life.

In comparison with Amy's uneven process of being a committed teacher, Tom meticulously explored what he wanted. In his sixteen years of teaching, it seems that Tom always intended to serve other people and kept focused on his goal. Through the Peace Corps experience, he realized he was interested in global education which also linked him to ESL teaching later. If long-distance running helped him structure his personal identity, then the global education stitches in his professional identity.

From this comparison, we see that the main difference between these two teachers is due to the personal and social factors over which they had little control. At the same time, their professional knowledge landscapes, teaching passions, emphasis on teacher-student relationship, and curriculum and pedagogy choices are quite similar.

The next section examines their similarities that include the role of family, teaching positions, early difficulties in teaching, and pedagogy, in particular global and multicultural pedagogy from critical perspectives.

Balance between Family and Work

To Amy and Tom, their children are more important to them than anything else in the world. Although they did not connect family with teaching in the same way, they both labored to make family life compatible with school life. Even though Amy mentioned that sometimes she thought that she had to trade off between the two, in fact, neither had she let slide. As detailed in chapter five, Amy identified with her mother's tribal culture, and the key for Amy's return to teaching was linked with motherhood. Being a mother

helped her develop a connection between subject matter and learners (students). Hence, for Amy, it seems that family and her daughters are the center of personal life and students and school are the center of her professional life. She connects one with the other. She works hard to balance between family and school.

Tom takes care of his family in the same manner as Amy because he said that his daughters are of the greatest important to him. He constantly mentioned her daughters as standards for his curriculum making. Thus, in Tom's world, his family is the mediating place for him to connect between students and family. Consequentially, it is safe to say that both teachers have planned to bring their personal worlds and professional worlds together without trading one off for the other.

Similar Teaching Positions

Amy and Tom both revealed the same levels of professional commitments to teaching. For example, they have spent most of their time on students' learning: Tom has always stayed at school till 5:00, and Amy has devoted most of her time to student learning, even at home. Most teachers devote more than 46 hours weekly to their work (NCES, 1994), yet neither Amy nor Tom characterized this phenomenon as a burden. In other words, they seem to have achieved a balance between their personal and professional life.

Although, they have developed different pedagogical practices to fit their students and their beliefs, they both ground their curriculum design in the same foundation: students' current interests and future goals.

As mentioned in chapter four, when Tom was aware that he no longer wanted to listen to his special education students, he quickly shifted to high school because it

seemed that it might be easier to have adult conversations over there. However, if Tom still taught special education, his needs would not be met even in high school. Therefore, Tom is sensitive to his own needs and his professional goals. Tom's actions fit Nodding's (2005) description:

> What is the "ethical ideal" I have referred to? When I reflect on the way I am in a genuine caring relationships and caring situations—the natural quality of my engrossment, the shift of my energies toward the other and his projects—I form a picture of myself. This picture is incomplete so long as I see myself only as the one-caring. But as I reflect also on the way I am as cared-for, I see clearly my own longing to be received, understood, and accepted. (p. 49)

Tom is conscious of what happened to him and what it meant. He not only listens to his students but also to himself. Tom's professional career shifts also suggests that he embraces the ethic of caring. "I must," in terms of Nodding's (2003) concept of "the ethical ideal, the vision of best self," (p. 80), is developed best in mutual relationships. If Tom plans to take this ethical ideal through his life, he must keep his commitments to such caring. In alignment with Nodding's description, "If caring is to be maintained, the one-caring must be maintained....Caring preserves both the group and the individual and...it limits our obligation so that it may realistically be met" (p.100). To put that differently, the ethical ideal needs personal and other social supports for its continuity and development.

Therefore, everything Tom has done is also to maintain his ethical ideal from within. He chose to study in Teachers Colleges in New York and to switch from elementary

schools to high schools. He knows that to be the one-caring as an ESL teacher, he needs supports and a reciprocal learning relationship to sustain the one-caring and the one cared-for within his ethical ideal. It seems that he never partitions his ethical self from the rest of him.

Similarly, it seems that Amy approaches her students with empathy, one form of the ethic of caring in teaching practice. Describing what a good teacher is, she said, "You'll have a little bit of intuition of them, when it is OK to approach or not. Not sympathy—empathy" (Interview, 5/24/05). She said "empathy" with emphasis. She described how she helped her students with difficult family or personal issues: "You empathize. You don't use sympathy and treat them like victims. You let empathy light their life" (Interview 6/22/05).

On the other hand, she used "sharks" as a metaphor to describe how students sometimes behave in class. Her ethical position is not build on a naïve view of students. Empathy is the platform for "teaching for understanding," intellectual challenges with sufficient emotional support. She designed her curriculum based on self-awareness, empathy, disciplinary knowledge, and students' interests and needs. Amy also relies on learning goals to direct her teaching pedagogy so that she creates a very inductive, guided inquiry which gives her students chances to demonstrate their understanding by thinking, doing, planning, and reflecting.

Even though she realizes many students have personal problems, she still sets high standards to urge them to stay focused on studying. She knows they will benefit from such learning. Amy chooses to celebrate students' success in learning tasks even if it is

trivial because she understands that is one way to help students find out their own value. As Nodding's (2003) observes, "It is just repetition of feelings and events in ordinary life....Thus, repetition is not mere repetition, leading to boredom and disgust, but it represents opportunities to learn, to share, and to celebrate" (p. 125).

Similar First-Year Teaching Experience

Amy and Tom had very similar feeling about the first year of teaching. They both experienced difficulties, and students were one of the main sources of these difficulties.

Feiman-Nemser and Remillard (1996) note, in their stages of learning to teach, that different teacher preparation program have differential influences on preservice teachers' thinking about teaching. Feiman-Nemser and Remillard assert, "...that the first year of teaching is an intense and potentially formative phase in learning to teach" (p. 66). This present study seems to confirm that the first year of teaching was critical for Tom's and Amy's knowledge of teaching and students as well as for their future career trajectories

It seems that the first year of teaching made Tom realize that he was interested in teaching L2 (second language) learners and began planning to become an ESL teacher. For Amy, the first year appeared to make her realize what the real teaching life meant: Teaching was not only teaching subject matters but also students, whoever they were.

Their insights into students in the beginning might have induced them to engage in self-talk with their professional identity. For example, what kind of teacher would they like to be? As described in chapter four and five, Amy's and Tom's stories reveal several occasions which might lead them to be involved in borderland discourse. Below, I discuss borderland discourse and the pedagogies these two teacgers developed.

Borderland Discourse and Personal teaching theory

Borrowing the concept of borderland discourse from Alsup (2006), and drawing on Tom's and Amy's teaching and life stories, I developed an analytic framework (see figure 6.1) to explore the relationship between borderland discourse and their pedagogies. As we have seen, their pedagogies are similar in some aspects, such as teaching with critical, multiple, and global perspectives on current social circumstances, and mainstream cultures. Explicitly or implicitly, they help students understand that different perspectives are natural for this society, and knowledge is a powerful tool for searching for the truth.

Personal teaching theory Framework

The personal teaching theory (PTT, see figure 6.1) framework presents how the two teachers have made their connections with ICSS from their personal lives, teaching practice, and professional learning opportunities. At the center of the framework is their personal teaching theory (PTT) that underlie the decision the make about curriculum and pedagogy.

"Personal life" is meant to represent the two teachers' subject learning histories and how personal life influences who they are. "Teaching practices" means how they negotiate their teaching approach based of school culture, their colleagues (and other professional group), and students. "Practical pedagogy" represents the relationship between their teaching practice and personal lives, and is based on practical knowledge. "Professional learning opportunities" includes their preservice and inservice teacher education and other formal and informal learning opportunities related to professional knowledge. The intersection between personal life and professional learning

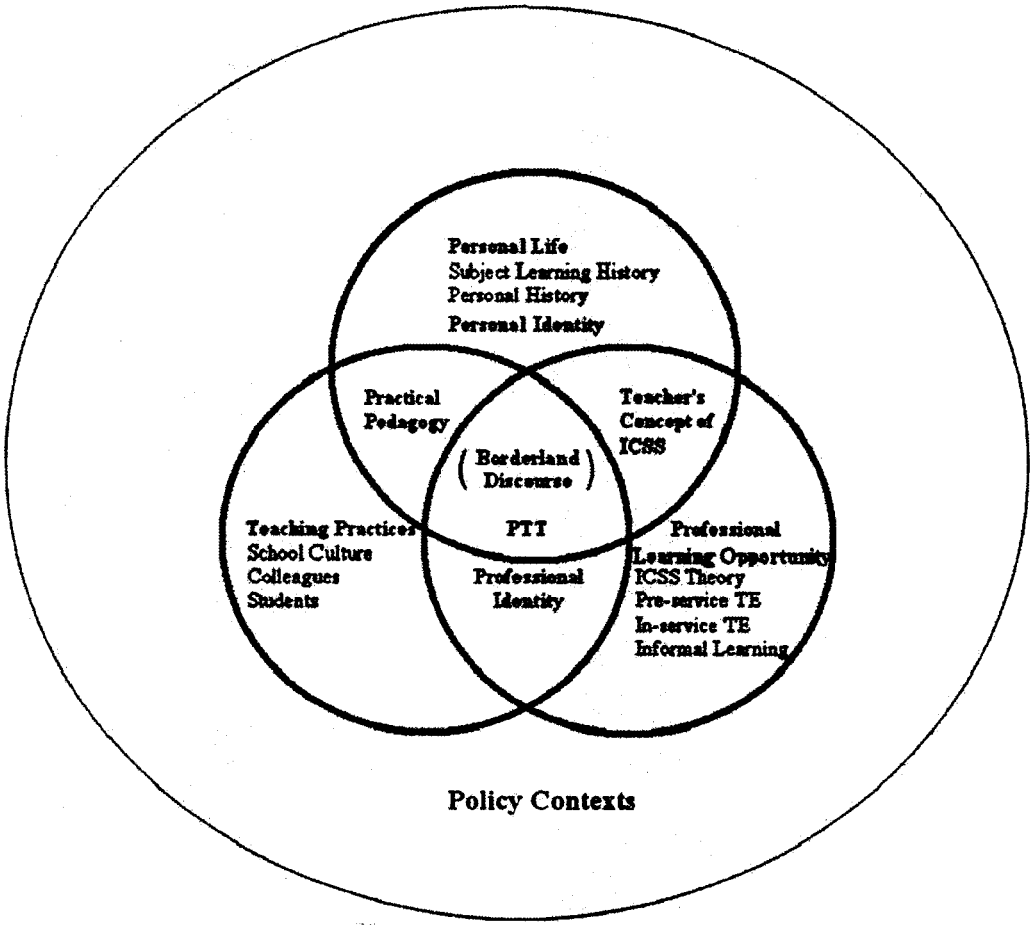


FIGURE 6.1 *How Tom and Amy develop their personal teaching theory*

opportunities includes their subject-matter knowledge and explains how they developed subject-matter knowledge; it also explains how teachers establish their concept of ICSS. The intersection between teaching practice and professional learning opportunities provides teachers with space to develop their professional identity. Professional identity is a complex construct for teachers' selves. In this study, it seems that professional identity almost evolves in alignment with PTT, and in the cases of Amy and Tom

has been involved in prompting borderland discourse. Meanwhile, teachers may experience borderland discourse when their personal life experiences are intertwined with professional learning opportunities and teaching practice in particular contexts. Thus, in the PTT framework, the central part encompasses borderland discourse, PTT, and professional identity. In fact, these three concepts constitute the central part of teachers' world, each overlapping the others.

In this study, ICSS is an academic theory that infrequently relates to teachers' lives. To adopt an ICSS approach, teachers may need more that encouragements or arguments from academic proponents. They have to build organic – not artificial -- connections among theory, practice, and their personal life. In Amy's story, her engagement through her concerns with issues of gender and racial equality strongly shaped her curriculum and pedagogy. Although Tom did not experience such radical cultural conflicts and gender identity issues, he did experience issues of poverty and inequality in South America in a borderland experience. His Peace Corps experience opened his eyes and, ultimately, helped him make connections with ICSS. It seems that his personal, global-education

experience spurred his interest in becoming an ESL teacher. In addition, his first-year teaching experience, as noted above, was a formative phase in learning to teach. In the end, he integrated his personal and professional experiences to become a global-theme-based, issue-centered ESL teacher.

Personal teaching theory

According to Cochran-Smith and Lytle (1999), personal teaching theory is constructed based on teachers' knowledge of practice. Cochran-Smith & Lytle assert that,

> ... the idea of knowledge-of-practice is the assumption that, through inquiry, teachers across the professional life span—from very new to very experienced—make problematic their own knowledge and practice as well as the knowledge and practice of others and thus stand in a different relationship to knowledge. (p. 273)

Therefore, such knowledge has evolved gradually by practical inquiry into teachers' selves, self-knowledge, and practices. Teachers build such knowledge based on incessantly examining the knowledge taken-for-granted. In other words, it is an evidence-based knowledge from a critical perspective. PTT implies that teachers investigate and examine teaching practice, self, and knowledge, including personal and professional knowledge. The process is recursive from theory into practice into theory.

Cochran-Smith and Lytle (1999) suggest, "From the perspective of knowledge-of-practice....what is needed in professional development are opportunities for teachers to explore and question their own and others' interpretations, ideologies, and practices" (p. 278). In Amy's and Tom's teaching stories, they do constantly challenge their selves,

their knowledge, and their self-knowledge. For example, Amy stepped out of teaching because she doubted that she was a good teacher. She teaches students to be tolerant of differences on the ground of respects for other cultures which also relates to her insights from life experiences. Tom's personal learning history in Peace Corps led him to global education and Tom understands that America is a multicultural society so global education is necessary for all students. Working with immigrant students and other ESL students not only meet Tom's service aim for others but also expand his interest in global-issue-centered pedagogy. Additionally, as a high-school ESL teacher, the conversations—adult conversations— between Tom and his students are what he hopes to encounter in daily teaching practice. These conversations are part of Tom's inquiry process critical to his on intellectual growth. Amy and Tom not only respond to students' needs and goals but also to their own beliefs and commitments.

As described in the previous two chapters, both Amy and Tom have used student-centered pedagogy since they started teaching. Amy and Tom both emphasize the importance of amalgamating different teaching strategies for effective teaching. For example, they used various pedagogies, including reading and writing exercises, various assignment sheets, issue-centered discussions, and lots of project-based learning. They both use multiple-perspectives to teach content for bringing about critical thinking and a global view of social justice. Simultaneously, they both intentionally teach students critical thinking skills and critical attitudes toward social issues embedded in teaching materials. Therefore, they not only teach students how to be capable citizens of the US,

but they also try to educate students to go beyond their indigenous cultural, national, and racial boundaries to transcend the limits of their experiences.

For example, Tom teaches students two dramatically different ways of measuring national productivity--Gross Domestic Product (GDP) and Genuine Progress Index (GPI). He uses simulations, role playing, reading, and discussions—specifically, focused on the aftermath of an oil spill and its effects on the neighborhood people.

