SELF-STUDY OF TEACHING AND TEACHER EDUCATION PRACTICES 10

Alicia R. Crowe
Editor

Advancing Social Studies Education through Self-Study Methodology

The Power, Promise, and Use of Self-Study in Social Studies Education

Springer

ADVANCING SOCIAL STUDIES EDUCATION THROUGH SELF-STUDY METHODOLOGY

Self-Study of Teaching and Teacher Education Practices

Volume 10

Series Editor
John Loughran, *Monash University, Clayton, Australia*

Advisory Board
Mary Lynn Hamilton, *University of Kansas, USA*
Ruth Kane, Massey *University, New Zealand*
Geert Kelchtermans, *University of Leuven, Belgium*
Fred Korthagen, *IVLOS Institute of Education, The Netherlands*
Tom Russell, *Queen's University, Canada*

For further volumes:
http://www.springer.com/series/7072

ADVANCING SOCIAL STUDIES EDUCATION THROUGH SELF-STUDY METHODOLOGY

The Power, Promise, and Use of Self-Study in Social Studies Education

Edited by

Alicia R. Crowe
Kent State University, USA

Editor
Alicia R. Crowe
Kent State University
Dept. Teaching, Learning &
Curriculum Studies
White Hall 404
44242 Kent Ohio
USA
acrowe@kent.edu

ISBN 978-90-481-3942-2 e-ISBN 978-90-481-3943-9
DOI 10.1007/978-90-481-3943-9
Springer Dordrecht Heidelberg London New York

Library of Congress Control Number: 2010928482

© Springer Science+Business Media B.V. 2010
No part of this work may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, microfilming, recording or otherwise, without written permission from the Publisher, with the exception of any material supplied specifically for the purpose of being entered and executed on a computer system, for exclusive use by the purchaser of the work.

Printed on acid-free paper

Springer is part of Springer Science+Business Media (www.springer.com)

Series Editor's Foreword

Over the past two decades, self-study of teacher education practices (S-STEP) has become a well-accepted approach to developing insights into teaching *and* learning about teaching as teacher educators have sought productive ways of researching their practice. The early work of the American Education Research Association's (AERA) S-STEP Special Interest Group (SIG) emerged from teacher educators interested in fields such as reflective practice, action research, and teacher research. These teacher educators were concerned not with simply studying these fields but in using them as a basis for studies of their own teaching about teaching and their students' learning about teaching. As a consequence, S-STEP became a well-established methodology for researching teaching and learning about teaching as teacher educators sought to find new ways of enhancing teacher education at both a personal and institutional level (Loughran, Hamilton, LaBoskey, & Russell, 2004).

As the value of S-STEP has become more apparent to teacher educators more generally, so the field has grown. However, to date, consolidated accounts of self-studies have not been organized in concerted ways around particular teaching areas. Rather, consolidated accounts have tended to focus on such things as methodology (Pinnegar & Hamilton, 2009; Tidwell, Heston, & Fitzgerald, 2009), teacher education reform/renewal (Aubusson & Schuck, 2006; Darling-Farr, Clarke, & Erickson, 2007; Hoban, 2005; Kosnick, Beck, Freese, & Samaras, 2006), or extended personal accounts of teacher educators' efforts to better understand their own practice (Berry, 2007; Brandenburg, 2008; Schulte, 2009). All of this work has been important in building a strong base for self-study but an obvious gap in the literature has been that of studies focused on particular subject areas. Alicia Crowe and her colleagues have stepped up to the mark and begun to address this situation through this book focused on teaching about the teaching of social studies.

In responding to this need for focused studies in a subject area, Crowe has brought together a strong team of contributors with a range of experiences as social studies teacher educators. As the list of authors clearly demonstrates, Crowe has not only had an influence on the nature of researching teacher education in her own institution, but she has also been heavily involved with the leaders of self-study in social studies internationally.

As Crowe makes clear at the outset, self-study is an approach to inquiry and research that allows teacher education professionals to make sense of, and learn from, their practice and experience. Working from this position, she has developed a book that offers other social studies teacher educators a well-structured, thoughtfully organized, and coherent set of accounts of researching the teaching of social studies in teacher education programs. As each of the chapters makes abundantly clear, self-study can help to advance social studies education in very positive ways. As Dinkleman asserts, "self-study offers great potential to promote more coherent social studies teacher education programs – [a position that is] neither complex nor controversial. . . . [because there is] so much 'common sense' to the idea."

As this book unfolds we are offered interesting perspectives on the intersection of self-study and social studies. However, at the heart of all of this work is the concern that research and practice come together in important ways to enhance the learning opportunities for those involved in teaching and learning about teaching social studies. These opportunities are offered through a number of different lenses, each of which creates a way of peering into the world of teaching about teaching social studies which includes the lenses of pragmatism; individual and collaborative self-study approaches; modeling; field-based and supervisory approaches; internationalization; and program coherence. Each of the authors offer well-developed and thoughtful cases that encourage deeper thinking about the ways in which social studies and self-study interact in the development of new knowledge of practice. It is also interesting how the work of Dewey continues to influence those who have a deep concern for their teaching and their students' learning.

Dewey's (1929) view that educational practices themselves must be the source of the ultimate problems to be investigated in order to build a science of education seems to ring true with the stance taken by the authors of this book. In fact, Ritter notes that "Because Dewey theorized that education and society were interactive and interdependent, he stressed that schooling must be understood as 'a process of living and not a preparation for future living' (Dewey, 1897/2006, p. 24)." This need to be responsive to the times in which we live is a helpful way of thinking about what these authors are advocating for the teaching of social studies through each of their chapters individually, but also collectively.

Obviously a great deal of time, energy, thought, and co-operation has been associated with bringing a book together that illustrates quality and coherence in the way that this book does and the editor and authors need to be congratulated for so doing. Through their serious focus on the teaching of social studies these authors have transformed their thinking around that which is possible in teacher education by raising the expectations for that which should be. I see this book as a catalyst for those in other subject areas to take seriously the need to offer strong and clear models of collaboration and co-operation in developing self-study research that further advances our knowledge of teaching and learning about teaching in new and exciting ways. For Crowe and her colleagues, this project has no doubt been a rewarding experience, I trust the same will be the case for all those who read this fine addition to the self-study literature.

References

Aubusson, P., & Schuck, S. (Eds.). (2006). *Teacher education: The mirror maze*. Dordrecht: Springer.

Berry, A. (2007). *Tensions in teaching about teaching: A self-study of the development of myself as a teacher educator*. Dordrecht: Springer.

Brandenburg, R. (2008). *Powerful pedagogy: Self-study of a teacher educator's practice*. Dordrecht: Springer.

Darling-Farr, L., Clarke, T., & Erickson, G. (Eds.). (2007). *Collective improvisation: Sustaining a cohort in teacher education*. Dordrecht: Springer.

Dewey, J. (1929). *The sources for a Science of Education*. New York: Liveright.

Dewey, J. (2006). My pedagogic creed. In E. F. Provenzo, Jr., (Ed.), *Critical issues in education: An anthology of readings* (pp. 22–30). Thousand Oaks, CA: Sage. (Reprinted from *The School Journal, 54*, 77–80, 1987, January).

Hoban, G. F. (Ed.). (2005). *The missing links in teacher education design: Developing a multi-linked conceptual framework*. Berlin: Springer.

Kosnick, C., Beck, C., Freese, A., & Samaras, A. (Eds.). (2006). *Making a difference in teacher education through self-study: Studies of personal, professional, and program renewal*. Dordrecht: Springer.

Loughran, J. J., Hamilton, M. L., LaBoskey, V. K., & Russell, T. (Eds.). (2004). *International handbook of self-study of teaching and teacher education practices*. Dordrecht: Kluwer.

Pinnegar, S., & Hamilton, M. L. (Eds.). (2009). *Self-study methodology: Ways to explore practice*. Dordrecht: Springer.

Schulte, A. (2009). *Seeking integrity in teacher education*. Dordrecht: Springer.

Tidwell, D., Heston, M., & Fitzgerald, L. (Eds.). (2009). *Research methods for the self-study of practice*. Dordrecht: Springer.

J. John Loughran

Contents

1 Self-Study and Social Studies: Framing the Conversation 1
Alicia R. Crowe and Todd Dinkelman

2 Join, or Die! A Pragmatic Case for Reflective Self-Study in Social Studies 21
Dave Powell

3 Looking Glass on the Dresser: Finding Florence Fisher Farr 37
Linda Farr Darling

4 Self-Study Methodology as a Means Toward Ongoing Rationale Development and Refinement 55
Todd S. Hawley

5 Diversity, Democracy, and Documentation: A Self-Study Path to Sharing Social Realities and Challenges in a Field-Based Social Studies Curriculum Methods Course 71
Diane E. Lang

6 Modeling Self-Study in Social Studies Teacher Education: Facilitating Learning About Teaching for Democratic Citizenship . 87
Jason K. Ritter

7 Internationalising Social Studies Programmes Through Self-Study 103
Libby Tudball

8 Social Skills in Action: An Ethic of Care in Social Studies Student Teaching Supervision 119
Muffet Trout

9 Self-Study's Influence on Graduate Studies and Social Studies Teaching: Bridging Intent and Action 139
Andy L. Hostetler

10 Complicating Coherence: Self-Study Research and Social Studies Teacher Education Programs and Practices 157
Todd Dinkelman

11 I Love It When a Plan Comes Together: Collaborative Self-Study in Graduate School as a Space to Reframe Thinking About Social Studies Teaching and Teacher Education 177
Todd S. Hawley, Alicia R. Crowe, Katie Anderson Knapp, Andrew L. Hostetler, Bryan Ashkettle, and Michael Levicky

12 Looking Across and Moving Forward: Shared Connections and Future Questions 197
Alicia R. Crowe

Name Index 209

Subject Index 215

Contributors

Bryan Ashkettle Solon High School, 6011 Parkland Drive, Chagrin Falls, OH 44022, USA, bashket1@kent.edu

Alicia R. Crowe Department of Teaching, Learning, and Curriculum Studies (TLC), Kent State University, 404 White Hall, Kent, OH 44242, USA, acrowe@kent.edu