Similarly, Amy raises controversial issues in teaching different units of world history, like the Inquisition in ancient Latin America and using the controversial case dramatized in *Inherit in the Wind,* to show how controversial issues impact people. She also teaches students how to ask questions to probe the truth. Most important of all, both teachers teach students to respect differences by introducing different cultural heritages and cultivate students' self-directed learning by creating independent learning opportunities in their curricula. For instance, Tom's International Rescue Committee project (IRC) is designed to help English Language Learners (ELL) realize they have their own knowledge to offer to other people; Amy's culminating project, "Festival of Nations," is a powerful experience for students' self-learning that promotes the value of diversity in a visible and collaborative way.

Their pedagogies not only try to help students cross the borders of different cultures, ethnicity, and linguistic complexities, but they also attempt to empower high school students to know how to integrate multicultural knowledge to establish positive self-concepts. Thus, it seems that the main goal of their teaching is not constrained to revealing how the dominant culture differs from the marginalized-groups' cultures but to

corroborate students' sense of their own worth and potential to contribute to the broader society and culture.

Amid these differences and similarities, it is clear that both teachers' personal lives are intertwined with their professional lives. It is difficult for them to completely compartmentalize their personal lives from their teaching lives. Sometimes, they are parallel; occasionally, one would be more important than the other. However, most of the time, the two are interwoven. No matter how many detours they have taken, eventually Tom and Amy achieved what they desired. Although teachers are no more self-made than any of us, they do create their own practical pedagogy based on their personal teaching theory developed along their own path.

In the following, I discuss how the teachers' selves play their role in the borderland discourse.

Self as the Main Decision-Making Agent

There are numerous theories about "self." The main difference among these resides in different perspectives on the issue of identity formation. These include a psychological perspective (Harter, 1998; Marcia, 1980), social perspective (Gergen, 1991; Markus & Kitayama, 1997), and cultural construction perspective (Holland, Lachicotte, Skinner, & Cain, 1998). Even though social, historical, and cultural contexts dominate human development, without the self as a moral and behavioral agent to decide what these social forces mean, it is not easy to understand how they influence people's lives and how they interact with each other. Therefore, Schechtman (2005) argues that self-consciousness and self-understanding are "to have an identity-constituting self-conception, then a

person must demand (at least implicitly) a kind of coherence and intelligibility to the course of her life" (p. 20).

In this study, the two teachers reveal different subject-matter learning histories, different life experiences, and different PTT based on their individual personal belief and commitments (see Figure 6.1). As a result, they have developed different issue-centered pedagogies.

Tom's subject-matter learning experience appears typical: he learned not out of passion but as a duty. This, to some degree, explains why he did not develop a teaching preference for any subject matter. Tom did not build a strong relationship with any of his teachers who could have provoked his interests in school curriculum as well as a distinct individual. After graduating from college, he joined the Peace Corps where he discussed global issues with his group members, taught in California as an ESL teacher, and gained his masters degree in language, literature, and social culture. Intentionally, he chose to study at Teachers College in New York for an ESL endorsement; his prior experiences prompted him to focus on ESL theories and establish a connection between ESL (subject matter) and learners (person).

His developing personal teaching theory prepared him to shift his focus to ESL. His focus on global-issue-centered education seems to have coalesced around the small school project. Sharing the perspective of the previous principal and with his belief in and knowledge of global-theme-based small schools, Tom became the leader of the Global Civil Society (GCS) curriculum and continued develop his ESL personal teaching theory. As Tom was developing his project-based, issue-centered global education pedagogy, he

had been at WRHS over three years. Thus, his ideas were grounded in his classroom experience. Based on the concept in figure 6.1, Tom had the knowledge of teaching contexts for teaching ICSS at WRHS.

Writing the GCS proposal – for a small school within WRHS -- and holding a deep personal belief in the importance of theme-based and issue-centered education led Tom to become the head teacher of GCS. Hence, Tom's ascendance to a leadership role seems to have been an evolutionary and intentional decision.

Amy's life story is radically different from Tom's. Amy's learning history seems dominated by her personality, gender, and ethnicity, and the main issue in her life seems to grow out of her gender identity and her strong belief in gender equity, which organically connected to her ethnic identity as a Native American. Her strivings to establish a positive self-concept are not easy to disentangle from the social contexts and social norms she encountered. In Amy's case, she has been strongly influenced by the broader social context – or rather, her opposition to prevailing norms; however, she chose how to respond and how to act. Although Amy never defined what she meant by "challenge," as a rebel resistant to the traditions of the patriarchal social system, she insisted on her belief in gender equity. According to her story, it seems that her decision to pursue higher education, return to teaching, and divorce her husband are all connected with her personal identity and her oppositional stance: a strong Native female with equal rights to males. From Amy's description of her early school life, it appears that she reacted strongly to the patriarchal views that the female should be subservient to male. Therefore, Amy held an oppositional position to the surrounding culture and other

important people of her life, such as her principal and her husband. Before her divorce, she did not have a real place: "Where we come to locate ourselves in terms of our histories and differences must be a place with room for what can be salvaged from the past and made anew" (Kaplan, 1987, pp. 194-195).

Amy's teaching theory also seems closely tied with her preference for archeology which originated in her childhood. Even though she chose business education as her major and taught this subject matter for ten years, she described herself as incongruent with the subject matter she taught because of her own character and her interests. Hence, when she switched to SHS, she did not teach business education any more. This fact tells us that her self-concept is essential in her decisions and behaviors. However, during her seven-year hiatus from teaching, as mentioned in chapter five, she invested time and energy in her interests even though she did not teach history during that time.

After exploring the self as the main agent in Amy's and Tom's borderland discourse, the following is about how such discourse has been related to their current pedagogies.

Keys for Building Knowledge of Practice

Cochran-Smith and Lytle (1999) distinguish three major conceptions of "teacher learning": knowledge-for-practice, knowledge-in-practice, and knowledge-of-practice. Cochran-Smith and Lytle define knowledge-for-practice as formal knowledge or wisdom of practice; it is also known as "prescriptive" knowledge for teaching. The knowledge-in-practice they refer to is practical knowledge mainly from teaching practices or reflections on classroom teaching experiences. "knowledge-of-practice" suggests a different perspective on teachers' teaching and learning. Teachers generate their own knowledge

based on inquiring into school and teaching contexts; simultaneously, they still search for knowledge from other academic resources to build their own theory.

This is a difficult issue for teacher education because Shulman (1987) dissects teacher knowledge into seven different forms of knowledge.[38] Even though preservice teachers enter teacher education program to develop all these domains of knowledge, how they apply or adapt to actual teaching situations is still a challenge for the graduates of preservice teacher programs (Alsup, 2006; Britzman, 2003; Ritchie & Wilson, 2000; Wilson, Floden, & Ferrini-Mundy, 2001). Based on Amy's and Tom's pedagogy, I infer the following two conditions as potentially helpful for teachers to help students learn how to learn and build their own learning tools.

Blending professional knowledge with subject matter and person. In the first stage of Amy's teaching story, she said nothing about how she designed her curriculum. It was a survival period so that she did not have the luxury to think reflectively about how to make connections between academic subjects matter and person (see Figure 6.1). She was in a chaotic situation, too incoherent for the development of her personal and professional identity, as described in chapter five. It seemed evident that her personal life also influenced her professional life. Through successive trials and challenges, she finally convinced herself that she wanted to teach. However, passion for teaching subject matter alone is insufficient for a good teacher. As a profession, teaching needs something more than passion or enthusiasm.

---

[38] These include content knowledge, general pedagogical knowledge, curriculum knowledge, pedagogical content knowledge, knowledge of learners, knowledge of educational contexts, and knowledge of educational ends, purpose, and values.

After she received her master's degree in multicultural education and took courses in "teaching for understanding," she had the tools to build her inquiry-oriented teaching with social-justice-centered content. Her strong knowledge in multicultural education and constant observations of her students helped her build strong knowledge of students to create an inquiry-oriented, project-based humanistic block class. Amy clearly revealed that she was good at applying the knowledge she learned from personal and professional knowledge. Additionally, being a mother gave her opportunities to observe and make connections between subject and person in her own family. Such links seem to be essential to Amy's teaching commitments because she said that she is someone who must connect something to what she learns.

Inservice teacher education and "teaching for understanding" gave her a teaching framework to help her develop a comprehensive teaching curriculum and assimilate what she read and collected in her own notebooks and personal life experiences. Unlike many teachers who just regard this kind of inservice professional development programs as a choice of the alternative pedagogy, Amy has incorporated it into her main teaching framework to organize her practical teaching knowledge to make her professional and practical knowledge into an integrated one.

Even though she took it for granted and referred to "teaching for understanding" as a supplementary one for her professional knowledge, without this, her success in her classroom would cost her more time and energy to figure out the structure and the main frame. Therefore, to choose and to participate in a personally appropriate inservice

teacher professional development program is necessary for an engaged and committed teacher.

Tom enhanced his professional knowledge by a different path. After he became a teacher leader in GCS, many non-profit organizations with the same interest came to him. He needed to know how to build a strong partnership with these organizations and to continue this cooperation. Considering his attitudes toward the fund-raiser that gave his students movie tickets, and his discussions with organizations interested in GCS, Tom seems intent on maintaining a good relationship with them.

His ethic of caring seems to manifest in teaching projects to focus on social justice and global issues, such as sovereignty and IRC. The non-profit organizations, such as "Facing the Future" and "Teachers without Borders," gave Tom necessary supports to help him transform his ESL teaching pedagogy into global education teaching theory. Tom's teaching knowledge evolves daily through his practice. Although in the past he created his own curriculum and now he uses commercial materials as well, he always has had his own personal teaching theory to organize diverse resources available in this field.

Finding an appropriate platform to connect teaching and learning. Both Amy and Tom discovered that project-based learning (PBL) is a good way to integrate teaching content, skills, and essential issues involved in teaching materials. In alignment with Thomas's (2000) research review, Tom and Amy both confirmed what this review concluded, "There is direct and indirect evidence, both from students and teachers, that PBL is a more popular method of instruction than traditional methods...." (p. 34).

Both Tom and Amy make their project, like Amy's culminating project and Tom's IRC project, relevant to students' lives. Tom is newer to project-based learning than Amy, but he realizes its importance and its influence on students' learning. Tom's reflections on and understanding of project learning's influence would seem to be beyond the reach of most novice teachers. When Tom changed his instruction toward issue-centered and project-based learning, he had already built a strong understanding of the relationship between academic subjects and learners. What matters is less how teachers approach new teaching methods or professional development programs and more how they integrate these meaningful learning models into their existing teaching frameworks and assimilate them into their teaching practices. Therefore, to be effective, preservice or inservice teacher professional development programs need to help teachers be explicit about their teaching frameworks and how to integrate new practices into their framework.

Acknowledge the Complexity of the Teaching and School Contexts

In this study, Amy and Tom both have taught in their current school over five years at least, and they have substantive knowledge of students, communities, and school politics. For example, when Amy encouraged her students to voice their concerns about standardized state tests, she read the principal's email to show them that the principal knew and appreciated these students' courage and their performance at the press conference. It is clear that Amy understood the principal's position on this non-teaching activity beforehand and saw it as a way to embolden her students.

Tom revealed his knowledge of school and teaching contexts in his proposal and planning for GCS. He carefully watched the new principal's policies and their potential

consequences. He realized that the new principal did not support the project as the prior principal did. He, therefore, paid extra attention to GCS's progress. Tom was careful to reiterate to the school administrator and the local community that implementing GCS at WRHS was a good decision. He was strategic in garnering support for the new program from external organizations. Because the small school project is a three-year innovation program that began in 2003, it is not clear how this initiative will proceed. However, at a minimum, the project shows Tom's commitment to theme-based and issue-centered global education. However the peripheral context develops, I believe he will continue his teaching using ICSS, with or without school supports.

Continuity and Challenges for Teachers to Sustain Commitment

Most educational researchers know that when teachers teach subject matter in classrooms, whether the doors are closed or open, they teach not only the subjects; their curriculum choices and pedagogical decisions reflect the interplay of beliefs, context, personal teaching theory, student population, and imagined or real external audiences. In this study, comprehensive demonstrations of how teachers make connections with the academic subjects they teach are difficult. Probably, Amy's expression of her commitment to teaching seems reasonable: "You have to get things intrinsic" (Interview, 5/23/05).

Teachers' intrinsic commitments to their students and teaching seem to be critical to learner-centered pedagogy. Based on Tom and Amy, certain personal affective traits seem essential, including caring for and empathizing with students, and non-judgmental attitudes. In addition, both teachers are also life-long learners who learn much from their

students, including knowledge of their students' cultures and religions. Even though Amy adopts a strict manner in managing students' behaviors, including direct verbal reprimands, she said that everyday is a new start for her students. She has courage to show students when she feels uncomfortable or is upset. Although Tom is a modest and gentle person, when students do something wrong in his classroom, he asks them to correct it immediately.

Strong goal-direction also seems critical. These include teaching specific content, student learning as well as school assessment goals and parents' goals. They both teach high-risk, poor, working-class students, but insist on high standards and expectations. As themselves children of the working class, they know in their bones that their students can learn as well and as much as more privileged students.

Even with these strong affective qualities and commitment for students, teachers like Tom and Amy face issues over which they have little control. Special needs students and policy issues like those described by Stanley and Longwell (2004) in their chapter, "Standard-based Educational Reform" (SBER). The principal is another key influence on teachers' teaching practice over which they have scant control. Tom's and Amy's stories revealed that principals have a huge influence on school policy, teaching practices, and school culture. These factors can well conspire to discourage even highly committed teachers like Tom and Amy.

Chapter VII: Discussion and Reflection

After comparing these two teachers who use an ICSS approach and discussing how they have developed their personal teaching theory (PTT), I focus in this chapter on issues of teachers' knowledge and practice raised by this study. Here, teacher knowledge is the same as "knowledge-for-practice" (Cochran-Smith & Lytle, 1999), signifying formal knowledge and theory for teaching subject matter. Teachers' knowledge, as discussed in chapter six, is similar to "knowledge-of-practice" and "personal teaching theory" (PTT).

First, I briefly review the research questions and findings of the study. Then, based on the comparison of the two teachers' pedagogies, I explore the question: Why would these two apparently dissimilar teachers choose to teach using the same pedagogy—an ICSS approach transformed by their individual, practical pedagogy? I will attempt to explicate the relationship among ICSS, PTT, and practical pedagogy. This requires that I explore the relationship among their personal lives, professional learning opportunities, and teaching practice. Amy's and Tom's stories suggest that they – perhaps unknowingly -- transformed the theoretical concept of ICSS into a personal, issue-centered pedagogy. Their self-knowledge, revealed through their narratives, suggests a possible connection between identity and teaching practice. Finally, I discuss the difficulties and constraints of this study, including the limitations of narrative inquiry and narrative analysis. The chapter concludes with some reflections and suggestions for teacher education and future studies.

Review of Research Questions and Results

This study began as an exploration to understand how a master social studies teacher and a master ESL teacher have developed ICSS approaches and employed such approach in practice. This question was prompted, in large part, by the apparent continuing dearth of teachers who use the ICSS approach despite strong advocacy from the academic social studies community and the intuitive appeal of such an approach – particularly for developing the knowledge and skills critical to true citizenship in a democracy.

Therefore, I started the study with three foci: the defining moment or factor in the life stories of two accomplished teachers that influenced their commitments to ICSS; the professional knowledge development process and the major factors influencing such development; and the transformation process in which the theoretical concept of ICSS is realized in personal and apparently effective practice.

Analysis of their life stories suggest that the two teachers have constructed their PTT through ICSS, which has evolved mainly through their personal lives, teaching practices, and professional learning opportunities. Other findings include:

- The process by which Amy's and Tom's personal teaching theory (PTT, see figure 6.1) have evolved is non-linear. Their professional identity and PTT have evolved over time from the dynamic interactions among life experiences, teaching practices, and professional learning opportunities.
- Amy's and Tom's PTT are demonstrated in their applied pedagogy. Their teaching approaches seem built on the goals of empathy, preparation for future learning (PFL) perspective, and the skills and attitudes for collaboration and

cooperation as productive group members of our society.

- Amy's and Tom's classrooms reveal ICSS teaching that focuses on the cultures of students in marginalized groups, including, African-American, Asian- American, Latino and ELL students.
- Tom and Amy have both developed strong "selves" as a main agent to lead them to their professional goals, despite various detours along the way.
- Although it is not easy to find explicit evidence to claim that Amy and Tom experienced borderland discourse that spurred tensions or inspirations and influenced their career choice, I argue that in their narratives expose that they experienced such conflicting self-talks which may be linked to their formation of professional identity.

Next, I examine "the knowledge base" to explore the reasons why Amy and Tom both teach using ICSS.

Building One's Center: Knowledge of Practice in an Urban Classroom

As described before, one of the main goals of ICSS is to teach students to be competent citizens in a democratic society. For social studies teachers in urban classrooms, like Amy's or Tom's, goals include not only to teach marginalized students to be American, but also to appreciate and live in a diverse society with respect—for others—or, at least tolerance for differences. Chávez (2004) notes that the question of "What diversity 'really' entails?" (p. 100) has been asked a thousand times. To be an American social studies teacher, Chávez argues, requires more than knowing how to be an American. Rather, prospective and practicing teachers must realize "the complexity

and diversity of what 'being American' means" (p. 97). Therefore, teaching social studies in urban schools needs much more than "knowledge for practice," in Cochran-Smith and Lytle's (1999) term.

For Amy and Tom, understanding their sense of self and their students' sense of self is vital to reaching this goal. Chávez (2004) claims that, "Practicing the manifest of diversity in the social studies is a transformational act both for teachers and the learners" (p. 108). They teach in a way that is beyond their personal experiences that informs Cochran-Smith and Lytle's (1999) concept of "knowledge-of-practice." Based on this awareness, I explore why they have developed PTT with ICSS.

Self: Integrating Practical, Theoretical/Political, and Personal Knowledge

Academic ICSS can be described as a rational, cognitive-oriented approach that addresses politically controversial issues to help students learn how to participate in democratic debates for the common good. Teachers' professional learning opportunities for ICSS are typically limited to preservice or inservice teacher education programs. Given what we have seen in Amy's and Tom's stories, developing a commitment to and skills for ICSS teaching seems unlikely to start early in a teacher's career, and continuing such passions and commitments over time seems difficult for teachers who have learned teaching using ICSS without personal or professional engagements,.

Teacher educators who teach social studies methods courses and supervise student teachers' field experiences may (Angell, 1998; Caron, 2004) or may not (Donahue, 2000; Wunder, 2002) teach with or about ICSS. Hence, teachers may or may not learn about ICSS as prospective or veteran teachers, much less use an ICSS approach in teaching.

When teachers enter the classroom, employing ICSS to teach means that they have to consider the school culture, their colleagues' teaching beliefs and practices, students' cultural and linguistic diversity, the policy context—these and other factors that are largely beyond their control. In other words, the teaching context will influence their decisions whether to teach using ICSS or not, even if they happen to be familiar with the approach Most of them in this period also experience personal changes, such as marriage or family growth. Therefore, they have to handle professional and personal changes at the same time. As classroom teachers, will they receive more academic supports or social resources than they did during their teacher education program? The answer probably is, "No."

Additionally, teaching with ICSS requires personal energy and commitment. Novice teachers who learned ICSS in preservice teacher education programs may be unlikely to establish personal and professional commitments to ICSS. Novice teachers, consequentially, seem unlikely to employ ICSS in daily practice.

When Crocco and Thornton (2002) studied social studies teaching practice in New York City, they found that restructured schools with more inexperienced teachers provided fewer professional developmental opportunities than traditional schools. Although New York City is only a single case and results may not generalize to most schools, this study revealed at least one fact: School districts' policies to offer in-service teacher professional development opportunities may bear little relationship to teachers' actual needs or stage of development. Even supposing that Amy and Tom encountered

ICSS in the beginning, would they have been able to teach with ICSS? Probably, the answer is "No."

Amy and Tom did not teach with ICSS in the beginning. Amy established her ICSS approach after a seven-year detour and ten years teaching business education. Tom did not consider using the global theme-based education when he was a high-school, ESL teacher. However, they gradually developed their ICSS pedagogy as they learned, both from their personal lives and professional learning opportunities. Their "selves" played a key role in directing their teaching goals. They challenged the limitations of their lives and various social pressures to build their "selves." They took risks to explore who they were and what they wanted. Amy rejected the patriarchal norm of a woman's role as wife and mother only; she challenged her high school counselor's prejudice, choosing to continue her education and become a teacher. Tom left his conservative family to pursue global experiences in South America and New York.

Through these challenges, they both seem to have explored their traits, dispositions, and abilities and to have enhanced their self-awareness. Primary sources of frustrations in the development of their professional identities were students and school principals rather learning subject matter or transforming it for practice. This phenomenon was especially obvious for Amy. Students brought their personal issues to subject-matter learning. Principals were another major impediment for Amy and Tom to fully focus on their instruction because of differences in beliefs about school operation and personal confrontations.[39]

---

[39] Amy's difficulties are depicted in chapter five. During her first stage of teaching, her new principal did not appreciate independent and strong women. Tom to faced problems in realizing his goal of a a global-

Despite these obstacles, Amy and Tom still managed to construct their own pedagogies as they envisioned them. The critical point is: Before they implemented ICSS in their classrooms, they had already made strong connections with ICSS personally and/or professionally. Their personal experiences and identities encouraged them to integrate ICSS into their teaching practice. The stories of Amy and Tom resonate with hooks' (1994) argument.

> When our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice. Indeed, what such experience makes more evident is the bond between the two—that ultimately reciprocal process wherein one enables the other (p.61).

Bransford, Brown, and Cocking (2000) studied effective teaching in history and they found that, "Expert teachers have a deep understanding of the structure and epistemologies of their discipline, combined with the knowledge of the kinds of teaching activities that will help students come to understand the discipline for themselves" (p. 163). For Amy and Tom, it seems more than that. Amy and Tom not only link disciplinary knowledge with teaching activities, but they also know their "self" sufficiently to enable them to locate the "self" as a guide to connect their teaching and learning with students' learning. Based on the mediation of "self" as a center, they transformed academic ICSS theory into actual teaching practices.

---

issues small school, mainly because of unsupportive attitudes from school management. His new principal embraces "central-building management" which is not in alignment with small schools' site-based management. Additionally, Tom told me that because the administrators had not taught in small schools, they had no chances to understand the advantages of the small-school.

Why Would They Choose to Teach ICSS with Practical Pedagogy? PTT, ICSS, and Practical Pedagogy

John Donne (1623) claimed, "No man is an island, entire of itself; every man is a piece of the continent, a part of the main." From Donne's perspective, everyone is connected with everyone else, explicitly or implicitly. Place locates people and creates relations among people. In PTT, teachers have their personal lives and professional lives and each is its own domain and has different characteristics. In the stories of Amy and Tom, we see that the two dimensions cannot be isolated or insulated from one another. The intersections or borderlands of these domains constitute areas of particular interest. Hence, borderlands or boundaries between them are worth further investigation.

Newman (2006) addressed the issue of "borders" and he claims that, "The borderland is transition space" (p. 150). Drawing from Newman's concept of the borderland as a "transition zone" and the findings in this study, I support Alsup's (2006) assertion that if teachers experience identity dissonance because of different factors in their teaching context—such as colleagues, classes, policies, students, or principals—these challenges will push them to be engaged in "borderland discourse" and influence their professional identities. Consequentially, these teachers may be more inclined to take a more critical perspective on their teaching context because of their recursive cognitive dissonance and conflicts which may increase their self-awareness and the different perspectives of "others." Under this circumstance, teachers are inclined to build their PTT on practical knowledge that is more present and context oriented. Amy's and Tom's classroom instruction revealed a transformed ICSS pedagogy with the following characteristics,

- concerns about issues of social justice and enacting these concerns in their teaching practice;
- hopes and high expectations for students, and
- caring for students and understanding students' cultures, especially students from marginalized groups.

On the one hand, the development of PTT is rooted in the theoretical basis for ICSS. On the other hand, the major factors that have influenced their commitment to teach using ICSS and a student-centered approach seem to be closely tied to their personal life experiences and personal identities that lead them to teach for social justice and preparation for future learning (PFL).

As mentioned in chapter one, Bransford and Schwartz (1999) describe a dynamic view of transfer, termed "Preparation for future learning" (PFL). These authors emphasize how the learners prepare to learn in a knowledge-rich environment. Although students' learning is not the focus of this study, Amy and Tom provide a learning framework and thinking mode in the classroom to foster critical thinking and inquiry-oriented social justice. For example, Amy taught a science fiction unit and asked students to read a range of texts from *A Sound of Thunder* to *Harrison Bergeron*. Amy developed a well-organized, inquiry-learning process for students, leading them from concept to hand-on activities. They discussed how and what impacts human behaviors will have on the natural environment. Amy used various teaching materials to help students discern the differences among fantasy, high technology, and future science. Amy modeled thinking and learning for her students. Such modeling grows out of Amy's professional

learning, particularly, her study of "teaching for understanding," as well as her personal learning style and history.

Tom's pedagogy as described in chapter four is a combination of various teaching strategies. In Tom's class, global issues, critical thinking, and preparation for future learning are three main strands interwoven in his practice. Although I did not observe his entire unit on *Change*, I found evidence in students' written assignments and Tom's teaching materials to prove that he guided the development of students' critical thinking about current social issues using a comparative approach. For example, Tom taught students to write narratives of a HIV-positive individual's personal history. He taught them poetry like that by "blue scholars," a local hip-hop group, to reveal the relationship between social activity and literature.[40] Constantly, Tom used a comparative perspective to focus students' attention on social issues like population growth and poverty, and the difference between measure of social health such as the Gross Domestic Product (GDP) and Genuine Progress Indicator (GPI). Tom also drew attention to gender issues and students' self-image. Students' assignments showed their responses and concerns through poems. One student wrote a poem on pizza:

Everybody gets a piece, but is not like this,
Some get more and some get less, the rich people get
more and the poor get less, and guess I'm a
poor person and poor people are left with less.

Another student wrote "*None for you girls!*"

[40] Blue scholars is a local hip-hop group that educate and inspire youth to take action, such as exercising citizens' rights to vote or encouraging others ts to participate in their communities (Wheeler., Wheeler., & Church, 2005).

My dad sold me and now
I work in the streets
I see everyday someone
coming for me
I'm force to have sex
with old dirty men
I cry everyday when I go
to sleep in my bed.
I wake up everyday and
see men in my doorway.
Waiting on the line
sinisterly for me
I'm going immediately to
the next, and the next guy.
Impossible to finish, counting
the men who hurt everyday.

Tom guided students' thinking on social phenomena, focusing on issues of social justice and personal well-being. A primary goal of his practice seems to be training students to develop self-paced learning in groups and to find resources, such as the dictionary, Internet, library, and other information sources.

Personal Identities, Professional Identity, and Teaching Context

Ritchie and Wilson (2000) argue that teachers' professional identity is inextricable

from their personal identity (p. 1). According to Ritchie and Wilson, teachers have to know themselves better in order to revise or change their daily teaching scripts. Tom's and Amy's stories seem to confirm Ritchie and Wilson's observation.

A few key, significant others influence both teachers' identity formation. Amy's mother was important for her ethnic identity; her principal's vindictive attitude made her rethink her teaching career; and her students have always been an important force in her professional life. In Amy's first experience of teaching, she did not create productive connections between her personal and professional identities. Teaching was about survival, and students represented threats, and the principal offered no support. Additionally, she had to focus on adjusting to her pregnancy and personal issues, such as the friction between her and her husband over women's roles. Amy seemingly had been involved in borderland discourses on and off since then. Creating an integrated PTT in the midst of life changes and a non-supportive teaching environment would seem extremely difficult.

Personal teaching theory and ICSS

As previous mentioned, two instructional goals of ICSS are reflective inquiry for meaningful learning and building students' capacities for future learning so they are able to transfer classroom learning to social contexts. The main tools of ICSS are critical thinking and in-depth discussion skills needed to participate in civic discourse. In contrast to PTT, ICSS is an academic theory that teachers may learn about in the preservice or inservice programs. If teachers intend to teach with ICSS, however, they have to believe that ICSS is appropriate for the place where they teach—for the school and for the

students as well as colleagues, principals, parents, and the policy context. Essentially, the teacher's self is the key in determining whether teachers adopt an ICSS approach or not.

The teacher must be conscious of what she or he knows and have cultivated a "metamind" (Lehrer, 1990)—that is, a thought about a thought (p.2). Such knowledge is "knowledge-of-practice" (Cochran-Smith & Lytle, 1999). Teachers with a "metamind" about practice challenge their own knowledge and practice as well as that of others'; they are constantly examining and inquiring into their teaching practice, their personal life, and acquiring additional knowledge for implementing ICSS. Drawing on Cochran-Smith and Lytle (1999), we see that ICSS theory is a type of "knowledge-for-practice," prescriptive knowledge mainly promoted by university-based researchers and scholars. These social studies educators believe that ICSS can teach students to be competent citizens in a democratic society who can solve social problems. However, most social studies teachers are not part of this discourse and may not hold such a belief.

What are the differences between Amy and Tom and the greater majority who do not use an ICSS approach? As we have seen in the portraits of Amy and Tom, they integrate their personal learning history and life experiences with their professional learning, and they transform ICSS for students. Their issues-embedded teaching practices are different from social studies scholars in universities because the professors constructed their theory based on assumptions about what motivates students and teachers, and what teachers need to know, care about, and are able to do. In reviewing the literature, I found most discussions of ICSS pay no attention to issues of trust and inclusion, the relationships

between teachers and learners or relationships within student groups. Theoretical inquiry and practical inquiry are different methods arising from different purposes (Fenstermacher, 1994). Hence, most ICSS theories rarely mentioned how to connect local contexts to perennially controversial social or political issues. Although Rossi (1995 & 1998) explored dilemmas in teaching with an ICSS, approach, the problem for Lansbury's tensions or dilemmas as discussed in chapter one, arose from misunderstanding ICSS and inability to incorporate ICSS with practical knowledge. Nicholson's and Westwood's teaching dilemmas could be ascribed to teachers' lack of knowledge and skills in using cooperative learning in practice. Hence, the relationship between ICSS and PTT still needs a further exploration.