Todd Dinkelman University of Georgia, 629 Aderhold Hall, Athens, GA 30602, USA, tdink@uga.edu

Linda Farr Darling Faculty of Education, University of British Columbia, 2125 Main Mall, Vancouver, BC V6T 1Z4, Canada, linda.darling@ubc.ca

Todd S. Hawley Department of Teaching, Learning, and Curriculum Studies (TLC), Kent State University, 404 White Hall, Kent, OH 44242, USA, thawley1@kent.edu

Andy L. Hostetler Louisville High School, 413 S. Silver St., Louisville, OH 44641, USA, alhostet@Kent.edu

Katie Anderson Knapp TLC, 410 White Hall, Kent State University, Kent, OH 44242, USA, knapp@kent.edu

Diane E. Lang School of Education, Manhattanville College, 2900 Purchase Street, Purchase, NY 10577, USA, diane@volsted.com

Michael Levicky Maplewood High School, 206 North Willow St., Kent, OH 44240, USA, mlevicky@kent.edu

Dave Powell Gettysburg College, 300 N. Washington Street, CB 396 Gettysburg, PA 17325-1400, USA, djpowell@gettysburg.edu

Jason K. Ritter Instruction & Leadership in Education, Duquesne University, 600 Forbes Avenue, 102A Canevin Hall, Pittsburgh, PA 15282, USA, ritterj@duq.edu

Muffet Trout University of Minnesota, Twin Cities, 4338 10th Ave. S., Minneapolis, MN 55407, USA, mille366@umn.edu

Libby Tudball Faculty of Education, Monash University, Clayton, VIC 3800, Australia, Libby.Tudball@Education.monash.edu.au

About the Authors

Bryan Ashkettle is a social studies teacher at Solon High School in Solon, OH. He is currently working toward a Ph.D. in curriculum and instruction with an emphasis in social studies education at Kent State University. His interests lie in fostering critical viewing, risk taking in the classroom, and self-study.

Alicia R. Crowe is an associate professor in the School of Teaching, Learning, and Curriculum Studies at Kent State University. She teaches many prospective and current middle and secondary level social studies teachers at the undergraduate and graduate levels. Her areas of interests include self-study, technology in social studies education, and social studies teacher education.

Linda Farr Darling is associate professor in the Department of Curriculum and Pedagogy at the University of British Columbia, and the Rix Professor of Rural Teacher Education. She has taught social studies and philosophy of education courses to aspiring teachers since 1992. Linda, her husband, and their golden retriever divide time between Vancouver and a lakeside cabin in rural British Columbia.

Todd Dinkelman is an associate professor and program coordinator for social studies education in the Department of Elementary and Social Studies Education at the University of Georgia. His research interests include social studies teacher education, self-study of teacher education practices, and social studies education more generally.

Todd S. Hawley an assistant professor in the School of Teaching, Learning, and Curriculum Studies at Kent State University. His research interests include rationale development as a core theme of social studies teacher education, the professional and pedagogical decision-making of beginning teachers, and the intersection of self-study methodology and social studies teacher education.

Andy Hostetler is a social studies teacher at Louisville High School in Louisville, OH. He is currently working toward a Ph.D. in curriculum and instruction with an emphasis in social studies education at Kent State University. His interests lie in democratic classroom engagement, instructional technology in social studies, rationale development and enactment, and self-study.

Katie Anderson Knapp is a doctoral student in curriculum and instruction with an emphasis on social studies education at Kent State University. She teaches courses at Kent State and John Carroll University. Her scholarly interests include social studies, teacher education, middle school education, and self-study.

Diane E. Lang, Ph.D. is an assistant professor of education at Manhattanville College in Purchase, New York. She has extensive teaching, staff development, and administrative experience in early childhood, elementary, and secondary education. Her research interests include inquiry-based curriculum, play and learning, teacher education and development, as well as bilingual learners and language socialization.

Michael Levicky is a licensed integrated social studies teacher, novice philosopher, amateur social critic, evolving warrior, and part-time funkanaut. In addition to his work in this text Levicky has also produced several towering piles of academic writing, strange fiction, lyrics, poems, lists, ideas, and musings kept in large plastic storage containers around his home.

Dave Powell is an assistant professor in the Education Department at Gettysburg College, where he teaches courses in educational psychology, issues related to teaching in secondary schools, and approaches to teaching social studies, music, and art in K–12 settings. He was educated at the College of William and Mary and the University of Georgia.

Jason K. Ritter holds a Ph.D. in social studies education from the University of Georgia, and is now assistant professor of education at Duquesne University in Pittsburgh, PA. His scholarly interests include social studies, teacher education, professional development, democratic citizenship, and qualitative research through self-study and narrative inquiry.

Muffet Trout is a Ph.D. candidate at the University of Minnesota. Her current areas of interest include the moral nature of social studies education, implications of ethical care theory for teacher preparation, and self-study research methodology.

Dr. Libby Tudball is a senior lecturer in education at Monash University in Australia. She lectures in preservice teacher education programs and supervises higher degree research students. Her research interests include the internationalization of education, teacher professional learning and education, social studies teacher education, and civics and citizenship education.

From Idea to Fruition

Alicia R. Crowe

An introductory chapter seems like a good place to do something often present in self-study – the introduction of self and the explanation of the context for the study. For this introduction, that means introducing who I am and where this idea came from.

Who Am I?

I am a social studies teacher educator. I love social studies – the content, the skills, the attitudes, the values, the issues – all of it. I am confident that the teaching of social studies is an important way to sustain a healthy, robust democracy and help our young citizens grow into active, thoughtful, respectful, open-minded, and tolerant members of that democracy. Although I see mathematics, science, language, and the arts as equally important to the democratic project, social studies is my subject area home.

I love to teach teachers and this process fascinates me. Teaching and studying teaching are exciting and intriguing to me. A little over 10 years ago my advisor, Charles B. Myers, introduced me to the Self-Study of Teacher Education Practices (S-STEP) community and I was welcomed with open arms. I found conversations about teaching that problematized aspects of teacher education that other research did not. I found conversations that were intensely personal, theoretical, philosophical, and practical all at the same time. I found conversations that talked about ethics, morality, justice, passion, and intellect. Conversations open to even the newest academic, conversations that kept me coming back for more. Through my first introduction, I knew I had found an academic home full of members with similar interests. But wait, didn't I already have a home as a social studies teacher educator? I wondered: Can I have two homes? Of course, when I looked around, many of us lived in two or more worlds – I periodically venture into the academic world of technology myself. And many of our esteemed colleagues in social studies education balance more than one line of inquiry or bring together more than one academic world on a frequent basis. But, for me, for many years of my academic life, these two particular academic homes have not come together well. And that, for me, is where this story begins.

I am someone who always wanted my research and my teaching to be so intertwined that untangling them would prove nearly impossible. I find, like I am sure many of my colleagues find, that one directly influences the other and the more connected they are for me, the better it is for my students. But these two realms in my academic life were not as closely aligned in my public life as I would have liked. As I began my career, I would frequent S-STEP sessions at AERA[1] and not meet a CUFA/NCSS[2] colleague or read or hear a paper specifically focused on the teaching of social studies and would go to sessions for or by CUFA/NCSS colleagues and not see any of my S-STEP colleagues or hear of self-study.

As I grew in my two academic homes, I eventually came to learn that Todd Dinkelman and Marilyn Johnston were two other social studies academics who frequented CUFA/NCSS and who also thought about and engaged in self-study (e.g., Dinkelman, 2003; Johnston, 2006; Johnston, Summers-Eskridge, Thomas, & Lee, 2002). But even after learning of their work, it seemed we were a small group and the gap that remained between these two worlds still seemed more like a chasm. The connections have been growing over the last few years as new social studies education scholars have been adding their voices by beginning to bring social studies education to self-study (e.g., Dinkelman, Havick, & Hawley 2006; Ritter, Powell, & Hawley, 2008) and presenting and publishing self-study research in social studies education venues (e.g., Ritter, Powell, & Hawley, 2007). This project is my humble attempt to continue to pull together these two worlds to make each field stronger and to help others who, like me, would like to bring their two worlds together to make their teaching and research even better.

Conversations Begin

Besides understanding a little about me, a second method to contextualize the ideas and studies in this book is to introduce you to the conversation that helped move this project along. At the College and University Faculty Assembly (CUFA) of the National Council for Social Studies (NCSS) annual meeting in 2007, Todd Dinkelman et al. (2007) led a group of us in a “non-traditional” session called *Self-study in social studies teacher education: Worthwhile attraction or attractive distraction?* This beginning conversation about self-study in social studies education at the major conference for social studies teacher educators and researchers was fairly well attended. I was excited to have been asked to be a part of the “panel” and to meet social studies educators in the session who were at least intrigued by the concept of self-study. Over the next year, ideas continued to percolate in my mind. After conversations with a new colleague at Kent State, the idea began to move forward. Eventually the email below was sent.

---

[1] American Education Research Association

[2] College and University Faculty Assembly of the National Council for the Social Studies, the professional organization for social studies education researchers and teacher educators.

Hello all,
I really enjoyed the opportunity to talk about self-study in social studies education last year at CUFA. Since Todd has been here at Kent we've been talking more and more about this. I was wondering if we could all get together for a few minutes at this year's conference to discuss the prospects of a book that pulls together those in social studies teacher education and self-study to formalize these conversations. I was thinking maybe Wednesday evening during/after the reception or Thursday morning.
Talk to you soon,
Alicia
(Text of an email to those who presented about Self-Study at the Annual Meeting of the College and University Faculty Assembly in November 2007)

The Idea Comes to Life

Within the day, everyone replied and we set a time to meet at the 2008 conference. We met and agreed that indeed we might have something worthwhile to say. Clearly we all saw the power and promise of self-study with a specific social studies education focus, but, I wondered, what exactly were we all thinking and what would this look like in the end. So, I set out to gain a solid understanding of just that. I emailed my four colleagues who participated in the panel again to see if everyone could share their ideas in written form. With these sampled excerpts, you can begin to see the essence of what this book is about – self-study and the democratic nature of social studies.