Following Cochran-Smith & Lytle's concept (1999), ICSS is not "knowledge-in-practice," or "knowledge-in-action" arising from teaching experiences. For most social studies teachers, ICSS is not practical because of the pressures of content coverage and time constraints on in-depth discussions (Shaver, Davis, & Helbrun, 1980). Thus, when Amy and Tom planned their ICSS curricula, they had to negotiate among goals: building students' relationships, trust and inclusion, and managing time constraint and required content. As illustrated in the PTT model, their subject matter knowledge is part of PTT, and their professional identity mostly is composed of professional learning (ICSS theory) and teaching practice. They teach using practical pedagogy that has grown out of critical reflection on practice, their personal lives, and students' needs.

For example, if Amy and Tom want to implement ICSS at their schools, they have to create linkage between local contexts and ICSS teaching content. Their teaching theories

link knowledge of ICSS to their professional identities. Amy situated her identity in the social studies department and connected her personal learning style to in-service learning opportunities, including "teaching for understanding" that helped build her professional identity as an inquiry-oriented social studies teacher. Tom located his identity in Global Civil Society. Always, however, implementing ICSS depends on whether it is supported by the policy context, especially school policies.

Personal teaching theory, Knowledge of Practice, and ICSS

The teaching context strongly influences teachers' decisions about how and what to teach. Shulman (2004) used the concept of "wait-time" as an example to explain why theory, even if empirically grounded, often does not work in teaching practices. He describes wait time as, "the longer teachers wait, the higher the probability that the student will come up with a higher order response" (p. 508). Shulman used the metaphor of "an intellectual minefield" to describe the impact of the "wait-time" teaching strategy on teachers who intended to use it. Similarly, for social studies teachers, ICSS can be not only an intellectual challenge but also a political minefield. "Man: A Course of Study" (MACOS) is a good example to demonstrate how an intellectual challenge finally turned out to be a political minefield. Nelson and Stahl (1991) assert that, "MACOS, one of the most famous of the New Social Studies Project, was the focus of great controversy in the 1970s" (, p. 421). Dow (1991) reflected on the controversy stirred up by MACOS,[41]

[41] MACOS was an integrated social studies curriculum for the fifth grade students; based largely on ideas about cognition and curriculum brought together at a conference at Woods Hole, Massachusetts, in 1959. Jerome Bruner's concept of human learning as iscovery learning is the core of the curriculum. The main theme of MACOS is: What makes man human?

> We saw ourselves engaged in the task of closing the gap between the research laboratory and the classroom, and we assumed that the social value of this enterprise was self-evident. We did not foresee that in devising an anthropologically based program for elementary students we were challenging beliefs, deeply held in some parts of the country, about what children should learn. When our motives were called into question in these communities, we were unprepared: Was the course designed to displace the teaching of American history and the transmission of American values? Were we cultivating cross-cultural sensitivity at the expense of patriotism and national loyalty? (pp. 268-9)

Thus, an ICSS approach teacher must know how to use "knowledge-of-practice" to implement in daily practice. That is how Amy and Tom built their individual teaching strategies to help students prepare for advanced learning and living, and their pedagogies were not ICSS as academically defined "ICSS," ideally an example of "a discourse model for deliberative democracy" (Smith, 1997).[42]

Teachers' Identities and Teaching Practice

A teachers' PTT is complex and flexible because PTT support teachers' practice; this means that they operate from intellectual and practical models. PTT is also vital for daily teaching practice because it mediates between practical pedagogy and theory, such as ICSS. Hence, Tom and Amy transform their teaching practice to fit in the local context which is not accounted for in any of thee theoretical ICSS model. Amy and Tom are not executors and implementers of educational innovations: They are curriculum designers

[42] Miller (2000) defines deliberative democracy as a process that "an open and uncoerced discussion of the issue at stake with the aim of arriving at an agreed judgment" (p. 9).

and leaders of reforms to improve schools and learning. They restlessly inquire into curriculum, student learning, their own academic knowledge, and their self-knowledge.

Several studies on identity and practice (Drake, Spillane., & Hufferd-Ackles, 2001; Enyedy, Goldberg, & Welsh, 2005; Helms, 1998; Sloan, 2006) emphasize the importance of subject matter for teacher identity. For example, Helms (1998) suggests, "Science teachers obtain a sense of personal identity or professional identity from their subject matter" (p. 11). In this study, Amy and Tom both make connections with ICSS through either personal identity with ICSS like Amy or professional identity with ICSS like Tom.

Enyedy, Goldberg, and Welsh (2005) find that teachers' "identity including but not limited to beliefs, goals, and knowledge, does matter when discussing and analyzing practice" (p. 91). Enyedy et al., (2005) discover a phenomenon that "the ways teachers were struggling with multiple beliefs, teaching goals, and knowledge became apparent....and context affected the process" (ibid.). Throughout this study, the researcher discovered the same phenomenon during the focal teachers' careers. Particularly, this is evident in Amy's developmental process of becoming an engaged, committed ICSS teacher.

However, as veteran teachers, both Amy and Tom are more aware of the ups and downs of challenges in teaching contexts and are competent to handle them. For example, Amy stated that when Washington Assessment of Student Learning (WASL) approached, she would focus her instruction on WASL. Tom changed his curriculum because of an unexpected opportunity for his students to see "Star Wars," and he incorporated external demands into his teaching unit. Amy and Tom do not seem to experience many

conflicting situations at this time, which does not mean that it did not happen in the past or it will not happen in the future. During the time of this study, they seemed to adjust to changes in the context, based on their PTT (see figure 6.1).

Therefore, for Amy and Tom, identity influences and informs practice, and vice versa.

Methodological Strengths, Weakness, and Issues

Polkinghorne (1996) asserts that narrative accounts and narrative knowing help people construct a coherent sense of self and make sense of their identities across time. Hence, for the narrative self, narrative accounts are a self-evident way to proceed; however, this study was designed to explore the connections between ICSS theory and teaching practice. The strength of the study concurrently is also the weakness of the study.

In narrative inquiry, a major problem has to do with our construction of past events. The Personal Narratives Group (1989) insists on their conception of narrative and truth, "Therefore, rather than focus on the objective truth, we focus on the links between women's perspectives and the truth they reveal" (p. 262). They emphasize the distinctiveness of personal experience and subjective truth focusing on "person."

Similarly, this study also focuses on subjectivity and positionality on "person," emphasizes the dynamic and subjective understanding of the focal teachers to the interactions between self and context, and uses "case study" method to specify the potential boundaries and limitations embedded in it. The strength and weakness embedded in "narrative case study" are also reflected in my study.

Neisser (1994) stated that self-narratives are *a* basis but not *the* basis of identity (p. 1). Fenstermacher (1997) felt troubled by Doyle's (1997) claim that teaching can "only" be

known through story. It seems that Fenstermacher asserts that when teachers' talk about their practice, "P-discourse" (the discourse of practice, 1994) includes different forms of discourse, such as argument, report, summary, exposition, and classroom research. So, Fenstermacher (1997) suggests that "teaching can only be known through a deep regard for the discourse of teachers" (p. 121). Despite my efforts to create as comprehensive a picture as possible of the focal teachers and their practice, I worried about slicing a piece of Amy's and Tom's lives and viewing this slice to represent their whole lives.

Addressing the issue of the truth, this study was constrained both by time and resources to achieve a more comprehensive story. As a graduate researcher with limited resources and time, a more comprehensive and time-consuming methodology, such as an ethnographic study, was simply beyond my means. A year-long participant observation, more intensive and extensive interviews, and collecting and analyzing more teaching and learning artifacts could have been helpful in understanding the focal teachers' classroom dynamics and painting a more authentic picture of the two teachers.

Recruiting research participants who had the time and interest to participate in this study was another problem. Most teachers I approached believed that this research was just to help me achieve my degree and had no value for them. Additionally, some school administrators did not support this study. Making recruitment even more difficult was the fact that most teachers just do not identify with the term "ICSS," although why is not clear. Finally, some teachers have used an ICSS approach in the past but no longer did so.

Thus, defining ICSS in practice proved to be a problem. Initially, Tom was identified as a teacher who teaches with ICSS while Amy was judged not to fit the academic definition of an "issue-centered" teacher. Tom identifies himself as an ESL teacher who applies a global-issue-centered approach to teach. Amy did not claim that she used ICSS. However, after classroom observations and discussions with both teachers and analyzing their teaching materials, I decided that they both focused on ICSS.

One challenge to the claims in this study is the nature of the evidence that was dictated by circumstances outside the control of either the teacher or the researcher. For example, Amy had to teach her honors class even though most students actually were assigned to this class rather than meeting the criteria of honor students. From this point of view, such a situation reflects the reality teachers face. From another, this circumstance affected the time the teacher had to work with the researcher. The limited amount of time for observations raises questions about the "source" of teaching practice that the researcher observed. I cannot argue that these are in any way statistically representative of the focal teachers' practice.

From my perspective, the problem of the narrative study of teaching resides in the exclusion of other inquiry methods. For this study, a narrative study was the best approach under the circumstances; however, relying on only one methodology, particular on narratives, is problematic.

Contributions to the Literature and Teacher Education

Amy's and Tom's stories help the researcher construct the PTT framework, and using the PTT framework, I have tried to understand the complex relationships in their stories.

Using this framework, I attempt to answer the initial question in my study: Why so few teachers seem to use ICSS in their classrooms? Second, I discuss the implications for social studies teacher education.

Why Few Teachers Use ICSS in Teaching Practice?

Using the PTT framework, to understand why so few teachers seem to use ICSS requires understanding the roles of borderland discourse, PTT, and professional identity. As I argued previously, ICSS theory has no direct connections with teaching practice. The only time that teachers have opportunities to learn and to implement ICSS is during their teacher education programs; however, as prospective teachers or student teachers, usually they seldom have chances to develop a true affinity for ICSS. Moreover, as student teachers, their professional identities are in a formative period (Feiman-Nemser & Buchmann, 1986; Knowles & Cole, 1996; Britzman, 2003). In the literature review of this study, most social studies teachers choose to teach using traditional methods and curricula. Student teachers have few opportunities, if any, to observe or to teach with ICSS during their field experiences.

The first few years in the classroom are focused on "survival" and "discovery" (Huberman, 1989; Ritchie & Wilson, 2000). Most teachers, at this stage, simply try to establish a teaching identity and are deciding whether to stay or leave the teaching profession. Hargreaves (2005) described early career teachers wrestling with the challenges of the demanding profession (p. 971). Under the circumstances, it seems difficult for any teacher to be engaged in ICSS curriculum design or practice.

According to Huberman's (1989) study, only the few in the mid-or-later career experience a renewal and focus on their personal preference. Huberman's study suggests that, at this stage, these veteran teachers are usually conservative, although optimistic. These teachers may be involved in personal issues rather than professional adventures or activities. Based on this life-cycle study of teachers, some teachers at the mid-career will be willing to take risks or meet challenges.

In this study, Amy and Tom both developed their ICSS pedagogy at mid-career. A number of factors conspired to lead them to connect with ICSS. For example: Amy's egalitarian belief and cultural and value conflicts with the mainstream culture and her natural inquiry attitude toward life. Tom's religious belief connected with Jesuits and blended with his personal Peace Corps international service experiences, his first-year ESL teaching experience also shaped his professional identity as an issue-centered, global-theme-based high school ESL teacher. From Amy's and Tom's stories, mid-career appears to be a stage for experimentation, but it does not mean that most teachers will take the risk to explore a new curriculum project. In other words, if social studies scholars expect school teachers to implement ICSS instruction at schools, the prerequisite is that these teachers must make connections with it personally or professionally. In the two cases, they both made personal connections with ICSS before they really enacted ICSS pedagogy in schools.

Another factor is that teachers must be conscious of their own self, including their own learning style, their personal beliefs, their physical strengths and weaknesses, and commitments. They must also have opportunities to become engaged in ICSS. In brief,

the conditions essential for teachers to implement ICSS based on this study, are personal connections to ICSS and bridges between personal and public issues.

However, these conditions are rarely met. Academic advocates of ICSS argue for the development of reflective inquiry, decision-making skills, and deliberative discourse, but pay much less attention to teaching contexts, especially student ethnic, linguistic, social-economic, and cultural diversity. All these evolving factors make ICSS more feasible in academic debates than in classrooms.

Implications for Teacher Education

The main contribution of this study may be the value of the PTT framework in identifying the links between teachers' professional and personal identities. In past researches (Alsup, 2006; Britzman, 2003; Drake et al., 2001; Enyedy et al., 2005; Eick & Reed, 2002; Helms, 1998; Ritchie & Wilson, 2000; Sloan, 2006; Wood & Bennett, 2000), teachers' lives have been explored and the relationship between personal experiences and professional identity have also been the focus of studies. However, few studies clearly delineated the relationship among personal identity, professional identity, and teaching practice.

Alsup (2006) asserts that the borderland discourse is essential to the formation of teachers' professional identity. Geijsel and Meijers (2005) make a similar point that the learning of teachers is both a process of social construction, and individual sense-making (p. 420). Therefore, Geijsel and Meijers proposed, "identity learning as a strategy for professionalization," (p. 425). Through such learning, teachers are engaged in a double dialogue: an intuitive sense-giving and a discursive meaning-giving process (p. 426).

Borderland discourse is thus the link between teachers' professional and personal identities.

According to this study, PTT is negotiated between teachers' personal life and professional practice based on exposure to different forms of professional learning. Nevertheless, in this study it is not easy to identify and explore the phenomenon of "borderland discourse" due to a number of conditions including time constraint, lack of sufficiently deep relationships between researcher and the focal teachers, and their resistance. Hence, borderland discourse appears to play an essential but implicit role in Amy's and Tom's PTT.

Like Ritchie and Wilson (2000) claim that, "One of the main source of fragmentation in our students' teacher preparation was the lack of opportunity to bring the conflicts between these competing ideologies and experiences into the open" (p. 57). [43] Using the concept of borderland discourse in PTT is a way to help teachers examine their personal life, professional life, and teaching identity. From an evolutionary perspective, the essential task for teacher education is first, to help prospective teachers build their professional identities, and then to help these future teachers develop their PTT in various contexts.

For teacher educators, subject-matter knowledge and methods courses are constantly debating topics between social science scholars and professors of social studies education (Marker & Mehlinger, 1992; Ross, 2001). In addition, methods courses in social studies teacher education programs appear highly valued. Reviewing the literature on social

[43] These conflicts as Ritchie and Wilson state, are the nature of experience and the relationship between theory and practice, for example: positivists assumptions about teaching, learning, and literacy, teacher lore, the authority of experience

studies teacher education, there are several foci: emphasizing the importance of multicultural perspective and critical pedagogy (Ukpokodu, 2003); using issue-centered approaches to encourage the perservice teachers to examine human rights and environmental issues from a global perspective others (Angell, 1998); examining the effects of critical reflection (Dinkelman, 1999, 2000); adopting service learning to integrate content, pedagogy, and purpose of social studies (Donahue,1999, 2000); teaching historical thinking (Yeager & Wilson, 1997); and using intensive document-based instruction (Fehn & Koeppen, 1998) in the social studies methods course.

Roughly speaking, these approaches can be lumped into four categories: subject-centered, student-centered, inquiry-oriented, and social-function-based (or constructivist-based) pedagogical approaches. Prospective social studies teachers are subject to various social studies methods course with diverse content and methods. As Whitson (2004) remarked of social studies: "'Pedagogical content knowledge' of this subject(s) is to be taught...but what is/are the subject(s)?" (pp. 23-25).

Teachers do not face the same problems as scholars. Amy and Tom never mentioned anything about social studies methods issues in their stories. Marker & Mehlinger (1992) remarked that, "There is little evidence that classroom teachers use such statements; for them a curricular rationale seems to be something you employ after you have decided what you want to teach—if you articulate one at all" (p. 832). Based on this study, I believe that if we try to cultivate more effective, committed teachers, one of the most important tasks is to build their professional identities through borderland discourse to

examine how they construct their "selves" as teachers and individuals, from the linkage to help them develop compatible capabilities for future PTT in diverse contexts.

In my literature review, context appears as a very strong but amorphous factor in research on teaching practice. From Talbert and McLaughlin's (1993) perspective, there are multiple and embedded contexts for teaching (p. 189). Intermingled concepts make it difficult to explain precisely explicate why and how teachers create their curriculum and make decisions on how to teach. In a nine-year longitudinal study, Bullough found that contexts influenced Kerrie's teaching performance and self-concept (Bullough & Baughman, 1996). When I looked closely at the focal teacher, in this study I found that she had developed a strong self-image as a mother and teacher but not an equivalent sense of her professional identity. The only useful in-service she experienced was a writer's workshop for teaching writing. She always tried to create a "warm fuzzy" environment for her students; however, she felt powerless and under the control of the most powerful characters in her teaching contexts she could not adjust to—the noisy thirteen-year old, noisy gang-boys, a radically different teaching context.

Based on the PTT framework, I believe this teacher did not develop her PTT and was unable to see beyond her values. She was never self-critical and she barely reflected on her expectations or values when she switched to another school.

Certainly, context is a major influence on behavior and decisions. At the same time, we are active agents interacting with our contexts, operating out of our sense of identity. The teacher did not try to learn who her students are and her limited knowledge evidently

made her feel like she was being controlled by her students rather than guiding and teaching students.

In comparison with portraits of rural Alaska teachers (McDiarmid et al., 1988), every focal teacher in the portraits revealed their reflection and experience and engagement in their contexts. They go beyond the constraints of the contexts to establish personal and professional relationships with the students and the community. Therefore, contexts are interwoven into people's lives. Like Cronbleth's (1990) conception of curriculum as a contextualized social process, teaching is also a contextualized social process too. As Sloan (2006) has stated,

> In the context of this study, the degree to which these three case study teachers can be said to exhibit teacher agency within a school world depends on the degree to which they identify themselves with or to the figured world[44] to the school and the amount and quality of their knowledge, both professional and personal, of curriculum and pedagogy. (pp. 141-142)

Thus, professional expertise and professional identity in the teaching world are the foundation for teachers to exercise agency in matters of school policy or standards-based education reform. In Tom and Amy, we see teachers who illustrate this phenomenon: On the basis of both their experience and identity, they are agents in their students' learning and in their schools.

---

[44] "Figured worlds" are (1) historical phenomena to which we are recruited or into which we enter, which themselves develop through the works of the participants...(2) social encounters in which participants' positions matter...(3) socially organized and reproduced...(4) distribute "us," not only by relating actors to landscapes of actions (as personae) and spreading our senses of self across many different fields of activity, but also by giving the landscape human voice and tone (Holland, Lachicotta, Skinner, & Cain, 1998, p. 41).

Recommendations for Future Research

The main goal of this research is trying to understand why the two teachers studied chose to teach ICSS and how they made the connection between their personal and professional life. Although I tried to understand their stories and constructed the PTT framework to demonstrate the relationship among teachers' personal life, teaching practice, and their professional learning opportunities, I am unable to use a dynamic diagram to demonstrate how they interact with the others factors.

Another suggestion is about "borderland discourse." Gee (1996) created the term and Alsup (2006) elaborates it to describe student teachers' professional identity formation. In this research, however, this phenomenon is more implicit than explicit. Tracing most research on teachers' stories or teachers' pedagogical development (Britzman, 2003; Conelly & Clandinin, 1999; Ritchie & Wilson, 2000; Spencer, 1986), conflicts and tensions often arose from cognitive dissonances that are related to personal or professional identity conflicts. As I suggest, borderland discourse seems to be the key to teachers' professional identity and professional life. It is worthwhile to further explore the relationship between PTT, professional identity, personal identity, and borderland discourse.

Another discovery is that teachers' identities influence teaching practice and vice versa. In this study, however, they were not major in the subject-matter they learned as college students In the literature review, most studies on teacher education and teaching practice tend to focus on a single dimension, like identity, teacher education, or teachers' personal history. Few seem to be comprehensive to examine the multiple dimensions—

teacher identity, commitments, values, beliefs, knowledge, and the social and political context that shape their practice. Teachers' teaching performance does not seem separable from their lives. This suggests teacher education researchers should try to capture the holistic picture rather than select one dimension to examine. When I use "comprehensive" to describe the research, I also mean that such studies should employ research methods to capture the authenticity of teachers' lives, that including ethnographies as well as quantitative and other qualitative methods. Narrative study is one way to approach the teachers' world but it should not and shall not be the only way.

Another possibility arises from the literature on longitudinal studies. Most studies in teacher education are focused on preservice teacher learning and teaching practice. Josselson (1996) conducted a longitudinal study of women from college to midlife. Despite the many problems that arise in longitudinal research, the way to understand how teachers learn and how their knowledge develops is through longitudinal studies. A short period or even a few years may be insufficient to explicate the dynamics among contexts, teachers' professional knowledge development, and their personal experiences and choices. If teachers' voices are important to improving practice, if teachers' knowledge is essential for them to teach well, educational researchers need to focus on the development of their voices and knowledge over time.

The final recommendation is about the participants. First, I think that to choose participating teachers who majored in the subject they teach is important for studying the relationship between identity and practice. Subject does matter (Drake et al., 2001; Helms,

1998; Stodolsky, 1988). On the other hand, students should be included as participants to link the knowledge between teachers' performance and students' learning experiences.

References

Alsup, J. (2006). *Teacher identity discourses: Negotiating personal and professional spaces.* NJ: Lawrence Erlbaum Associates.

Angell, A. (1998). Learning to teach social studies: A case study of belief restructuring. *Theory and Research in Social Education, 26* (4), 509-529.

Apple, M. W., King, N. R. (1977). What do schools teach? In A. Molnar & J. Zahorik (Eds.), *Curriculum theory* (pp. 108-126). Washington, DC: Association for Supervision and Curriculum Development.

Applebee, A. N. (1978). *The child's concept of story.* Chicago: The University of Chicago Press.

Armento, B. J. (1986). Research on teaching social studies. In M. C. Wittrock (Ed.), *Handbook of Research on Teaching* (3rd ed., pp. 942-951). New York: MacMillan.

Armento, B. J. (1991). Changing conceptions of research on the teaching of social studies. In J. P. Shaver (Ed.), *Handbook of research on social studies teaching and learning* (pp.185-196). New York: MacMillan.

Armento, B. J. (1996). The professional development of social studies educators. In J. Sikula, Sr. (Ed.), *Handbook of research on teacher education* (2nd ed., pp. 485-502). New York: MacMillan.

Ball, D. L., & Cohen, D. K. (1999). Developing practice, developing practitioners: Toward a practice-based theory of profession education. In G. Sykes, & L. Darling-Hammond (Eds.), Teaching as the learning profession: Handbook of policy and practice (pp. 3-32). San Francisco: Jossey Bass.

Barr, R., Barth, J., & Shermis, S. S. (1977). *Defining the socials studies.* Arlington, VA: National Council for the Social Studies.

Beijaard, D., Meijer, P. C., & Verloop, N. (2004). Reconsidering research on teachers' professional identity. *Teaching and Teacher Education, 20,* 107-128.

Bickmore, K. (1993). Learning inclusion/inclusion in Learning: Citizenship education for a pluralistic society. *Theory and Research in Social Education, 21*(4), 341-384.

Bickmore, K. (1999). Elementary curriculum about conflict resolution: Can children handle global politics? *Theory and Research in Social Education, 27*(1), 45-69.

Bradbury, P., & Sclater, S. D. (2000). Conclusion. In M. Andrews, S. D. Sclatter, C.

Squire, & A. Treacher (Eds.), *Lines of narrative: Psychosocial perspective* (pp. 193-198). London and New York: Routledge.

Brandt, R. (1998). *Powerful learning*. Alexandria, VA: Association for Supervision and Curriculum Development.

Bransford, J. D., & Schwartz, D. L. (1999). Rethinking transfer: A simple proposal with multiple implications. *Review of Research in Education, 24*, 61-100.

Bransford, J. D., Brown, A. L., & Cocking, R. R. (Eds.). (2000). *How people learn: Brain, mind, experience, and school.* Washington, DC: National Academy Press.

Brice, L. (2002). Deliberative discourse enacted: Task, text, and talk. *Theory and Research in Social Education, 30* (1), 66-87.

Britzman, D. P. (2003). *Practice makes practice*. New York: State University of New York Press.

Brock, C., Wallace, J. C., Herschbach, M., Johnson, C., Raikes, B., Warren, K., Nikoli, M., & Poulsen, H. (2006). Negotiating displacement spaces: Exploring teachers' stories about learning and diversity. *Curriculum Inquiry, 36* (1), 35-62.

Brown, S. W. (2005). Emily and Rebecca: A tale of two teachers. *Teaching and Teacher Education, 21,* 631-648.

Brunner, J. (1986). *Actual minds, possible worlds*. Cambridge, MA: Harvard University Press.

Brunner, J. (1994). The "remembered" self. In U. Neisser, & R. Fivush (Eds.), *The remembering self: Construction and accuracy in the self-narrative* (pp. 41-54). New York: Cambridge University Press.

Buendía, E., Gitlin, A., & Doumbia, F. (2003). Working the pedagogical borderlands: An African critical pedagogue teaching within an ESL context. *Curriculum Inquiry, 33* (3), 291-320.

Bullough, R. V., & Baughman, K. (1996). Narrative reasoning and teacher development: A longitudinal study. *Curriculum Inquiry, 26* (4), 385-415.

Butts, R. F. (2001). Why should civil learning be at the core of social studies teacher education in the United States? In J. J. Patrick, & R. S. Leming (Eds.), *Principles and practices of democracy in the education of social studies teachers: Vol. 1. Civic learning in teacher education* (pp. 5-20). Bloomington, IN: ERIC Clearinghouse for Social Studies/Social Science Education.

Calderhead, J. (1996). Teachers: Beliefs and knowledge. In D. C. Berliner, & R. C. Calfee (Eds.), *Handbook of educational psychology* (pp. 709-725). New York: MacMillan.

Caron, E. (2004). The impact of a methods course on teaching practices: Implementing issue-centered teaching in the secondary social studies classroom. *Journal of Social Studies Research, 28* (2), 4-19.

Carr, D. (1986). *Time, narrative, and history.* Bloomington, IN: Indiana University Press.

Carter, K. (1990). Teachers' knowledge and learning to teach. In W. R. Houston (Ed.), *Handbook for research on teacher education* (pp. 291-310). New York: MacMillan.

Carter, K. (1993). The place of story in the study of teaching and teacher education. *Educational Researcher, 22* (1), 5-18.

Chafe, W. H. (1991). *The paradox of change: American women in the 20th century.* New York: Oxford University Press.

Chase, S. E. (2003). Taking narrative seriously: Consequences for method and theory in interview studies. In Y. S. Lincoln, & N. K. Denzin (Eds.), *Turning points in qualitative research* (pp. 273-296). Walnut Creek, CA: AltaMira.

Chappell, C., Rhodes, C., Solomon, N., Tennant, M., & Yates, L. (2003). *Reconstructing the lifelong learner.* London and New York: RoutledgeFalmer.

Chávez, R. Chávez (2003). Practicing the manifest of diversity in the social studies: Pedagogical fusion for everyday transformations. In S. Adler (Ed.), *Research in social education series: Vol. 4, Critical issues in social studies teacher education* (pp. 97-116). Charlotte, NC: Information Age.

Clandinin, D. J., & Connelly, F. M. (1991). Narrative and story in practice and research. In D. Schon (Ed.), *The reflective turn: Case studies in reflective practice* (pp. 258-281). New York: Teachers College Press.

Clandinin, D. J. & Connelly, F. M. (1992). Teacher as curriculum maker. In P. W. Jackson (Ed.), *Handbook of research on curriculum* (pp. 363-401). New York: MacMillan.

Clandinin, D. J., & Connelly, F. M. (1994). Personal experience methods. In N. K. Denzin, & Y. S. Lincoln (Eds.), *Collecting and interpreting qualitative materials* (pp. 150-178). London: Sage Publications.

Clandinin, D. J., & Connelly, F. M. (1995). *Teachers' professional knowledge landscapes*. New York: Teachers College Press.

Clandinin, D. J., & Connelly, F. M. (1996). Teachers' professional knowledge landscapes: Teacher stories—stories of teachers—school stories—stories of schools. *Educational Researcher, 25*(3), 24-30.

Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry*. San Francisco: Jossey-Bass.

Clark, C. M., & Peterson, P. L. (1986). Teachers though process. In M. C. Wittrock (Ed.), *Handbook of research on teaching* (3rd ed., pp. 255-296). New York: MacMillan.

Clift, R. (1989). Understanding questions in graduate teacher preparation. In A. E. Woolfolk (Ed.), *Research perspectives o the graduate preparation of teachers* (pp. 179-193). Englewood Cliffs, NJ: Prentice-Hall.

Cochran-Smith, M., & Lytle, S. (1999). Relationships of knowledge and practice: Teacher learning in communities. *Review of Research in Education, 24*, 249-305.

Conle, C. (2000). Narrative inquiry: Research tool and medium for professional development. *European Journal of Teacher Education, 23* (1), 49-63.

Connelly, F. M., & Clandinin, D. J. (1985). Personal practical knowledge and the modes of knowing: Relevance for teaching and learning. In E. Eisner (Ed.), *National society of education yearbook: Vol. 84. Learning and teaching the ways of knowing* (pp. 174-198). Chicago: University of Chicago Press.

Connelly, F. M., & Clandinin, J. (1988). *Teacher as curriculum planners*. New York: Teachers College Press.

Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher, 19* (5), 2-14.

Connelly, F. M., & Clandinin, D. J. (1995). Teachers' professional knowledge landscapes: Secret, sacred, and cover Stories. In D. J. Clandinin, & F. M. Connelly (Eds.), *Teachers' professional knowledge landscapes* (pp. 3-15). New York: Teacher College Press.

Cornbleth, C. (1990). *Curriculum in context*. London: The Falmer Press.

Cornbleth, C. (2000). National standards and curriculum as cultural containment? In C. Cornbleth (Ed.), *Curriculum politics, policy, practice: Cases in comparative context* (211-238). Albany: State University of New York Press.

Cornbleth, C., & Waugh, D. (1995). *The great speckled bird: Multicultural politics and education policymaking*. NJ: Erlbaum.

Crocco, M. S., & Thornton, S. J. (2002). Social studies in the New York City public schools: A descriptive study. *Journal of Curriculum and Supervision, 17* (3), 206-231.

Cuban, L. (1991). History of teaching in social studies. In J. P. Shaver (Ed.), *Handbook of research on social studies teaching and learning*. New York: MacMillan

Cummins, J. (1981). The role of primary language development in promoting educational success for language minority students. In California State Department of Education Office of Bilingual Education, *Schooling and Language minority students: A theoretical framework* (pp. 3-50). Los Angeles: California State University of Los Angeles.