Jason Ritter shared[3]:

> As i might have alluded to in our talk… i am most interested right now in the idea of process as it relates to self-study and its intersection with social studies. in particular, as someone who embraces the idea that social studies is about democratic citizenship education, it makes sense to me that our understanding of our teaching of teachers must follow a similar trajectory. this is where and how self-study becomes essential. so, basically, i am interested in the messages we convey to our students through our selection of content, pedagogical methods, and classroom management; and how this compliments or works against the stated goal of democratic citizenship. equally important then is how our understandings of these "messages" evolve with each class we teach. again, this is where i see the value of self-study. i am curious if you all see these same connections as i do. (Excerpt of email from Jason Ritter to the group)

Dave Powell replied:

> like you, ritter, i find myself drawn to the idea of self-study intersecting with social studies at democracy, or, rather, maybe at the corner of democracy and pragmatism. i am working on adding another layer to your idea: part of what i'm trying to do right now is work up an article that makes the argument that there can be no democracy without pragmatism, or at least that a pragmatic epistemology helps make democracy make sense – not as a form of government but as that "conjoint communicated experience" dewey used to talk about. and if the purpose of social studies is to promote democracy it seems that pragmatism might be important. (Excerpt of email from Dave Powell to the group)

---

[3]All three individuals agreed to printing these excerpts and agreed that keeping the text as it was typed in the original emails was important.

Todd Hawley joined in:

> Dave your argument about the interaction between the democracy and pragmatism is an interesting one. I wonder how you are thinking about the "type" of democracy that draws on a pragmatic epistemology. I guess what I am getting at is the idea that democracy is an idea that is created and maintained and that pragmatic thinking can help lead us to a certain type of democratic living/experience that might enable a certain type of society to exist and be maintained. This would be compared to other types of epistemologies. Not sure what to call them but they would enable a type of democracy where gay marriage rights can be granted and taken away or where the people would agree to allow the government to pay billions on war, or to bail out corporations rather than give each citizen a million dollars. Your challenge seems to be how do we convince teacher candidates to push pragmatic, democratic citizenship. Make sense?
>
> Again, one of the problems I am fighting with is the idea that we, as social studies teacher educators, have ideas of the type of citizens we want our teachers to produce but we do so with competing conceptions of what these citizens would look like and how to best prepare our teacher candidates. I hear much of this in what Jason wrote and like the angle that we could be (and probably are) working against a certain conception of democracy in the way we go about teaching our classes and working with student teachers. Having said all of that, I see self-study as a productive way of examining how our own rationales for teaching social studies teacher education play out in our practice and how our rationales change/adjust with the differing courses and groups of students we teach. (Excerpt of email from Todd Hawley to the group)

From these simple beginnings, emerged a book with varied offerings to allow multiple access points to this larger conversation. I offer to you a collection of high-quality chapters that each uses self-study to advance social studies education and deepens the self-study conversation by focusing on self-study in subject matter specific ways. Through example studies and philosophical arguments I hope this book begins to convey the power and promise of self-study for social studies education that the authors of these chapters and others in self-study have seen through experience with this genre of research. I hope that with this piece, we are able to ground self-study in the field we are dedicated to making great, social studies education.

What is Included in this Book to Think About?

As you read this book, please contemplate two overarching questions: What can self-study do to advance social studies education? And, How can social studies focused self-studies add to larger conversations in self-study about teacher education?

In general, the first chapter provides an overview and broad introduction to the field of self-study. The second chapter expands this overview with a rationale for self-study in social studies. Chapters "Looking Glass on the Dresser: Finding Florence Fisher Farr," "Self-Study Methodology as a Means Toward On-Going Rationale Development and Refinement," "Diversity, Democracy, and Documentation: A Self-Study Path to Sharing Social Realities and Challenges

in a Field-Based Social Studies Curriculum Methods Course," "Modeling Self-Study in Social Studies Teacher Education: Facilitating Learning About Teaching for Democratic Citizenship," "Internationalising Social Studies Programs Through Self-Study," "Social Skills in Action: An Ethic of Care in Social Studies Student Teaching Supervision," "Self-Study's Influence on Graduate Studies and Social Studies Teaching: Bridging Intent and Action," "Complicating Coherence: Self-Study Research and Social Studies Teacher Education Programs and Practices," and "'I Love It When a Plan Comes Together': Collaborative Self-Study in Graduate School as a Space to Reframe Thinking About Social Studies Teaching and Teacher Education" share nine examples of self-studies within social studies. Each allows readers privileged access to the messy world of teaching and learning in social studies education as studied through self-study. Chapter "Looking Across and Moving Forward: Shared Connections and Future Questions" provides an analysis and synthesis of the chapters presented in the book.

Specifically, in chapter "Self-Study and Social Studies: Framing the Conversation," Dinkelman and I provide an overview of the field of self-study, three ways in which the two fields, social studies education and self-study, share a common history and interests, and how we see self-study offering promise and possibilities for social studies teaching and teacher education. These two fields, self-study and social studies education share a similar history of discussion, debate, and dialogue over the definition of the field itself, both have a commitment to equity and social justice, and both include a long history of members holding a high regard and deep connection to John Dewey (especially his ideas about reflective thinking). In this chapter, we propose that self-study can help us look into the mystery of the social studies teacher education process to expose and begin to understand the messiness of these teaching and learning processes as well as improve social studies teacher education. We also offer that self-study can bring another type of community to social studies education, one that adds to the strength we already have as a field.

In "Join or Die" Powell pulls together ideas and positions from Dewey, pragmatism, reflective thinking/teaching, and social studies education and argues for the usefulness of self-study as a way to bring all these areas together. Powell explains that social studies educators have long argued, lobbied, and hoped for reflective teaching to be a ubiquitous characteristic or way of being for social studies teachers but despite years of conversations about its importance this has not come to be. In later chapters, we see examples of Powell's argument come to life. Trout's chapter ("Social Skills in Action: An Ethic of Care in Social Studies Student Teaching Supervision"), for example, shows a teacher educator as she attempts to balance three things, (1) her own ideas about what her student teacher should be doing, (2) where she knows this prospective teacher is in his development, and (3) her desire to both model and encourage reflective thinking. Hostetler's chapter ("Self-Study's Influence on Graduate Studies and Social Studies Teaching: Bridging Intent and Action") is another example, in this case of a teacher using self-study to align intention and action in his teaching.

Chapters "Looking Glass on the Dresser: Finding Florence Fisher Farr," "Self-Study Methodology as a Means Toward On-Going Rationale Development and

Refinement," "Diversity, Democracy, and Documentation: A Self-Study Path to Sharing Social Realities and Challenges in a Field-Based Social Studies Curriculum Methods Course," "Modeling Self-Study in Social Studies Teacher Education: Facilitating Learning About Teaching for Democratic Citizenship," "Internationalising Social Studies Programs Through Self-Study," and "Social Skills in Action: An Ethic of Care in Social Studies Student Teaching Supervision" shift into examples of teacher educators' use of self-study to understand and improve their practice. Farr Darling, in "Looking Glass on the Dresser: Finding Florence Fisher Farr," graciously shares with us the beginnings of her self-study across generations. Through her narrative she weaves aspects of her grandmother's life, her life, and the historical and philosophical landscape around her. As you read this piece, a picture of two lives emerges that helps you begin to question your own personal and familial history and how it has influenced who you are as a person and as a social studies educator.

In, "Self-Study Methodology as a Means Toward On-Going Rationale Development and Refinement", Hawley begins by sharing an argument for using self-study as a means for social studies teachers and teacher educators to develop and refine their rationale for what, why, and how they teach social studies. Then he presents his experience with and his findings from his own self-study on rationale development. In his self-study he examined his teaching of both undergraduate preservice and graduate in-service social studies teachers to better understand his own rationale. In this chapter, he specifically shares what he learned from his electronic communications with students (emails with the undergraduates and blog postings with the graduates). Hawley's self-study exemplifies his own argument that self-study can be a useful tool to further a teacher's rationale development. It also gives another concrete example of Powell's argument relating to the connection between self-study, Dewey's pragmatism, and reflective teaching.

Together, Lang (chapter "Diversity, Democracy, and Documentation: A Self-Study Path to Sharing Social Realities and Challenges in a Field-Based Social Studies Curriculum Methods Course") and Ritter (chapter "Modeling Self-Study in Social Studies Teacher Education: Facilitating Learning About Teaching for Democratic Citizenship") provide explicit examples of social studies teacher educators, one teaching elementary level prospective teachers (Lang) and one teaching secondary prospective teachers (Ritter), using self-study to explicitly examine their teaching to better prepare their students to teach their K–12 students to become members of a democratic citizenry. Lang's chapter, "Diversity, Democracy, and Documentation: A Self-Study Path to Sharing Social Realities and Challenges in a Field-Based Social Studies Curriculum Methods Course," provides readers with insights into how a teacher of elementary social studies preservice teachers worked with her students, learned form the experience, and helped refine her practice to better help her students be attuned to and consider diverse views, diverse student needs, and social studies as the three come together. While Ritter's study, "Modeling Self-Study in Social Studies Teacher Education: Facilitating Learning About Teaching for Democratic Citizenship," provides a glimpse into how a social studies teacher educator grapples with making sure that his practice supports what he wants his

novice teachers to learn about teaching for democratic citizenship, as well as how he struggles to make his practice reflect democratic values.

Tudball provides an international voice to this conversation about self-study and democratic education with her chapter "Internationalising Social Studies Programs Through Self-Study." Tudball's self-study adds depth to the conversation for teacher educators by allowing us into the practice and thinking of a teacher educator thinking about these topics. Tudball grants us access to her struggle as a teacher educator internationalizing her curriculum and teaching. We see the interactive process of listening to students, thinking about literature, reflecting on her teaching, and making changes. Her study provides her with a disciplined and systematic way to learn form her experience and to share her knowledge and experience with others.

In the next chapter, "Social Skills in Action: An Ethic of Care in Social Studies Student Teaching Supervision," Trout demonstrates for readers how Nel Noddings' *Ethic of Care* can be combined with social studies teacher education practices. Her self-study showed her, and lets us all in on, how a teacher educator in a supervisory role enacts a pedagogy of care as a social studies educator. It gives us a chance to see the ways in which self-study helped her to enact this pedagogy, examine it, and learn from the experience. Her piece gives an example of a self-study in action at the university level in supervision and shows another example of what can be learned about ones' practice through self-study and how it connects with her student's learning (in this case a preservice teacher).

Hostetler's chapter shifts the focus slightly, from social studies teacher educators to a social studies teacher. Hostetler's chapter, "Self-Study's Influence on Graduate Studies and Social Studies Teaching: Bridging Intent and Action," provides an example of a social studies teacher using self-study to help himself take what he was learning in graduate school and make it a part of his everyday life as a social studies teacher. In this chapter you will read the story of how he came to understand self-study, his role as a social studies teacher, and his practice as a social studies teacher in a deeper and more profound way while engaging in a self-study as a part of a collaborative self-study group from graduate school. This chapter also provides a concrete example of some of the concepts Powell argues for in chapter "Join, or Die!: A Pragmatic Case for Reflective Self-Study in Social Studies."

Chapters "Complicating Coherence: Self-Study Research and Social Studies Teacher Education Programs and Practices" and "'I Love It When a Plan Comes Together': Collaborative Self-Study in Graduate School as a Space to Reframe Thinking About Social Studies Teaching and Teacher Education" shift the vantage point yet again, from the standpoint of an individual to that of a teacher education program. Dinkelman, in "Complicating Coherence: Self-Study Research and Social Studies Teacher Education Programs and Practices", helps readers move from the micro lens of an individual teacher or teacher educator as seen in the earlier chapters to the macro lens of the role of self-study at a program level. In this chapter, he makes a strong argument for the power and promise that self-study holds for understanding the inner workings of teacher education programs as well as how students experience our programs. He argues that self-study can help us add to our knowledge of social studies teacher education, an area in which calls for more research

have continually been made. As part of Dinkelman's argument that self-study holds promise for understanding social studies teacher education he shares an example of it from his own program. In his example, we are privy to conversations among social studies teacher educators as they grapple, together, over ideas important in their program, specifically the authenticity and honesty of student voices within the program.

Hawley, Crowe, Knapp, Ashkettle, Hostetler, and Levicky provide an example in "I Love It When a Plan Comes Together" of a self-study collaborative in graduate school to help improve social studies teachers' learning. This chapter includes four teachers' self-studies and highlights the power of collaborative self-study for their learning as social studies teachers. The authors share an example of how their collaborative group focusing on the self-study of social studies teaching practices helped set the stage for them to engage in self-studies of their practice to help them understand and transform their practice. Their example also provides an example of a different way to think about graduate level teacher education for experienced teachers.

In 2007, Zeichner, positioning himself and his writing as a self-study insider, offered advice for the field of self-study to move conversations and the field forward. Part of this advice included better situating self-studies "within existing and newly emerging research programs" (p. 38). Part of this call means explaining how the current self-study research builds on previous self-study or other research. Each of the authors has attempted to do this in their individual pieces. He also specifically pointed out that, "There is also very little evidence of efforts in the opening or closing chapters of book-length collections of studies to look across a set of studies to discuss how a set of studies informs the field as a whole on particular substantive issues" (p. 39). In "Looking Across and Moving Forward: Shared Connections and Future Questions," I attempt to change this situation, at least for this book. So, in the end, I return to share how I see the theoretical and empirical works presented in this book fitting together by exploring selected themes across the writings, sharing my answers to the two questions posed earlier in this introduction (What can self-study do to advance social studies education? And, how can social studies focused self-studies add to larger conversations in self-study about teacher education?), and providing questions that social studies educators could pose when beginning explorations of themselves and their social studies practice.

References

Dinkelman, T. (2003). Self-Study in teacher education: A means and ends tool for promoting reflective practice. *Journal of Teacher Education, 54*(1), 6–18.

Dinkelman, T., Crowe, A., Hawley, T., Powell, D., Ritter, J., & Johnston-Parsons, M. (2007, November). *Self-Study in social studies teacher education: Worthwhile attraction or attractive distraction?* Alternative session at the annual meeting of the College and University Faculty Assembly of the National Council for the Social Studies, San Diego, CA.

Dinkelman, T., Havick, S., & Hawley, T. (2006). *"Real" teacher education standards: A collaborative inquiry into shared practice*. Presentation at the Sixth International Conference on Self-Study of Teacher Education Practices, East Sussex, England.

Johnston, M. (2006). The lamp and the mirror: Action research and self studies in the social studies. In K. C. Barton (Ed.), *Research methods in social studies education: Contemporary issues and perspectives* (pp. 57–83). Greenwich, CT: Information Age.

Johnston, M., Summers-Eskridge, L., Thomas, M., & Lee, Y. (2002). Students of color as cultural consultants: A self-study with multiple theoretical re-readings. In C. Kosnik, A. Freese, & A. P. Samaras (Eds.), *Making a difference in teacher education through self-study.* Proceedings of the Fourth International Conference on Self-Study of Teacher Education Practices, Herstmonceux, East Sussex, England (pp. 24–30).

Ritter, J. K., Powell, D., & Hawley T. S. (2007). Takin' it to the streets: A collaborative self-study into social studies field instruction. *Social Studies Research and Practice. 2*(3), 341–357. Retrieved from http://www.socstrp.org/issues/PDF/2.3.3.pdf

Ritter, J. K., Powell, D. J., & Hawley, T. S. (2008). Do the cultural values underlying our written feedback to student teachers constrain the conceptions of democratic citizenship we are teaching for? In M. L. Heston, D. L. Tidwell, K. K. East, & L. M. Fitzgerald (Eds.), *Pathways to change in teacher education: Dialogue, diversity, and self-study.* Proceedings of the Seventh International Conference on Self-Study of Teacher Education Practices, Herstmonceux, East Sussex, England (pp. 268–272). Cedar Falls, Iowa: University of Northern Iowa.

Zeichner, K. (2007). Accumulating knowledge across self-studies in teacher education. *Journal of Teacher Education, 58*(1), 36–46.

Chapter 1
Self-Study and Social Studies: Framing the Conversation

Alicia R. Crowe and Todd Dinkelman

Over the past two decades, self-study has secured its place on the map of approaches to better understanding teacher education. Self-study has attracted interest from researchers and teacher educators representing diverse content areas. Curiously, however, social studies has remained largely on the sidelines as an underrepresented participant in the growth of this new genre of educational research. Self-study can be a valuable way for social studies educators—both teachers and teacher educators—to learn about teaching, learn from their practice, and become better at what they do. Uniquely grounded in practice and its surrounding contexts, self-study represents a means of investigation that provides insights into some of the more elusive, and persistent questions in our field. How do social studies teachers develop their practice over time? In what ways does the quality of relationships among teacher educators and their students affect what is learned in teacher education? How do teacher educators develop competence? How are ideas such as education for democracy, disciplined inquiry, and "against the grain" teaching taken up by those first learning to teach social studies? Such complex questions call for diverse approaches to finding answers. Yet social studies teacher educators have been somewhat behind the curve in the adoption of self-study methods.

The contributors to this volume hope their work will serve as an invitation to others in the field to catch up with researchers from other fields who have used self-study research to better understand teacher education practices, programs, and processes. We hope other social studies educators might be drawn to the same features of self-study research that have caught the attention of science educators, early childhood educators, and researchers across the broad span of teacher education. Self-study has helped many explore how powerful educational reform ideas promoted in schools and colleges of education are translated and played out in school classrooms. Self-study has prompted careful consideration of the ways in which our own values and commitments are lived in our work as teacher educators. Self-study has provided a kind of research that makes visible the connections between

A.R. Crowe (✉)
Department of Teaching, Learning, and Curriculum Studies (TLC), Kent State University, 404 White Hall, Kent, OH 44242, USA
e-mail: acrowe@kent.edu

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_1, © Springer Science+Business Media B.V. 2010

scholarship and improved practice. Self-study has emerged as a genre of inquiry that not only provides different kinds of insights into teacher education than available through other educational research approaches, but it also represents a theoretical and philosophical argument for the integration of research and teaching as an integrated whole. Beyond merely an approach to researching teacher education, some see self-study as a stance taken in relation to academic traditions that draw clear lines between scholarship and instruction.

To extend the invitation, this chapter introduces the social studies education community to that of self-study of teaching and teacher education practices. It is designed to offer the reader first glimpses into several different aspects of the self-study enterprise. We begin with an exploration of self-study in two different senses, self-study as a community and as a research genre. We then explain some of the aspects of what makes self-study self-study. In this overview, we address features that have drawn attention and interest to this genre of research more generally and highlight some of the tensions, issues, and questions that continue to shape the emerging field of self-study research. After this introduction to the field as a whole, we discuss ways we believe self-study might serve social studies education research and teaching.

We hope the chapter and the book as a whole are read with some of the same questions we held in mind as we thought about the intersections of self-study research, social studies teaching and learning, and social studies teacher education. Do the same sorts of interests, tensions, and questions that frame conversations about self-study also apply to conversations about research in social studies education? In what ways does self-study research fit with distinguishing features of the nature and practice in social studies education? How might self-study work for me in my institutional context and how might it contribute to the larger community of social studies researchers? If our work leads to more informed consideration of these questions, we will have accomplished a lot. The remainder of the book provides insights into these questions by illuminating the kinds of self-study work done by social studies education researchers, their motivations, and their experiences with the genre. In the end, we will leave you, the reader to make a hopefully more informed decision about self-study as an approach to knowing and doing in social studies teaching and teacher education.

Understanding Self-Study

A simple definition or explanation of self-study would serve as a natural entry point to the ideas and research in this book. However, much like the field of social studies, self-study has grappled with its identity, and continues to do so today. Also like social studies, the very conversation around the definitions, organizing questions, and processes of self-study has been so persistent, rich, and deep that it has become something of a signature feature of what self-study means to those who work and research within the community. Therefore, we organized this introduction by addressing what some of the voices are saying in the conversation about key

features of self-study. In some ways, the discussion around "who we are" and "what we do" should resonate among those who have been part of similar conversations in social studies education. In other cases, the discussion is different. Either way, we believe the following are helpful guideposts for those seeking to develop their own understanding of self-study.