Dinkelman, T. (1999). Critical Reflection in a social studies methods semester. *Theory and Research in Social Education, 27* (3), 329-357.

Dinkelman, T. (2000). An inquiry into the development of critical reflection in secondary students teachers. *Teaching and Teacher Education, 16*, 195-222.

Donahue, D. M. (1999). Service-Learning for preservice teachers: Ethical dilemmas for practice. *Teacher and Teacher Education, 15*, 685-695.

Donahue, D. M (2000). Charity basket or revolution: Beliefs, experiences, and context in preservice teachers' service learning. *Curriculum Inquiry, 30* (4), 429-450.

Donne, J. (1623). Meditation XVII. Retrieved August 2, 2006 from http://isu.indstate.edu /ilnprof/ENG451/ISLAND/

Dow, P. B. (1991). *Schoolhouse politics: Lesson from the Sputnik era*. Cambridge: Harvard University Press.

Doyle, W. (1997). Heard really any good stories lately? A critique of any critics of narrative in educational research. *Teaching and Teacher Education, 13* (1), 93-99.

Drake, C., Spillane, J. P., & Hufferd-Ackles, K. (2001). Storied identities: Teacher learning and subject-matter context. *Journal of Curriculum Studies, 33*(1), 1-23.

Dunkin, M. J., & Biddle, B. J. (1974). *The study of teaching*. New York: Holt, Rinehart and Winston.

Eckersley, R. (1999). Measuring progress. *Health Promotion International, 14* (3), 281-283.

Eick, C. J., & Reed, C. J. (2002). What makes an inquiry-oriented science teacher? The nfluence of learning histories on student teacher role identity and practice. *Science Teacher Education, 86*, 401-416.

Elbaz, F. (1983). *Teacher thinking: A study of practical knowledge*. New York: Nichols.

Elder, G. Jr. (1994). Time, human agency, and social change: Perspectives on the life course. *Social Psychology Quarterly, 57* (1), pp. 4-15.

Engle, S. H., & Ochoa, A. S. (1988). *Education for democratic citizenship*. New York: Teacher College Press.

Enyedy, N., Goldberg, J., & Welsh, K. M. (2005). Complex dilemmas of identity and practice. *Science Education, 90* (1), 68-93.

Eraut, M. (1994). *Developing professional knowledge and competence*. London: Falmer Press.

Erikson, E. H. (1950). *Childhood and society*. New York: W. W. Norton.

Evans, R. W. (1989). Teacher conception of history. *Theory and Research in Social Education, 17,* 210-240.

Evans, R. W. (1990). Teacher conception of history revisited: Ideology, curriculum, and student belief. *Theory and Research in Social Education, 18* (2), 101-138.

Evans, R. W. (2001). Teaching social issues: Implementing an issue-centered curriculum. In E. W. Ross (Ed.), *The social studies curriculum: Purpose, problems, and possibilities* (pp. 291-312). Albany: The State University of New York.

Evan, R. W. (2004). *The social studies wars*. New York: Teachers College Press.

Evans, R. W., & Brodkey, J. (1996). An issue-centered curriculum for high school social studies. In R. W. Evans & D. W. Saxe (Eds.), *Handbook on teaching social studies* (pp. 254-264). Washington, DC: National Council for the Social Studies.

Evans, R. W., Newmann, F. M., & Saxe, D. W. (1996). Defining issue-centered education. In R. W. Evans & D. W. Saxe (Eds.), *Handbook on teaching social studies* (pp. 2-5). Washington, D C: National Council for the Social Studies.

Evans, R. W., & Saxe, D. W. (Eds.). (1996). *Handbook on teaching social issues*.

Washington DC: National Council for the Social Studies.

Fenstermacher, G. D. (1994). The knower and the known: The nature of knowledge in research on teaching. *Review of Research in Education, 20*, 3-56.

Fenstermacher, G. D. (1997). On narrative. *Teaching and Teacher Education, 13* (1), 119-124.

Fehn, B., & Koeppen, K. E. (1998). Intensive document-based instruction in social studies methods course and student teacher's attitudes and practices in practical field experiences. *Theory and Research in Social Education, 26* (4), 461-484.

Feiman-Nemser, S., & Buchmann, M. (1986). Pitfalls of experience in teacher preparation. In L. G. Katz, & J. D. Raths (Eds.), *Advances in teacher education* (Vol. 2, pp. 61-73). Norwood, NJ: Ablex.

Feiman-Nemser, S., & Remillard, J. (1996). Perspectives on learning to teach. In F. Murray (Ed.), *The teacher educator's handbook: Building a knowledge base for the preparation of teachers* (pp. 63-90). San Francisco: The Jossey-Bass.

Fickel, L. H. (2000). Democracy is messy: Exploring the personal theories of a high school social studies teacher. *Theory and Research in Social Education, 28* (3), 359-390.

Freud, S, (1959). Three essays on sexuality. In J. Strachey (Ed. & Trans.), *The standard edition of the complete psychological works of Sigmund Freud* (Vol. 18, pp. 3-64). London: Hogarth.

Gage, N. L. (Ed.). (1963). *Handbook of research on teaching*. Chicago: Rand McNally.

Gee, J. P. (1991). A linguistic approach to narrative. *Journal of Narrative and Life History, 1*(1), 15-39.

Gee, J. P. (1996). *Social linguistics and literature*. London: Taylor & Francis.

Gee, J. P. (1999). *An introduction to discourse analysis.* London and New York: Routledge.

Gee, J. P. (2000). Identity as an analytic lens for research in education. *Review of Research in Education, 25*, 99-125.

Geertz, C. (1973). Thick description: Toward an interpretative theory of culture. In C. Geertz (Ed.), *The interpretation of culture* (pp. 3-30). New York: Basic Books.

Geijsel, F., & Meijers, F. (2005). Identity learning: The core process of educational change. *Educational Studies, 31* (4), 419-430.

Gergen, K. (1991). *The saturated self: Dilemmas of identity in contemporary life.* New York: Basic Books.

Gergen, K. J., & Gergen, M. (1988). Narrative and the self as relationship. In L. Berkowitz (Ed.), *Advances in experimental social psychology* (Vol. 21, pp. 17-56).

Gergen, K. J., & Gergen, M. (1988). Narrative and the self as relationship. In L. Berkowitz (Ed.), *Advances in experimental social psychology* (Vol. 21, pp. 17-56). San Diego: Academic Press.

Gergen, M., & Gergen, K. J. (1984). Social construction of narrative accounts. In K. Gergen, & M. Gergen (Eds.), *Historical social psychology* (pp. 173-189). Hillsdale, NJ: Erlbuam.

Giroux, H. (1988). Border pedagogy in the age of postmodernism. *Journal of Education, 170* (3), 162-181.

Giroux, H. (1992). *Border crossings: cultural workers and the politics of education.* New York: Routledge.

Goodlad, J. I. (1984). *A place called school: Prospects for the future.* New York: McGraw-Hill.

Grant, S. G. (2001). An uncertain lever: Exploring the influence of state-level testing in New York State on teaching social studies. *Teachers College Record, 103* (3), 398-426.

Grant, S. G., & Vansledright, B. A. (1996). The dubious connection: Citizenship education and the social studies. *The Social Studies, 87* (2), 56-59.

Greene, M. (1984). How do we think about our craft? *Teachers College Record, 86* (1), 55-67.

Grimmett, P. P., & McKinnon (1992). Craft knowledge and the education of teachers. *Review of Research in Education, 18*, 385-456.

Grossman, P. L. (1990). *The making of a teacher: Teacher knowledge and teacher education.* New York: Teachers College Press.

Gudmundsdóttir, S. (1991). Pedagogical models of subject matter. In J. Brophy (Ed.), *Advances in research on teaching* (Vol. 2, pp. 265-304). Greenwich, CT: JAI Press.

Habermas, T., & Bluck, S. (2000). Getting a life: The emergence of the life story in adolescence. *Psychological Bulletin, 126* (5). 748-769.

Hahn, C. L. (1996). Research on issue-centered social studies. In R. W. Evans & D. W. Saxe (Eds.), *Handbook on teaching social Issues* (pp. 25-41). Washington, DC: National Council for the Social Studies.

Hahn, C. L., & Tocci, C. M. (1990). Classroom climate and controversial issues discussions: A five nation study. *Theory and Research in Social Studies, 18* (4), 344-362.

Hargreaves, A. (2005). Educational change takes ages: Life, career, and generational factors in teachers' emotional response to educational change. *Teaching and Teacher Education, 21*, 967-983.

Harris, D. (1996). Assessing discussions of public issues: A scoring guide. In R. W. Evans, & D. W. Saxe (Eds.), *Handbook on teaching social issues* (pp. 289-297). Washington DC: National Council for the Social Studies.

Harter, S. (1998). Development of self-representation. In N. Eisenberg (Ed.), *Handbook of child psychology: Vol. 3. Social, emotional, and personality development* (5th ed., pp. 553-617). New York: John Wiley & Sons.

Hatano, G. (1988). Social and motivational bases for mathematical understanding. In G. B. Saxe, & M. Gearhart (Eds.), *Children's mathematics* (pp. 55-70). San Francisco: Jossey-Bass.

Hawthorne, R. K. (1992). *Curriculum in the making: Teacher choice and the classroom experience*. New York: Teacher College Press.

Healey, J. F. (2003). *Race, Ethnicity, Gender, and Class: The sociology of group conflict and change* (3rd, Ed.). Thousand Oaks, CA: Pine Forge Press.

Helms, J. V. (1998). Science—and me: Subject matter and identity in secondary school science teachers. *Journal of Research in Science Teaching, 35* (7), 811-834.

Henke, R. R., Chen, X., Goldman, G., Rollefson, M., & Gruber, K. (1999). *What happens in classrooms? Elementary and secondary schools, 1994-95.* National Center for Education Statistics.

Herrera, S.G., & Murry, K.G. (2005). *Mastering ESL and bilingual methods.* Boston: Allyn & Bacon.

Hertzberg, H. W. (1981). *Social studies reform: 1880-1980.* Colorado: Social Science Education Consortium.

Hess, D. (1998). *Discussing controversial public issues in secondary social studies classrooms: Learning from skilled teachers.* Unpublished doctoral dissertation, University of Washington.

Hess, D. (2002). Discussing controversial public issues in secondary social studies classrooms: Learning from skilled teachers. *Theory and Research in Social Education, 30* (1), 10-41.

Hoffman, D. M. (1998). A therapeutic moment? Identity, self, and culture in the anthropology of education. *Anthropology & Education Quarterly, 29* (3), 324-346.

Holland, D., Lachicotte, W. Jr., Skinner, D., & Cain, C. (1998*). Identity and agency in cultural worlds.* Cambridge, MA: Harvard University Press.

Holt, T. (1990). Thinking historically. New York: College Entrance Examination Board.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom.* New York: Routledge.

hooks, b. (2003). *Teaching community: A pedagogy of hope.* New York: Routledge.

Howe, M. L., & Courage, M. L. (1997). The emergence and early development of autobiographical memory. *Psychological Review, 104*, 499-523.

Huberman, M. (1989). The professional life cycle of teachers. *Teachers College Record, 91*(1), 31-57.

Huberman, M. (1995). Working with life-history narratives. In H. McEwan, & K. Egan (Eds.), *Narratives in teaching, learning, and research* (pp.127-165). New York: Teachers College Universities.

Hunt, M. P., & Metcalf, L. E. (1968). *Teaching high school social studies: Problems in reflective thinking and social understanding.* New York: Harper & Row.

Huntington, S. P. (2004). Who are we? *The challenges to America's national identity.* New York: Simon & Schuster.

Hutchison, E. D. (2003).*Dimensions of human behavior: Person and environment.* New York: Sage.

Hutchison, E. D. (2005). The life course perspective: A promising approach for bridging the micro and macro worlds for social workers. *Families in Society, 86* (1), 143-152.

Järvinen, M. (2004). Life histories and the perspective of the present. *Narrative Inquiry, 14* (1), 45–68.

Johnson, P. M. (1994). *A Glossary of Political Economy Terms.* Retrieved October 4, 2006, from Auburn University, Department of Political Science Web site http: //www.auburn.edu/~johnspm/gloss/GDP

Josselson, R. (1996). *Revising herself: The story of women's identity from college to midlife.* New York & Oxford: Oxford University Press.

Josselson, R. (2006). Narrative research and the challenge of accumulating knowledge. *Narrative Inquiry, 16* (1), 3-10.

Kahne, J., Rodriguez, M., Smith, B., & Thiede, K. (2000). Developing citizenship for democracy? Assessing opportunities to learn in Chicago's social studies classrooms. *Theory and Research in Social Education, 28* (3), 311-338.

Kaplan, C. (1987). Deterriorialisations: The rewriting of home and exile in western feminist discourse. *Culture Critique, 6*, 187-198.

Klaiber, J. S.J. (2004). The Jesuits in Latin America: Legacy and current emphases. *International Bulletin of Missionary Research, 28* (2), 63-66.

Knowles, J. G., & Cole, A. (1996). Developing practice through field experiences. In F. B. Murray (Ed.), *The teacher educator's handbook: Building a knowledge base for the preparation of teachers.* San Francisco: Jossey-Bass.

Labaree, D. F. (1997). Public goods, private goods: The American struggle over education goals. *American Educational Research Journal, 34* (1), 39-81.

Labov, W., & J. Waletzky. (1967). Narrative analysis. In J. Helm (Ed.), *Essays on the verbal and visual arts* (pp. 12-44). Seattle: University of Washington Press.

Lampert, M. (1985). How do teachers manage to teach? Perspectives on problems in practice. *Harvard Educational Review, 55* (2), 178-94.

Lehrer, K. (1990). Metamind. New York: Oxford University Press.

Lieblich, A. (1998). The holistic-content perspective. In A. Lieblich, R. Tuval-Mashiach, & T. Zilber (Eds.), *Narrative Research* (pp. 62-87). London: Sage.

Lipsky, M. (1980). *Street-level bureaucracy: Dilemmas of the individual in public services*. New York: Russell Sage Foundation.

Makler, A. (2000). What does justice look like? In A. Makler, & R. S. Hubbard (Eds.), *Teaching for justice in the social studies classroom: Millions of intricate moves* (pp. 209-222). Portsmouth, NH: Heinemann.

Marcia, J. E. (1980). Identity in adolescence. In J. Anderson (Ed.), *Handbook of adolescent psychology* (pp. 159-187). New York: John Wiley and Sons.

Marker, G., & Mehlinger, H. (1992). Social studies. In P. W. Jackson (Ed.), *Handbook of research on curriculum* (pp. 830-851). New York: MacMillan.

Markus, H. R., & Kitayama, S. (1997). Selfways: Diversity in modes of cultural participation. In U. Neisser, & D. A. Jopling (Eds.), *The conceptual self in context: Culture, experience, self-understanding* (pp. 13-61). Cambridge, UK: Cambridge University Press.

Marsh, M. M. (2002a). The shaping of Ms. Nicholi: The discursive fashioning of teacher identity. *Qualitative Studies in Education, 15* (3), 333-347.