The Community

One way of answering the question of what is self-study is to look at the people and activities of those who have worked under the banner of self-study. Self-study of teaching and teacher education practices is a community of educators and educational researchers dedicated to studying their own practice. Compared to other more established fields of educational inquiry, the self-study community has a relatively short formal history dating back only a couple of decades. Yet the community draws on educational research and reform traditions with much longer histories (e.g., action research, teacher inquiry, reflective practice) for its intellectual frames and approaches to studying educational problems. Many self-study researchers find a professional home in the American Educational Research Association (AERA) through the Self-Study of Teacher Education Practices (S-STEP) Special Interest Group. Formed in 1993, S-STEP currently claims a membership of 272 members (B. Acharya, personal communication, July 16, 2009), making it the one of the largest AERA SIGs. A series of biannual meetings also serves as an important forum that draws together self-study researchers. There have been seven International Conferences on the Self-Study of Teacher Education Practices, with an eighth planned for 2010. The proceedings of these conferences serve as an important repository for the history of the self-study community.[1]

As a recent and still emerging field, self-study research has witnessed the development of numerous venues for published research. In 2004, self-study scholars published an impressive handbook (Loughran, Hamilton, LaBoskey, & Russell, 2007) that helps those new to self-study learn more about the field and helps those of us who are not so new to continue to learn more about ourselves. In 2005, the field launched a new peer-reviewed journal, *Studying Teacher Education,* to foster and communicate research and thinking about self-study of teaching and teacher education.[2] Altogether members of the self-study community—teachers, teacher educators, and other educational researchers—have presented their work at professional conferences spanning the map of educational studies and published hundreds of articles and books. For those interested, Loughran (2007) offers an elaborated overview of the history of self-study and Russell (2007b) shares a summary of the development of self-study research and practice in teacher education.

---

[1] All are accessible online at http://sites.google.com/site/castleconference2010/

[2] The journal can be accessed from the Taylor and Francis website at http://www.tandf.co.uk/journals/titles/17425964.asp

The rapid development of groups, conferences, and publishing opportunities reflect what many see as one important way of describing what the field really represents—a community of educators who share an enthusiasm for closely examining their own practices, developing understanding about how their work helps others learn, and sharing ideas about improving the ways we come to know and teach in education. Indeed, we believe these mutual concerns help to explain why many see the self-study community as a community in a stronger sense of the term than merely a group of people who share similar interests. Self-study did not arise from traditional content area divisions represented by departments and programs found in schools and colleges of education. Rather, self-study attracts teachers and teacher educators representing diverse places on the map of teaching and teacher education through its call to take up the difficult questions of how our values, practices, and knowledge work together to provide meaningful educational experiences in the immediacy of our own contexts. Further, the call is answered at times by those who work in institutions that often question the value of such work. Thus many find that self-study offers a community of supportive others within which they can explore scholarship that may not find a comfortable home in other professional organizations.

The Research Genre

The more conventional way to describe self-study is to characterize it as an approach to educational inquiry. That is, self-study is not only a community but also a research genre. Ten years ago, Zeichner (1999) provided an overview of what he described then as the "new scholarship" of teacher education. Prominent among the trends he identified was "teacher educators studying their own practices" (p. 11). He explained, "These studies represent a whole new genre of work by practitioners that we will be hearing a lot more about in the years to come" (p. 11). A decade later, self-study appears to have lived up to its advance billing, at least in terms of having secured a place in the discourse on teacher education research. For Zeichner, the potential of self-study and other practitioner-grounded forms of research resided in opportunities to take deep, meaningful, and critical views on both the practices of teacher education and the structures and contexts that frame this work (p. 11).

Because self-study is nested in the actual practices and experiences of teacher education, the approach stands to make several different kinds of contributions to research on teacher education. First, self-study provides an argument for expanding the ways researchers "come to know" about teacher education by turning attention to the knowledge generated in the actual doing of teacher education. Second the knowledge and understanding generated by teacher educators immediately serves those who can apply this knowledge in their own settings. Third, insights resulting from self-study stand to contribute to the broader teacher education community of scholars and educators. Altogether, these contributions set self-study apart as a different kind of approach to educational research when compared to other generally accepted forms of educational research. As a distinct approach to knowing, doing, and learning in teacher education, and with a history grounded in the work of

teacher educators looking into their own work, self-study is positioned as a genre of both practitioner inquiry (Cochran-Smith & Lytle, 2009) and qualitative educational research (Pinnegar & Hamilton, 2009).

The What, How, and Why of Self-Study

A third way to understand self-study is to think about how those in the field talk about self-study and enact self-studies. Teaching and the teaching of teachers are complex and, at times, contentious acts. Self-study is a form of inquiry that emerged from the attempts of teacher educators to grapple with this complexity, to understand it better, to learn who they were as teacher educators, to understand how they learned and how they taught, and ultimately to improve teacher education (Loughran, 2007). One of the most professionally invigorating and inviting aspects of our involvement in the self-study community is learning about the diverse paths others have taken to the idea and practice of self-study. A shared desire to unravel the mystery of teaching and teacher education draws people with different educational and life experiences, representing different subject and disciplinary backgrounds, and from different parts of the globe. Especially because self-study is still very much an emerging approach to educational research, this diversity has enriched the discussion about virtually every aspect of self-study, including its definition. Much like the field of social studies, self-study remains in search of consensus about its defining characteristics.

Indeed, the very definition of self-study research is a point of conversation in the field. For example, Samaras and Freese (2009) trace their own journeys to make sense of competing definitions of self-study. They conclude, "Perhaps it isn't possible to come up with a fixed definition, and perhaps it isn't desirable" (p. 11). They may be right. From our introduction to self-study, we have found our efforts to fix the conceptual boundaries of this body of work at times frustrating, but mostly our attempts to categorize and characterize self-study have been gratifying intellectual challenges. The more we involve ourselves with self-study, the more we come to understand what sets it apart as an approach to learning about our work as social studies teacher educators. A compelling part of the appeal of self-study is its inclusiveness, as well as the ongoing conversation it offers about who we are and what is of value. Still, as a primer to the conversation, we take a nominal approach to a discussion of the features that define self-study as an approach to inquiry in education. Next we point to some of the persistent issues and questions featured in conversations about the nature and methodology of self-study, and we conclude by sharing some of the reasons why teacher educators engage in self-study.

In the early days of the field, Pinnegar and Russell (1995) shed light on several defining features of self-study through their introduction of a group of self-studies included in a special issue of *Teacher Education Quarterly*, "As both the subject and the researcher of an inquiry, each author provides simultaneously the experience of volatile research settings and the analysis of the experience in the ways that may allow others to understand and use the findings in their own practice" (p. 6). The attention to both research settings and the researcher's role in these settings is a

distinguishing feature of self-study. In this work, the institutional and social contexts that surround teaching and teacher education are not features merely to be noted and set aside. Many find that self-study provides space to more fully account for the context of their work than other research methods allow. Working through problems of practice *in* practice yields ideas about solutions for self-study researchers that may not be visible from a more detached position. For Pinnegar and Russell, the potential benefits extend to others as well. They hope readers of self-studies will "take away insights for their own works as teacher educators" (p. 6). Powerful self-study "investigates a question of practice from teacher education that is individually important and also of broader interest to the teacher education community" (p. 6).

One immediate issue that arises in conversations about the definition of the field is what the *self* in self-study means. Answers within self-study range along a continuum representing the extent to which the self of the researcher is featured as the focus of inquiry. On one end of this continuum is the view that studies are not self-studies unless they explicitly and directly attend to the selves being studied. Self-study in this strict sense is grounded in the idea that we teach "who we are," and emphasizes the relationships between beliefs and action. *Who* does the study is the *who* being studied. As a result, many feel that a regular feature of self-studies should be that the researcher takes up the question, "How have I changed?" The other end of the continuum is open to a more loose construction of the meaning of self. Here, it is enough that self-study researchers initiate studies, frame the problem or tensions they investigate, and pursue their inquiries within the practice spaces of their own settings.

Across this range of views, there is a corresponding range of types of self-study research, from more personal explorations of the psychological self (e.g., East, 2009; Hamilton, Smith, & Worthington, 2008; Russell, 2007a) to studies of practice that leave the self of the researcher either in the background (e.g., Dinkelman, Margolis, & Sikkenga, 2006a, 2006b) or unaddressed altogether (e.g., Kosnik & Beck, 2008). Taking something of a middle position, Bullough and Pinnegar (2001) suggest that self-study research should seek a balance between a focus on self and a focus on practice. We understand how some might be troubled by the different perspectives on a question so basic to the definition of the field. Yet our experience is that the range of views on the place of self in self-study research speaks to the inclusive nature and serves as an attractive feature of the self-study enterprise.

If questions about the *self* anchor one part of the conversation about the *what* of self-study, questions around *study* anchor another. One way to think of the nature of study in self-study is to consider its development in light of two other prominent educational reform movements—reflective teaching (Zeichner & Liston, 1996) and, more generally, practitioner research (Cochran-Smith & Donnell, 2006). The confluence of these three movements is no accident, for they draw on many of the same ideas about effective teaching, teacher development, and paths to improved practice. Although they draw on many of the same ideas, they are distinct. Reflective teaching has come to refer more to a stance teachers take toward learning from their work than a formal approach to educational research. Dinkelman's (2003) description of self-study as "intentional and systematic inquiry into one's own practice"

(p. 8) sets self-study apart from reflection by degree, structure, design, and discipline of inquiry rather than by kind of thinking about practice. Clearly self-study is a form of reflective teaching, but the converse is not always true. Of course, teachers and teacher educators think about their practice almost reflexively in the course of any instance of teaching. Some think more about their work more often and more deeply. Schön's (1983) notions of reflection-in-action and reflection-on-action are typically invoked in these discussions. For our purposes, self-study is a sort of reflection-on-action characterized by systematic, methodical inquiry.

In our view, it is far easier to conceptually and practically separate self-study from reflective teaching than it is to draw the lines separating self-study from other forms of practitioner inquiry. The list of parallels runs long and deep among different models of practitioner inquiry, such as action research, teacher research, and self-study research. All emphasize systematic data collection, collaboration with others, problem-solving grounded in practice, the role of practitioners in problem-setting, alternative perspectives, and the importance of context. Also, all approaches to practitioner research typically are contrasted with what are described as traditional modes of knowledge production about teaching and learning, as well as conventional ideas about who gets to engage in more traditional forms of educational research. To these similarities, Cochran-Smith and Lytle (2009) add that "notions of validity and generalizability are quite different from traditional criteria" (p. 43) in most practitioner research, and that most forms of practitioner research aim to make research public and open to critique. Although the similarities are clear and abundant, the differences among different kinds of practitioner inquiry appear to be more obscure and subject to the views of those who try to articulate them.

Attempts to distinguish different forms of practitioner inquiry typically turn to conversations of methodology (Zeichner & Noffke, 2001; Cochran-Smith & Donnell, 2006). For example, self-study has had a long relationship with action research. In fact, many self-study community members also engage in action research or have been leaders in action research (Jean McNiff and Jack Whitehead are two examples). But, as a field we have continued to remain a distinct form of inquiry. Feldman, Paugh, and Mills (2007) explore the relationship between action research and self-study. They argue that the distinguishing factor is the methodology of each rather than the methods employed. They argue that research efforts are properly characterized as self-studies when they "bring to the forefront the importance of self, . . . make the experience of teacher educators a resource for research. . . [and] urge those who engage in self-study to be critical of themselves and their roles as researchers and teacher educators" (p. 959).

Pinnegar and Hamilton (2009) explore connections and differences among selected qualitative methodologies (e.g., narrative inquiry, self-study, action research) and extend Feldman, Paugh, and Mills' attempt to differentiate action research from self-study. Pinnegar and Hamilton distinguish self-study from other forms of qualitative inquiry that may also focus in some way on teachers' practices or on the self in two ways, the "explicit ontological stance of the researcher" and "the use of dialogue as an essential element of the coming-to-know process" (p. 77). They explain that self-study brings the ontological forward and makes it

more explicit than most other research. Rather than the epistemological stance in much research, self-study as Pinnegar and Hamilton explain takes an ontological stance. They define ontological stance as "an orientation in doing research whereby the researcher feels an obligation to improve the quality of the lived experience of others and is interested in using research as a tool for creating environments that reflect the researchers' beliefs about what the ideal situation or experiences would be" (p. 237). As they share:

> underlying our concern in studying our own practice as teacher educators is our obligation to create practice environments that enable our teacher candidates to flourish in ways that, in turn, contribute to deeper learning for their future students. . . . Our orientation is toward developing the experienced world rather than making warrantable claims about the world. (p. 57)

Pinnegar and Hamilton (2009) explain that "self-study is a stance toward understanding the world" (p. v). They share that, "when we label the work we do as self-study, we do so because in the collection of the data and the presentation of the work, we make the relationship of the self to the other a central part of the focus of the work" (p. v).

Besides helping to sort out self-study from other forms of practitioner inquiry, inquiries into the methods and methodology of self-study expose other questions and tensions in the field. One such issue is whether self-study can be properly classified as a method of educational research proper, or whether it is better understood more as an approach to generating knowledge of teaching and teacher education that draws on diverse methods. In tracing the history of self-study of teaching and teacher education, Loughran (2007) concludes that

> . . .[I]t is clear that the "one true way," the template for a self-study method, has **not** emerged. Rather self-study tends to be methodologically framed through the question/issue/concern under consideration so that it invokes a use of a method(s) that is most appropriate for uncovering evidence in accord with the purpose/intent of the study. (p. 17, emphasis in original)

The questions of methods for engaging in self-study figure heavily in self-study conversations and contribute to conceptions of both what self-study is and how to engage in self-study. For example, LaBoskey's (2007) work on the methodology of self-study yielded five distinguishing characteristics. She found that self-study research (1) is self-initiated and focused; (2) is improvement-aimed; (3) is interactive and collaborative; (4) includes multiple, mainly qualitative, methods; and (5) casts validity as a process based in trustworthiness. These characteristics suggest a framework of conceptual foundations for the field and point to appropriate forms of inquiry that might be properly understood as self-study research methods.

The third characteristic LaBoskey identified, the interactive and collaborative aspect, highlights a common point of agreement about the "how" of self-study—the important role played by collaboration. The *self* of self-study risks giving the impression of lone researchers off on their own, contemplating questions of being and existence. Although some self-study researchers do contemplate being and existence (e.g., Feldman, 2006), contemplation with others is a celebrated feature of how researchers conduct self-studies. Self-studies typically are designed to facilitate reframing, improving practice within institutional contexts, involving students,

sharing interpretations, revealing shortcomings, and opening research to different interpretations. The emphasis on interaction and collaboration goes far in explaining why some view self-study as a community as much as a genre of educational research.

When looking for a distinct understanding of the *how* of self-study, it becomes clear that self-study researchers use a variety of qualitative methods and may borrow from many other qualitative forms of inquiry including narrative inquiry, autoethnography, action research, case study, and phenomenology. This diversity is one of the features of the body of self-study literature. There are many ways to *study* the self. The richness of methods used is an attribute in self-study that we value. It brings complexity and nuance to conversations because of the diverse nature of the structure of studies. Two recent edited collections, Lassonde, Galman, and Kosnik (2009) and Tidwell, Heston, and Fitzgerald (2009), focus on presenting examples of this diversity in methods used. Tidwell, Heston, and Fitzgerald's collection highlights, for example, the use of electronic communication tools to engage in a collaborative self-study (Berry & Crowe, 2009), the use of narrative inquiry (Kitchen, 2009), and the use of visual representations (e.g., Mitchell, Weber, & Pithouse, 2009; Hamilton & Pinnegar, 2009). Pinnegar and Hamilton's (2009) most recent work into self-study methodology explores the methodological assumptions and background for self-study, goes into great detail regarding data collection and analysis from a self-study perspective, and delves into issues of trustworthiness in self-study work.

If you ask many within the field *why* we engage in self-study you will likely hear a multitude of varied responses. In some ways, the reasons we engage in self-study also contribute to and reflect our notions of what self-study is. Across most responses, you will hear a common theme of an interest in understanding practice to improve practice as well as an underlying desire by teacher educators to teach in the ways that they want their students, future teachers, to teach (Loughran, 2007). Some use self-study as a means to align their beliefs and practices, some use self-study to better understand a specific method or strategy, some use it to model reflection for their students, while some use it to create more accurate and deeper explanations of teaching for purposes of tenure and promotion (Berry, 2007). Baird (2007), after examining several chapters in the *International handbook of self-study teaching and teacher education practices*, "assert[ed] that people invest time and effort in self-study because the practice provides significant personal challenge, while also providing powerful personal benefits that are achieved through everyday professional practice" (p. 1471). Some of these benefits include a sense of empowerment, improved personal practice, improved practice that in turn improves schooling more broadly, and self-understanding.

Social Studies Education and Self-Study

Hopefully, this brief overview of self-study helps frame ideas about the nature, methodology, and rationale for the field. In this section, we extend the discussion into social studies education. First, we provide an overview of three ways in which

these two fields share similar histories and interests. Second, we briefly share examples of how social studies educators have recently worked on in self-study. And, third we offer some benefits self-study may hold for social studies education.

Similar Histories and Interests

There are many areas where social studies educators will find connections with self-study; we have chosen to point to three potential points of connection in this overview. First, each field has grappled with a history of multiple visions of what they are and what their purpose is. Second, prominent voices in each field speak toward commitments to ensuring equity and social justice through their practices. Third, both social studies education and self-study can trace an intellectual heritage that draws heavily on the work of John Dewey, especially his work on reflective thinking.

Multiple Definitions/Conceptualizations

Social studies education has been plagued by or benefits from, depending on your perspective, a lack of a single clear identity (Evans, 2004; Ross, 2006). Members of our field have had a difficult time coming to a definitive definition of what social studies is (or for some what the social studies are) (Barr, Barth, & Shermis, 1977; Evans, 2004). After 80 or more years, Barr, Barth, and Shermis (1977) offered a definition with which most hopefully could agree. "The social studies is an integration of experience and knowledge concerning human relations for the purpose of citizenship education" (p. 69). But, even within this articulation, further questions as to the definition of citizenship (Barr, Barth, & Shermis, 1977) and the idea of "good" citizen arise. Conversations continue and will likely continue around what types of citizenship/citizen are best (e.g., Banks, 2008; Westheimer & Kahne, 2004). This means that teachers' or teacher educators' understandings of citizenship may be very different from one another, and the corresponding approach they take to preparing future citizens or future teachers may also be very different. Even within the same department, one may be more focused on preparing global citizens (e.g., Banks, 2008), while another may take a more environmental approach (e.g., Houser, 2009), while yet another may focus on building citizens who consider the relationships among sacrifice, trust, and open dialogue for a healthy democracy (Allen, 2004). A teacher or teacher educator who thinks about democracy in one of these manners when making decisions might teach in ways different from a teacher who sees citizenship as voting.

Competing definitions of social studies and citizenship both help and hurt social studies, but some see competing definitions as a vital part of the richness and strength of social studies. In one sense these variations provide a language both those new to the field and experienced social studies educators might use to talk about and negotiate these essential ideas in order to clearly communicate with one another. In this way, competing definitions allow for growth, expansion, discussion,

and diversity. Responsibly participating in these conversations is a way of modeling and living essential aspects of the democracy social studies education is supposed to nurture.

Like social studies, self-study has grappled with similar issues of identity since it began. Like social studies, the unsettled nature of the field can be understood as a healthy and productive feature. As mentioned earlier, within self-study there have been questions about what counts as self-study, the role of self, (Can it be self-study if there isn't a strong self?), the role of collaboration, and how to do good quality self-study work. These conversations are what renew self-study, what makes it inclusive, and what makes it a democratic place to be a researcher and a teacher.