Marsh, M. M. (2002b). Examining the discourses that shape our teacher identities. *Curriculum Inquiry, 32 (4), 453-469.*

Massialas, B. G., Sprague, N. F., & Hurst, J. B. (1975). *Social issues through inquiry.* Englewood. Cliff, NJ: Prentice Hall.

McAdams, D. P. (2004). Generativity and the narrative ecology of family life. In M. W. Pratt, & B. H. Fiese (Eds.), *Family stories and the life course across time and generations* (pp. 235-257). Mahwah: Lawrence Erlbaum associations.

McAdams, D. P., Josselson, R., & Lieblich, A. (2001). The narrative study of lives: Introduction to the series. In D. P. McAdams, R. Josselson, & A. Lieblich (Eds.), *Turns in the road: Narrative studies of lives in transition* (pp. xi-xiv). Washington, DC: American Psychological Association.

McDiarmid, G. W., & Ball, D. (1987). *Keeping track of teacher learning*. East Lansing, MI: National Center for Research on Teacher Education.

McDiarmid, G. W., Kleinfeld, J., & Parrett, W. (1988). *The inventive mind: Portraits of rural Alaska teachers.* Fairbanks, AL: University of Alaska.

McEwan, H. (1990). Teaching acts: An unfinished story. *The philosophy of education yearbook* (pp. 190-198). Normal, IL: Philosophy of Education Society.

McEwan, H. (1995). Narrative understanding in the study of teaching. In H. McEwan, & K. Egan (Eds.), *Narrative in teaching, learning, and research* (pp. 166-183). New York: Teachers College Press.

McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. *Independent School (49)*, 31-36.

McLaren, P., & Giroux, H. (1990). Critical pedagogy and rural education: A challenge from Poland. *Peabody Journal of Education, 67* (4), 154-165.

McLaren, P. (1991). Critical pedagogy: Constructing an arch of social dreaming and a doorway to hope. *Journal of Education, 173* (1), 9-34.

Miller, D. (2000). *Citizenship and national identity.* Cambridge, UK: Polity Press.

Mink, L. O. (1970). History and fiction as modes of comprehension. *New Literary History*, 1 (3), 541-558.

Mischel, W., & Morf, C. C. (2003). The self as a psycho-social dynamic processing system: A meta-perspective on a century of the self in psychology. In M. R. Leary, & J. P. Tangney (Eds.), *Handbook of self and identity* (pp. 15-46). New York and London: The Guilford.

Mitzel, H. E. (1960). Teacher effectiveness. In C. W. Harris (Ed.), *Encyclopedia of educational research* (3rd ed., pp. 1481-1486). New York: MacMillan.

Munby, H., Russel, T., & Martin, A. K. (2001). Teachers' knowledge and how it develops. In V. Richardson (Ed.), *Handbook of research on teaching.* (4th ed., pp. 877-904). Washington DC: American Educational Research Association.

NCES (1994). How much time do public and private school teachers spend in their work? Washington, DC: Author.

NEA (1916). *The social studies in secondary education: A report of the committee on social studies on the reorganization of secondary of secondary education of the NEA.* Washington, DC: Bureau of Education.

Neisser, U. (1994). Self-narrative: True and false. In U. Neisser, & R. Fivush (Eds.), *The remembering self: Construction and accuracy in the self-narrative* (pp. 1-18). New York: Cambridge University Press.

Nelson, L. R., & Drake, F. R. (1994). Secondary teachers' reactions to the new social studies. *Theory and Research in Social Education, 22*(1), 44-73.

Nelson, M. R., & Stahl, R. J. (1991). Teaching anthropology, sociology, and psychology. In J. P. Shaver (Ed.), *Handbook of research on social studies teaching and learning* (pp. 420-426). New York: MacMillan.

Newman, D. (2006). The lines that continue separate us: Borders in our "borderless" world. *Progress in Human Geography, 30* (2), 143-161.

Newmann, F. M. (1991). Classroom thoughtfulness and students' higher order thinking: Common indicators and diverse social studies courses. *Theory and Research in Social Education, 19* (4), 410-433.

Newmann, F. M. & Oliver, D. W. (1970). *Clarifying public controversy: An approach to teaching.* Boston: Little Brown.

Noddings, N. (2nd ed.). (2003). *Caring: A Feminine approach to ethics and moral education.* Berkeley: University of California Press.

Noddings, N., & Witherall, C. (1991). Themes to be remembered and foreseen. In C. Witherall, & N. Noddings (Eds.), *Stories lives tell: Narrative and dialogue in education* (pp. 279-280). New York: Teacher College Press.

Ochberg, R. L. (1996). Interpreting life stories. In R. Josselson (Ed.), *Ethics and process in the narrative studies of lives* (pp, 97-113). Thousand Oaks, CA: Sage.

Oliver, D. W., & Shaver, J. P. (1966). *Teaching public issues in the high school.* Logan, Utah: Utah State University Press.

Parker, W. C. (1996). Curriculum for democracy. In R. Soder (Ed.), *Democracy, education, and the schools* (pp. 182-210). San Francisco: Jossey-Bass.

Parker, W. C. (2001). Teaching teachers to lead discussions: Democratic education in content and method. In J. J. Patrick, & R. S. Leming (Eds.), *Principles and practices of democracy in the education of social studies teachers: Vol. 1. Civic learning in teacher education* (pp. 111-133). Bloomington, IN: ERIC Clearinghouse for Social Studies/Social Science Education.

Parker, W. C. (2003). *Teaching democracy: Unity and diversity in public life.* New York: Teacher College Press.

Patrick, J. C., & Vontz, T, S. (2001). Components of education for democratic citizenship in the preparation of social studies teachers. In J. J. Patrick, & R. S. Leming (Eds.), *Principles and practices of democracy in the education of social studies teachers: Vol. 1. Civic learning in teacher education* (pp. 39-63). Bloomington, IN: ERIC Clearinghouse for Social Studies/Social Science Education.

Patrick, J. J. (2002). *Improving Civic Education in Schools.* Retrieved October 25, 2002, from http://www.indiana.edu/~ssdc/impcivdig.htm

Polkinghorne, D. (1988). *Narrative knowing and the human science.* Albany: State University of New York.

Polkinghorne, D. (1996). Narrative knowing and the study of lives. In J. E. Birren, G. M. Kenyon, J-E. Ruth, J. J. F. Schroots, & T. Svensson. (Eds.), *Aging and biography: Explorations in adult development* (pp. 77-116). Broadway, New York: Springer.

Pratt, M. W., & Fiese, B. H. (2004). Families, stories, and the life course: An ecological context. In M. W. Pratt, & B. H. Fiese (Eds.), *Family stories and the life course across time and generations* (pp. 1-24). Mahwah: Lawrence Erlbaum associations.

Prosser, M., Martin, E., Trigwell, K., Ramsden, P., & Lubckenhausen, G. (2005). Academics' experiences of understanding of their subject matter and the relationship of this to their experiences of teaching and learning. *Instructional Science, 33*, 137-157.

Ricoeur, P. (1990). *Time and narrative.* Translated by K. McLaughlin and D. Pellauer. Chicago: The University of Chicago Press.

Riessman, C. K. (1993). *Narrative analysis.* London: Sage.

Riessman, C. K. (2002). Analysis of personal narratives. In J. F. Gubrium, & J. A. Holstein (Eds.), *Handbook of interviewing research* (pp. 695-710). CA: Sage.

Ritchie, J. S., & Wilson, D. E. (2000). *Teacher narrative as critical inquiry: Rewriting the script.* New York: Teachers College Press.

Ross, E. W. (2001). The struggle for the social studies curriculum. In E. W. Ross (Ed.), *The Social studies curriculum: Purpose, problems, and possibilities.* Albany: State University of New York Press.

Rossi, J. A. (1995). In-depth study in an issue-oriented social studies classroom. *Theory and Research in Social Studies Education, 23*(2), 88-120.

Rossi, J. A. (1998). Issue-centered instruction with low achieving high school students: The dilemmas of two teachers. *Theory and Research in Social Studies Education, 26* (3), 380-409.

Rutter, M. (1996). Transitions and turning points in developmental psychopathology: As applied to the age span between childhood and mid-adulthood. *International Journal of Behavioral Development, 19* (3), 603-626.

Sarason, S. B. (1982). *The culture of the school and the problem of change*. Boston: Allyn and Bacon.

Schechtman, M. (2005). Personal identity and the past. *Philosophy, Psychiatry, and Psychology, 12* (1), 9-22.

Seixas, P. (2001). Review of research on social studies. In V. Richardson (Ed.), *Handbook of research on teaching* (4th ed., pp. 545-565). Washington, DC: American Educational Research Association.

Shaver, J. P., Davis, O. L., & Helburn, S. M. (1980). An interpretive report on the status of precollege social studies education based on three NSF-funded studies. In *What are the needs in precollege science, mathematics, and social science education? Views form the field* (pp. 3-18). Washington, DC: National Science Foundation.

Shavelson, R. J. (1973). What is the basic teaching skill? *Journal of Teacher Education, 24* (2), 144-151.

Shulman, L. S. (1986). Paradigms and research programs in the study of teaching: A contemporary perspective. In M. C. Wittrock (Ed.), *Handbook of research on teaching* (3rd ed., pp. 3-36). New York: MacMillan.

Shulman, L. S. (1992). Research on teaching: A historical and personal perspective. In F. K. Oser, A. Dick, & J-L. Patry (Eds.), *Effective and responsible teaching* (pp. 14-30). San Francisco: Jossey-Bass.

Shulman, L. (2004*). The wisdom of practice*. San Francisco: Jossey-Bass.

Sloan, K. (2006). Teacher identity and agency in school worlds: Beyond the all-good/all-bad discourse on accountability-explicit curriculum policies. *Curriculum Inquiry, 36* (2), 119-152.

Smith, S. (1997). Democracy, plurality, and education: Deliberating practices of and for civic participation. *Philosophy of education yearbook*. Retrieved May 22, 2006, from The Philosophy of Education Society Web site: http://www.ed.uiuc.edu.offcampus.lib.washington.edu/EPS/PES-Yearbook/1997.html

Somers, M. R., & Gibson, G. D. (1994). Reclaiming the epistemological "other": Narrative and social constitution of identity. In C. Calhoun (Ed.), *Social theory and the politics of identity* (pp. 37-99). Oxford: Blackwell.

Spencer, D. A. (1986). *Contemporary women teachers.* New York & London: Longman.

Stanley, W. B. (1985). Recent research in the foundation of social education: 1976-1983. In W. B. Stanley, et. al. (Eds.), *Review of research in social studies education: 1976-1983* (pp. 309-399). Washington, DC: National Council for the Social Studies.

Stanley, W. B., & Longwell, H. (2004). Ideology, power, and control in social studies teacher education. In S. Adler (Ed.), *Critical issues in social studies teacher education, Research in Social Education Series,* (Vol. 4, pp. 9-35). Greenwich, CO: Information Age.

Stanley, W. B., & Nelson, J. L. (1994). The foundations of social education in historical context. In R. A. Martusewiczand, & W. M. Reynolds (Eds.), *Inside/ out: Contemporary critical perspectives in education* (pp. 266-284). New York: St. Martin's Press.

Stevahn, L., Johnson, D. W., Johnson, R. T., & Schultz, R. (2002). Effects of conflict resolution training integrated into a high school social studies curriculum. *The Journal of Social Psychology, 142* (3), 305-331.

Stodolsky, S. S. (1988). *The subject matters: Classroom activity in math and social studies.* Chicago: University of Chicago Press.

Swales, J. M. (1990) *Genre Analysis: English in academic and research settings.* Cambridge: Cambridge University Press.

Talbert, J. E., & McLaughlin, M. W. (1993). Understanding teaching in context. In D. K. Cohen, M. W. McLaughlin, & J. E. Talbert (Eds.), *Teaching for understanding: Challenges for policy and practice* (pp. 167-205). San Francisco: Jossey-Bass.

Taylor, C. (1989). *Sources of the self.* Cambridge: Harvard University Press.

TfU (n.d.). Retrived October 12, 2005, from http://learnweb. Harvard.edu/ALPS/tfu /index.cfm

The Personal Narrative Group (Ed.), (1989). *Interpreting women's lives.* Bloomington, IN: Indiana University Press.

Thomas, J. W. (2000). *A review of research on project-based learning.* [Electronic version] San Rafael: The Autodesk Foundation. Retrieved February 14, 2006 from www.bobpearlman.org/BestPractices/PBL_Research.pdf

Thornton, S. J. (1991). Teacher as curricular-instructional gatekeeper in social studies. In

J. P. Shaver (Ed.), *Handbook of research on social studies teaching and learning* (pp. 237-248). New York: MacMillan.

Thornton, S. J. (2001). Educating the educators: Rethinking subject matter and methods. *Theory into Practice, 40* (1), 72-78.

Tolo, K. W. (1998). *An assessment of We the people...Project citizenship: Promoting citizenship in classrooms and communities.* Austin, TX: Lyndon B. Johnson Schools of Public Affairs.

Tucker, J. L. (1977). Research on social studies and teacher education. In F. P. Hunkins, L. H. Ehman, P. H. Martorella, C. Hahn, & J. L. Tucker (Eds.), *Review of research In social studies education: 1970-1975* (pp. 97-135). Colorado: Eric Clearinghouse for Social Studies, Washington, DC: NCSS, & Colorado: Social Science Education Consortium.

Tuval-Mashiach, R. (1998). Holistic analysis of form. In A. Lieblich, R. Tuval-Mashiach, & T. Zilber (Eds.), *Narrative Research* (pp. 81-111). London: Sage.

Ukpokodu, O. N. (2003). The challenges of teaching a social studies methods course from a transformative and social reconstructionist framework. *The Social Studies, 94* (2).

Van Manen, M. (1995). On the epistemology of reflective practice. Teachers *and Teaching: Theory and Practice, 1* (1), 33-50.

Van Manen, M. (1999). The practice of practice. In M. Lange, J., Olson, H. Hansen, & W. B. Ÿnder, (Eds.*), Changing schools/changing practices: Perspectives on educational reform and teacher professionalism.* Luvain, Belgium: Garant. Retrieved April 29, 2004, from http://www.phenomenologyonline.com/max/practice.htm

VanSickle, R. L. (1996). Questions of motivation for achievement in social studies. In B.G. Massialas, & R. F. Allen (Eds.), *Critical issues in teaching social studies* (pp. 81-110). Belmont, CA: Wadsworth.

Varghese, M., Morgan, B., Johnston, B., & Johnson, K. A. (2005). Theorizing language teacher identity: Three perspectives and beyond. *Journal of Language, Identity, and Education, 4* (1), 21-44.

Vollmer, F. (2005). The narrative self. *Journal for the Theory of Social Behavior, 35* (2), 189-205.

Wengraf, T. (2001). *Qualitative research interviewing: Biographic narratives and semi-structured methods.* London: Sage.

Wesley, E. B., & Wronski, S. P. (1973). *Teaching secondary social studies in a world society.* Lexington, MA: D. C. Heath.

White, M. (1965). *Foundations of historical knowledge.* New York: Harper & Row.

Whitson, J. A. (2004). What social studies teachers need to know: The new urgency of some old disputes. In S. Adler (Ed.), *Research in Social Education Series: Vol. 4. Critical issues in social studies teacher education* (pp. 9-35). Greenwich, CO: Information Age.