Equity and Social Justice

Social studies education and self-study share similar interests in issues of equity and social justice. Looking across social studies education's academic venues (e.g., CUFA programs, Theory and Research in Social Education) it is easy to find evidence of our interest in equity and social justice. As LaBoskey (2007) shares "Equity and social justice are core values for self-study researchers" (p. 819). This can be said of many social studies educators as well. LaBoskey (2009) has written about self-study as a methodology for social justice in teacher education. She highlights the power of self-study to work toward social justice ends in teacher education but she emphasizes that it is not self-study alone; she explains that self-study can be a powerful tool when there is an explicit focus on issues of race and racism. It is this explicit focus on social justice that makes self-study a powerful tool in social justice teacher education. Of course, as with other forms of research, the obligation to turn self-study to questions of equity and social justice rests with the researcher. Still, by authorizing teachers and teacher educators to pursue inquiries into their own questions, in their own settings, and as a "ground level" form of research, self-study offers unique potential to pursue democratic educational research agendas that would appear custom-fit to the same agendas important to many social studies researchers.

John Dewey and Reflective Thinking

It is clear that the work of John Dewey continues to exert influence in shaping thinking in social studies. His thinking influences conversations about the aims and purposes of social studies education (Barr, Barth, & Shermis, 1977), writing about teaching for democracy (e.g., Parker, 2003), and the practices of teacher educators (e.g., Evans, 2008). Likewise, Dewey's work has influenced the field of self-study. As Brown (2007) shares, "Self-study is grounded in Dewey's democratic tradition and commitment to social consciousness" (p. 548). When looking across the literature and conversations in social studies and in self-study there are at times explicit connections to John Dewey and at times there are implicit connections, connections where the ways of thinking about thinking, learning, and teaching reflect ideas seen in Dewey's works. In self-study, the impetus to engage in self-study (e.g., a desire to

connect intent and action), the deliberate valuing of and focus on an inquiry stance (e.g., Clandinin & Connelly, 2007), the view of the creation of knowledge (e.g., Hamilton, 2007), as well as the role of reflection in self-study all draw from Dewey's works.

One of the strongest connections both to Dewey and to one another is reflective thinking. One can find many connections within each field to reflection (in the forms of reflective practice, reflective thinking, and reflective inquiry). Self-study emerged in large part out of a focus in teacher education on Dewey's notions of reflective thinking (Loughran, 2007) and for many years social studies educators have connected with reflective thinking (McAninch, 2004; Ross, 1994). As a sampling only, Massialas and Cox (1966) grounded inquiry teaching in Dewey's conceptions of reflective thinking, Fenton (1966) covered reflective thinking as a part of his work to help teachers learn to teach the New Social Studies, and NCSS published a bulletin in 1994 dedicated to reflective practice and Dewey's influence is notable throughout the work (Ross, 1994). Powell (Chapter 2) goes into greater detail about reflective practice in social studies and how self-study can be a systematic method to engage in reflective practice in social studies.

What Have Social Studies Self-Studiers Been Focused on Lately?

A driving motivation for the contributors to this book is their desire to see self-study secure a greater presence on the map of social studies education research. Compared to other educational research domains, self-study has "had little currency in social studies education" (Johnston, 2006, p. 57). Yet if social studies has lagged behind, it is not the case that there has been no interest. Johnston (2006) provides a survey of social studies work in both self-study and action research. Like Johnston, in the most recent handbook of research on social studies education, Adler (2008) reviews a growing body of self-study research in social studies teacher education. She cites the possibility of self-study as a means to "contribute in a systematic, reflective way" (p. 345) to what the field knows about the preparation of social studies teachers. Much of the work featured in this book adds to the developing body of work cited by Johnston and Adler. If the research referenced across these sources has not secured a prominent place for self-study on the map of social studies research, at least there are more markers than on the version representing the field a decade or so ago.

Just a sampling of recent work demonstrates the diversity and range of questions taken up by some social studies self-study researchers. In a collaborative self-study, Ritter, Powell, and Hawley (2007) examined their social studies field instruction. Their examination of the conversations they shared about their practice revealed that their attention continually returned to three questions: "How might our different approaches enhance or constrain our work in the field? What role(s) do we, or should we, play as field instructors? What are the challenges of promoting rationale-based practice?" (p. 346). Their investigation provides an elaboration of their discussions and recounts how their self-study led them to reconsider both their practices as field instructors and how they might shape their practice to improve the teacher education

program in which they taught. Similarly, Powell and Hawley (2009) show the outgrowth of their self-study background as they share their thinking about their social studies education curriculum and teaching. Dinkelman, Margolis, and Sikkenga (2006a, 2006b) and Ritter (2007, 2009) have published self-studies that address what happens as teachers navigate the transition from teacher to teacher educator. While others have focused on social justice for self-study audiences (Griffiths, Bass, Johnston, & Perselli, 2004/2007; Johnston-Parsons, Lee, & Thomas, 2007; Lang & Siry, 2008), Johnston-Parsons, Lee, and Thomas (2007) share the results of a 3-year self-study designed to bring social justice and issues of race more to the forefront of their teacher education program. Lang and Siry (2008) conducted a collaborative self-study related to the teaching of diversity and social justice in a field-based social studies and a field-based science education class for elementary prospective teachers. Together, these works reflect a sampling of the ways social studies self-study researchers have focused their studies recently.

How Might Self-Study Benefit Social Studies Education?

The question of what a relatively new educational research genre such as self-study has to offer a field such as social studies education raises another question: What does any kind of research offer a field such as social studies? Those who have attempted to answer this question frequently find themselves struggling with the sometimes clear, sometimes not so clear line that separates ought from is. That is, arguments for what social studies research should, might, or could do for the field come more readily than claims about what differences research actually has made or does make. For example, Shaver (2001) argues that social studies education research should organize itself around the aim of improving practice. Barton (2006) elaborates this same theme by offering four purposes social studies research might serve. He suggests social studies researchers should engage in scholarship aimed toward "[i]mproving teacher preparation, changing instruction, influencing policy, and helping communities" (p. 4). Both of these views refer to what ought to be true of social studies research more than what is true.

In this section, we follow their lead by discussing what we see as the potential of self-study research to make a difference in social studies education. A starting point is that self-study research is, almost by definition, concerned with improving practice. As a research movement largely driven by teacher educators, the obvious area in which self-study is presently positioned to most improve practice is in the preparation of social studies teachers. Yet there is nothing about the nature of self-study that limits its potential for influencing teaching practices to teacher educators alone. Social studies teachers stand to gain ideas about improving their practice as well, and self-study offers as much to classroom teachers as it does to university-based teacher educators. Self-study is an "equal opportunity" approach to knowing and being in education. Still, we realize that the working conditions for most social studies teachers present serious constraints to the possibility of adding formal research to their list of responsibilities. So, even if teacher education represents the main

social studies arena for self-study research, we would like to believe that there is some positive relationship between improved social studies teacher education and improved social studies teaching. So, we focus on the potential benefits for social studies teacher education.

One powerful way self-study could help improve practice in social studies teacher education is to inform both teacher educators and teacher education researchers alike of what goes on in the name of social studies teacher education. One theme that consistently connects reviews of research on social studies teacher education (Adler, 1991, 2008; Armento, 1996; Banks & Parker, 1990) is that there is a lot more that we do not know than we do know about almost every conceivable aspect of the field. From basic demographic data about both the people who educate new social studies teachers and those who enroll in their programs to the broad range of questions about what actually happens when these two groups come together in teacher education programs, it is difficult to look into any feature of social studies teacher education before running into a wave of mostly unanswered questions. Part of the explanation for this state of affairs is the relatively limited capacity of the small, largely unfunded group of researchers who have taken on social studies teacher education research. A much larger part of the likely explanation has more to do with the sheer complexity of the processes and outcomes at work in social studies teacher education, or any other sort of teacher education for that matter. Whatever the explanation, self-study stands to shed at least some light on what has remained to this point hidden from view.

The insights self-study might provide come in two forms. First, the scholarship of self-study that finds its way into conference presentations, publications, and conversations among colleagues takes us some way toward building understanding within the field of how social studies teacher education works in other places besides one's own. Current research gives some glimpses, as much of the recent research in social studies teacher education is conducted on and within practices and programs of teacher education. In her most recent review, Adler (2008) acknowledges the importance of this work, but continues with a concern—"research on one's own practice easily becomes little more than individualistic studies of particular practices" (p. 346). We are less quick to question the value of such research. At the same time that social studies teacher education could use a more coordinated program of research that might allow greater generalizations, we welcome any and all studies, even the most individualistic, for what they might add to our understanding of the forms and means of teacher education in a field so characterized by the unknown. A few inquiries are better than none, and quite a few are better still.

Yet self-study stands to add to our understanding of teacher education not simply by adding more and more accounts of practice. The contribution is of a distinct kind. Most reports of self-study research are rich with descriptions of the interplay among the contexts, practices, motives, and values in teacher education. These insider accounts of the work of preparing social studies teachers have the potential to take the reader closer to the action of teacher education than other forms of research. Self-study helps others see into the workings of teacher education in unique ways. Of course, the argument here is not that self-study research will provide the one true

path toward total enlightenment in teacher education. Rather, we believe the distinctive features of self-study research would complement already accepted modes of inquiry in social studies education in ways that could advance the field. Gazing into the mystery of social studies teacher education is made easier and more productive as the number of vantage points multiplies, including self-study and straightforward descriptive accounts of practice, such as those represented in Heilman's (2009) welcome addition to the literature on the social studies methods class.

The need for expanded opportunities to learn more about the specific practices and programs of social studies teacher education is striking. Consider that virtually all of those who conduct research on social studies teacher education undertake this work as only one part of their professional responsibilities. Most of these same researchers are social studies teacher educators as well. Yet their work as teacher educators is largely hidden from view of their colleagues. In the relatively small world of social studies research, we become familiar with the scholarship of respected faculty working in other institutions and can cite their contributions to the field. Yet the familiarity rarely extends to an understanding of how their research informs their work as teacher educators. The separation of the two worlds of social studies education faculty is especially curious if there is truth to the often-repeated notion that "research informs teaching." Even within a particular institution and social studies education program, colleagues may know a lot about each other's research and little about what each other does as an instructor in, for example, a student teaching seminar. Self-study research may help to bridge these divides.