Wilson, E., & Saleh, A. (2000). The effects of an alternative model of student teaching supervision on clinical masters. *Action in Teacher Education, 22*(2A).

Wilson, S. (2001). Research on history teaching. In V. Richardson (Ed.), *Handbook of research on teaching* (4th ed., pp 527-544). Washington, DC: American Educational Research Association.

Wilson, S., Floden, R., & Ferrini-Mundy, J. (2001). *Teacher Preparation Research: Current Knowledge, gaps, and recommendations.* Retrieved June 28, 2006, from University of Washington, Center for Teaching and Policy Web, http://Depts. Washington.edu/ctpmail/PDFs/TeacherPrep-WFFM-02-2001.pdf

Wineburg, S. (2001). *Historical thinking and other unnatural acts.* Philadelphia: Temple University Press.

Wood, E., & Benett, N. (2000). Changing theories, changing practice: Exploring early childhood teachers' professional learning. *Teaching and Teacher Education, 16*, 635-647.

Wraga, W. (1999). Organizing and developing issue-centered social studies curricula: Profiting from our predecessor. *The Social Studies, 90* (5), 209-217.

Wunder, S. (2002). Learning to teach for historical understanding: Preservice teachers at a hands-on museum. *The Social Studies, 93* (4), 159-163.

Yeager, E. A., & Wilson, E. K. (1997). Teaching historical thinking in the social studies methods course: A case study. *The Social Studies, 88* (3), 121-127.

Yinger, R. (1986). *Examining thought in action: a theoretical and methodological critique of research on interactive teaching.* Paper presented at the meeting of the American Educational Research Association, San Francisco.

Yinger, R. (1987). *By the seat of your pants: an inquiry into improvisation in teaching.* Paper presented at the meeting of the American Educational Research Association,

Washington, DC.

Appendix A
Consent Form

UNIVERSITY OF WASHINGTON

COLLEGE OF EDUCATION

A NARRATIVE STUDY OF HOW A MASTER TEACHER MAKES PERSONAL CONNECTIONS WITH ISSUE-CENTERED SOCIAL STUDIES

Jung Tuanmu, Ed. D. Candidate, Principal Investigator.
E-mail:tmjdream@u.washington.edu; phone: 206-931-8733

Investigators' statement

I am asking you to participate in a research study. The purpose of this consent form is to provide you information you will need to help you decide whether or not to participate in this study. Please read the form carefully. You may ask questions about the purpose of the research, what you will be asked you to do in this study, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. When all your questions have been answered, you can decide if you want to be included in the study or not. This process is called 'informed consent.'

PURPOSE and BENEFITS

You may not directly benefit from taking part in this research study. My research will focus on how social studies teachers develop their approach to teaching this subject. In particular, I am trying to explore how you consider the relationship of social studies to your life. This study may inform teacher educators as well as participating teachers. In addition, the study is the basis for my doctoral dissertation.

PROCEDURES

If you choose to be in this study, I would like to interview you about your professional life and personal life related to your teaching practice. The interview will take up to 1.5 hours, which can be conducted in one sitting, or across several sessions, depending on what you prefer. For example, I might ask "What made you decide to become a (social studies) teacher?" and "How has your role as a teacher affected your family life?" These interviews can take place at your school or any other site you select. You do not have to answer every question.

I would also like to observe your classroom approximately three to five times a week over two weeks beginning in May, 2005. I will arrange times for observations that are convenient for you. With your permission, I would like to interview you twice each week, one interview before and one after each week's classroom observations. These will be conversations about your concepts, ideas, experiences, and learning beliefs. These interviews will last approximately 30 minutes for a total of 1 hour each week. You do not have to answer every question.

I would also like to collect and analyze various documents, such as your teaching handouts, syllabus, and examples of your students' work that have had student names removed. You do not have to provide any documents that you do not want to provide. With your permission, I would like to audiotape your interview so that I can have an accurate record. Only the research team will have access to the audiotapes, which will be kept in a locked file cabinet. I will transcribe your interview tape within 3 weeks of your interview, assign a study code to the transcript, and destroy the tape. Please indicate below whether or not you give your permission for me to audiotape your interview.

RISK, STRESS, OR DISCOMFORT

Some people feel that providing information for research is an invasion of privacy. I have addressed concerns for your privacy in the section below. Some people feel self-conscious when they are audiotaped.

OTHER INFORMATION

Taking part in this study is voluntary. You can stop at any time. Information about you is confidential. I will code the study information. I will keep the link between your name and the code in a separate, secured location until August 2005. Then I will destroy the link. If the results of this study are published or presented, I will not use your name. The following groups may need to review study records about you: Institutional oversight review offices at the research site, the UW; and federal regulators.

_____ _____

Names of Primary Investigators Signatures of Primary Investigators Date

Subject's statement

This study has been explained to me. I volunteer to take part in this research. I have had a chance to ask questions. If I have questions later on about the research I can ask the investigator listed above. I give my permission to be audio taped as described above. If I have questions about my rights as a research subject, I can call the Human Subjects Division at (206) 543-0098. I will receive a copy of this consent form.

___ I DO NOT give you permission to audiotape my interviews.

_____ _____

_____

Name of participant Signature of participant

Date

Appendix B
The Personal and Professional Life History Interview Protocol

Introduction: I am trying to learn more about the relationship between teachers' professional commitments and their personal commitments. So, I am going to ask you some questions about the events and people who have influenced you. For protection of personal privacy, when you are talking about the other people, please do not use their names; instead, you may use pseudonym or reference the person by their roles (i.e., "mother," "colleague," etc.)

Part I: Personal Growth/Family/Home Life History

1. Imagine your life as a book with different themes in each chapter. What would be the main theme of each chapter? What were the most important things that happened in each chapter? Are there chapters that would describe major turning points? What would these be? What would be the accomplishments you would include in your book? Why?
2. Please tell me the major world, national, local, family events that affected you deeply and how they influenced your beliefs and actions. [probe: Let's go through those one at a time: World events that have affected you deeply? National events? Etc…In what ways have any of these important events influenced your teaching?]
3. Please briefly describe your current family life. How has your role as a teacher affected your family life?
4. Think about a time in your life where you had to deal with adversity. Tell me about that experience and how you coped.

Part II: Social Life

1. How do you like to spend your leisure time?
2. As someone who teaches social studies, I am guessing you have to pay more

attention than most people to political issues. Is that true? What issues do you pay most attention to and why?

3. Are you active in local, community, or national politics? What do/did you do?

Part III: Professional Life

1. Were there any courses or experiences when you were an undergraduate (or graduate) student that influenced your thinking about social studies? How did they influence your idea about teaching social studies? [probe for both positive and negative influences]
2. Tell me the best and worst teacher you ever had. Tell me why.
3. Tell me about people who have strongly influenced your career directions or goals and how they influenced/guided you?
4. What made you decide to become a (social studies) teacher (and use with issue-centered approach) in your class? (probe for both reason for teaching and reason for teaching social studies)

   A. your learning experiences

   B. your teaching experiences
5. What was the most influential experience in your pre-service teacher education? [probe for the specific period and details in scenarios or events]
6. What was the most influential event in your first-year teaching experiences?
7. Have you made any major changes in the way you teach—especially social studies? What prompted these/this change/changes?

Appendix C
Observation Protocol

Part I

Location: Date: Day # ____ of Institute

Subject Matter: Researcher:

Teacher (s) study code: No. of Participants:

Detailed description of topic(s) addressed:

Description of Activity #1

1. **Organization for learning**	
2. **Teachers' actions**	
3. **Students' actions**	
4. **Materials/ tools & how used**	
5. **Apparent learning goal(s)**	
6. Duration	

Part II

1. Roles of participating teachers?

2. Roles of students?

3. What assumptions do teachers appear to make about what students already know?

4. How is content of subject matter represented?
   How do teachers introduce teaching materials and main concepts within the teaching content? What are his main considerations before and after the class? For example, his presentation of historical facts (or current public policy) and related controversial issues.

5. How is the subject matter represented as a field of human inquiry?
   How do teachers ask questions which are connected with social issues or may be connected to these issues?.
   How do teachers lead discussions which are (or may be) relevant to students' lives and learning experiences?
   How do teachers share powers with students and give students' opportunities to express their thoughts?
   How do teachers emphasize different dimensions of values embedded in different topics or issues to be discussed?

6. How is teaching and learning in the subject matter represented?
   How teachers create a democratic discussion forum during the class while students may not be engaged in the discussion or class activities at all. For example:

   Students are unable to express themselves clearly.
   Students are unwilling to share what they think with the class or groups.
   Some specific students dominate discussions.
   Students do not prepare for the classroom discussion and/or classroom activities.
   Students are unable to express themselves clearly.
   What is the whole class's transactional pattern (between teachers and students and between students to students). For instance, what seems to excite students to turn them off, etc...?
   (affective dimension)

7. How do the participating teachers assess whether or not students are learning what they want them to learn?
8. Do teachers pay attention to different teaching situations they face and how they cope with these situations?
9. Is there evidence of student learning during the observed activities and follow-up activities? If so, describe them.

10. What is the academic atmosphere in this class— Watch for what students say and do related to learning tasks or current classroom activities for gaining knowledge and abilities in order to be engaged in these learning activities.

11. How do learning goals of the observed activities contribute to the overall purpose of course?

12. What kinds of knowledge, skills, and dispositions are teachers likely to take away with them?

Appendix D
The Pre-Observation and the Post-Observation Interview Protocol

Part I: The Pre-Observation Interview Protocol

First a few questions about your overall approach to teaching social studies in this class—

1. Tell me about what you see as the reasons for studying social studies in elementary (high) school. What are your goals for your students in this/these classes? What areas would you want to cover in your class? [Probe conceptions of teaching social studies]
2. What areas do you think students in this class have problems with in learning social studies? What is easy for your students? How have you attempted to engage your students in meaningful learning? Could you give me a recent example of something you did? [probe for teachers understanding of student knowledge and curriculum alignment]
3. How does the decision about the issues to be discussed in class get made? If you decide the issues to focus on, how do you make such a choice? How do you address the topics in the Essential Academic Learning Requirements (EALRS)?
4. Please take the time to draw me a simple concept map (or some kind of visual representation) that illustrates what you want your students in this class to know, be able to do, and care about. [Probe for explanations of what is on the concept map]
5. Because social studies is typically the place in the curriculum that addresses citizenship development, could you draw a concept map (or some kind of visual

representation) that portrays what you believe effective citizens in the United States should know, be able to do, and care about?

6. Now let's focus on what you will be doing in the coming week with your social studies class(es). What are the students going to be focusing on? Why have you chosen this topic/focus? What do you hope to accomplish within the resent period of the year's teaching? How does it build on what you have been doing to date with this class?

Part II: The Post-Observation Interview Protocol

After 1 week's observation, I hope to ask you some questions and clarify confusions to help me really understand what you think and why you teach in this way.

1. First, I would like to know how the class played out compared with to what you planned. Do you think students learned what you wanted them to learn? How do you know?
2. Did you meet any challenge or difficulty which prohibited you from teaching as you intended to? For example, were there unexpected incidents or episodes happening while you were teaching? How did you handle these? Did you have any similar episodes occurred in the past? Do you remember how you handled it the first time you met such a challenge or unexpected event?
3. Did you discuss issues or questions that you think connect to your students' lives this week? Would you tell me more about how you constructed your lesson teaching plans with your teaching goals in mind? What provisions do you make for alternative activities?

4. Talk to me about how the students responded to your lessons this week: Were they engaged in the work the way you thought they would? How did what happened compare to what is the typical student response in this class? What about the lessons engaged them the most? And how?
5. Step back and put this week's lessons in perspective of the whole year. In terms of (your goals for issues-centered learning) how typical was what took place this week? Contrast this week's lessons with others in which issues centered teaching was more or less in evidence. How else did this past week's teaching differ (if at all) from what has been taking place during the rest of the year?

Curriculum Vitae
Tuanmu, Jung

EDUCATION

2006 ED. D., University of Washington, Seattle, WA.

Field of Concentration:
Curriculum & Instruction in Social Studies, Teacher Education, Educational Leadership.

Dissertation:
A Narrative Study: How a Master Teacher Develops Personal Connections with Issue-Centered Social Studies

1999 Doctoral Candidate of the College of Education ED. D. Program.

1981 M. A., Counseling and Guidance, National Taiwan Normal University.

1979 B. A., Educational Psychology, National Taiwan Normal University.

PROFESSIONAL EXPERIENCE

1993-2000 Staff member in the section of student extracurricular activities, National Chengchi University (NCCU), mainly served as an administrative resource to support the school mentor system for teachers and students.

1993 Officer in the Academic Affairs Section of Taipei Teachers In-Service Education Center, curriculum designer and trainer, others related to the curriculum area.

1985-1992 Instructor in the World College of Journalism (WCOJ).

1983-1985 Instructor & chief of the Division of Student Activities of WCOJ.

1982-1983 Executive director in the Taipei Lifeline Association during the winter quarter.

1981-1982 Instructor and the chief of Guidance and Counseling Center in the Chin-I Junior College of Technology.

1979-1981 Research assistant in Taipei Teacher-Chang Center—Community Volunteered Counseling Center

1977-1978 Volunteer counselor in Taipei Teacher-Chang Center—Community Volunteered Counseling Center

GRANTS AND AWARDS

1998 *In-Depth Study of Master Tutors in NCCU*, funded by NCCU Development Foundation.

1980 *The developmental process of levels of intimacy of training groups and the relationship between self-growth and social anxiety*, funded by Taipei Teacher-Chang Center.

2000-2003 Full-year scholarship to pursue graduate study in the United States by the Ministry of Education, Republic of China for three years. The major research field is on social studies curriculum design.

PROFESSIONAL MEMBERSHIPS

2003-2007 Member of the Association Educational Research Association.

1999-2007 Member of the Chinese Education Society, Taiwan.

2002-2006 Member of National Council for the Social Studies.

2001-2005 Member of the Association for Supervision and Curriculum Development.

1979-1981 Member of the Association of Guidance, Taiwan, Taipei.

PUBLICATIONS

Tuanmu, J. (1999). *In-depth study of master tutors in National Chengchi University.* Taipei, Taiwan: National Chengchi University Development Foundation.

Tuanmu, J. (1997). Problem-solving pedagogy: Applying cognitive principles on mathematics instruction. *Educational Resources and Research, 17.* Taipei.
Tuanmu, J. (1983). Write to counselors—A concise introduction of a guidance model. *Taipei Lifeline Association Monthly Journal,* Jan. 10-12.

Tuanmu, J. (1982). The problem of how to screen the counselors. In *Guidance to the juvenile offenders: An inquiry of the model of reeducation & Recreational camping* (Chapter 1, pp. 71-73). Taipei, Taiwan: Living Psychology Pub.

Tuanmu, J. (1979). How to evaluate the counseling and guidance service in elementary

schools. *Guidance Journal Monthly, 16* (182), 29-36.

REFERENCES

G. Williamson McDiarmid. Boeing Professor, Professor of University of Washington of Curriculum and Instruction, 206-221-4122.
bmcd@u.washington.edu

Knapp, M. Professor of EDLPS of University of Washington, 206-221-3456.
mknapp@u.washington.edu