A second way in which self-study might contribute to the aim of improving practice is to generate a different sort of knowledge—knowledge of practice and programs *in* practice and programs. Whether or not the insights gleaned from research into the ground level work of teacher education are shared with others external or internal to the institution, the driving rationale for self-study for most teacher educators has been a desire to improve the quality of teaching and learning experienced by their students. References to a "knowledge base" in teacher education research typically connote scholarly findings and interpretations accessible to the broad community of researchers, teachers, and policy makers. The idea of an "internal knowledge base" is another way to consider what we know about teacher education. An internal knowledge base represents the accumulated knowledge, beliefs, and wisdom of practice that operate locally and within the situated practice spaces of particular teacher education programs. Self-study can make powerful contributions to this knowledge base. For example, self-study might help teacher educators examine the extent to which a particular pedagogical strategy used in a methods class is taken up by preservice teachers as a model they might use in student teaching settings. Researchers could use self-study to promote a more coherent program by looking into the ways instructors promote inquiry around core program themes across the various courses of a program. Intentional and systematic inquiries into how teacher educators live their ideals in their programs, classrooms, and field instruction stand to generate knowledge that serves more effective teacher education programs. Again, the idea is that improved practices within social studies teacher education programs creates a ripple effect of improved practice in social

studies classrooms by shaping the values, beliefs, and thinking of those who enter the field.

Besides improving practice, we believe self-study research offers social studies researchers an opportunity to build community within social studies education. One of the currents felt at the biannual Castle Conference (the international self-study conference), experienced in other forums that feature self-study scholarship, and heard in the conversations shared by self-study researchers is how exciting and professionally affirming it is to know there are others who care about teacher education in ways that you do. The simultaneous encouragement and intellectual challenge offered by those drawn to self-study leads to a sort of energizing and rewarding experience that may not be as widely or deeply felt within other educational research groups. Stated differently, self-study is, in some ways, a stance that reflects mutually held commitments to looking at ourselves and our work in the service of improved teaching and learning. Living one's values in the practice of teacher education, sharing our thinking about both our strengths and weaknesses as teachers, opening the window of vulnerability to make our work more public—these are not typical points of interest addressed by social studies education researchers, nor are we arguing that they need to be. What we are suggesting is that the social studies research field might benefit from some of the same streams of support, critical engagement, and community that have fed researchers from other fields that have adopted the stance of self-study. Bringing self-study even more strongly into the social studies education community might serve to free up those who are drawn to the fascinating work of teaching teachers to write more, share more of their research, and develop a greater sense of belonging to a community sorely needed in social studies around teacher education. A more energized community focused on self-study and other forms of inquiry into social studies teacher education can, in turn, make a difference in the quality of teacher educations experienced by those who will shape social studies in classrooms for years to come.

References

Adler, S. (1991). The education of social studies teachers. In J. Shaver (Ed.), *Handbook of research on social studies teaching and learning* (pp. 210–221). New York: Macmillan.

Adler, S. (2008). The education of social studies teachers. In L. S. Levstik & C. A. Tyson (Eds.), *Handbook of research in social studies education* (pp. 329–351). New York: Routledge.

Allen, D. S. (2004). *Talking to strangers: Anxieties of citizenship since Brown v. Board of education.* Chicago, IL: University of Chicago Press.

Armento, B. (1996). The professional development of social studies educators. In J. Sikula, T. J. Buttery, & E. Guyton (Eds.), *Handbook of research on teacher education* (2nd ed., pp. 485–502). New York: Simon & Schuster Macmillan.

Banks, J. A. (2008). Diversity, group identity, and citizenship education in a global age. *Educational Researcher, 27*(3), 129–139.

Banks, J. A., & Parker, W. C. (1990). Social studies teacher education. In W. R. Houston, M. Haberman, & J. Sikula (Eds.), *Handbook of research on teacher education* (pp. 674–686). New York: Macmillan.

Baird, J. (2007). Interpreting the what, why and how of self-study in teacher and teacher education. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 1443–1481). Dordrecht: Springer. (Originally published in 2004)

Barr, R. D., Barth, J. L., & Shermis, S. S. (1977). *Defining the social studies.* Arlington, VA: National Council for the Social Studies.

Barton, K. C. (2006). Introduction. In K. C. Barton (Ed.), *Research methods in social studies education: Contemporary issues and perspectives* (pp. 1–10). Greenwich, CT: Information Age Publishers.

Berry, A. (2007). Self-study in teaching about teaching. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 1295–1332). Dordrecht: Springer. (Originally published in 2004)

Berry, A., & Crowe, A. R. (2009). Many mile and many emails: Using electronic technologies in self-study to think about, refine and reframe practice. In D. L. Tidwell, M. L. Heston, & L. M. Fitzgerald (Eds.), *Research methods for the self-study of practice* (pp. 83–98). Dordrecht: Springer.

Brown, E. (2007). The significance of race and social class for self-study and the professional knowledge base of teacher education. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 517–574). Dordrecht: Springer. (Originally published in 2004)

Bullough, R. V. Jr., & Pinnegar, S. (2001). Guidelines for quality in autobiographical forms of self-study research. *Educational Researcher, 30*(3), 13–21.

Clandinin, D. J., & Connelly, M. (2007). Knowledge, narrative, and self-study. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 575–600). Dordrecht: Springer. (Originally published in 2004)

Cochran-Smith, M., & Lytle, S. L. (2009). *Inquiry as stance: Practitioner research for the next generation.* New York: Teachers College Press.

Cochran-Smith, M., & Donnell, K. (2006). Practitioner inquiry: Blurring the boundaries of research and practice. In J. Green, G. Camilli, & P. B. Elmore (Eds.), *Handbook of complementary methods in education research* (pp. 503–518). Mahwah, NJ: Lawrence Erlbaum.

Dinkelman, T. (2003). Self-study in teacher education: A means and ends tool for promoting reflective practice. *Journal of Teacher Education, 54*(1), 6–18.

Dinkelman, T., Margolis, J., & Sikkenga, K. (2006a). From teacher to teacher educator: Reframing knowledge in practice. *Studying Teacher Education, 2*(2), 119–136.

Dinkelman, T., Margolis, J., & Sikkenga, K. (2006b). From teacher to teacher educator: Experiences, expectations, and expatriation. *Studying Teacher Education, 2*(1), 5–23.

East, K. (2009). Using metaphors to uncover selves in my practice. *Studying Teacher Education, 5*(1), 21–31.

Evans, R. W. (2004). *The social studies wars: What should we teach the children?* New York: Teachers College Press.

Evans, R. W. (2008). Pedagogic creed as foundation: An approach to teaching social studies methods. *The Social Studies, 99*(2), 57–60.

Feldman, A. (2006). Using an existential form of reflection to understand my transformation as a teacher educator. In C. Kosnik, C. Beck, A. R. Freese, & A. P. Samaras (Eds.), *Making a difference in teacher education through self-study: Studies of personal, professional and program renewal* (pp. 35–50). Dordrecht: Springer.

Feldman, A., Paugh, P., & Mills, G. (2007). Self-study through action research. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 943–977). Dordrecht: Springer. (Originally published in 2004)

Fenton, E. (1966). *Teaching the new social studies in secondary schools: An inductive approach.* New York: Holt, Rinehart, and Winston.

Griffiths, M., Bass, L., Johnston, M., & Perselli, V. (2007). Knowledge, social justice, and self-study. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 651–707). Dordrecht: Springer. (Originally published in 2004)

Hamilton, M. L. (2007). Professional knowledge, teacher education and self-study. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 375–419). Dordrecht: Springer. (Originally published in 2004)

Hamilton, M. L., & Pinnegar, S. (2009). Creating representations: Using collage in self-study. In D. L. Tidwell, M. L. Heston, & L. M. Fitzgerald (Eds.), *Research methods for the self-study of practice* (pp. 155–170). Dordrecht: Springer.

Hamilton, M. L., Smith, L., & Worthington, K. (2008). Fitting the methodology with the research: An exploration of narrative, self-study and auto-ethnography. *Studying Teacher Education, 4*(1), 17–28.

Heilman, E. E. (Ed.). (2009). *Social studies and diversity education: What we do and why we do it*. New York: Routledge.

Houser, N. O. (2009). Ecological democracy: An environmental approach to citizenship education. *Theory and Research in Social Education, 37*(2), 192–214.

Johnston, M. (2006). The lamp and the mirror: Action research and self studies in the social studies. In K. C. Barton (Ed.), *Research methods in social studies education: Contemporary issues and perspectives* (pp. 57–83). Greenwich, CT: Information Age.

Johnston-Parsons, M., Lee, Y. A., & Thomas, M. (2007). Students of colour as cultural consultants: A self-study of race and social justice issues in a teacher education programme. *Studying Teacher Education, 3*(1), 67–84.

Kitchen, J. (2009). Passages: Improving teacher education through narrative self-study. In D. L. Tidwell, M. L. Heston, & L. M. Fitzgerald (Eds.), *Research methods for the self-study of practice* (pp. 35–51). Dordrecht: Springer.

Kosnik, C., & Beck, C. (2008). We taught them about literacy but what did they learn? The impact of a preservice teacher education program on the practices of beginning teachers. *Studying Teacher Education, 4*(2), 115–128.

LaBoskey, V. K. (2007). The methodology of self-study and its theoretical underpinnings. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 817–869). Dordrecht: Springer. (Originally published in 2004)

LaBoskey, V. K. (2009). "Name it to claim it": The methodology of self-study as social justice teacher education. In D. L. Tidwell, M. L. Heston, & L. M. Fitzgerald (Eds.), *Research methods for the self-study of practice* (pp. 73–82). Dordrecht: Springer.

Lang, D. E., & Siry, C. (2008). Diversity as a context for inquiry-based preservice teacher learning and teaching in elementary school settings: A self-study in teacher education practices. In M. L. Heston, D. L. Tidwell, K. K. East, & L. M. Fitzgerald (Eds.), *Pathways to change in teacher education: Dialogue, diversity, and self-study.* Proceedings of the Seventh International Conference on Self-Study of Teacher Education Practices, Herstmonceux, East Sussex, England (pp. 213–217). Cedar Falls, IA: University of Northern Iowa.

Lassonde, C. A., Galman, S., & Kosnik, C. (Eds.). (2009). *Self-study research methodologies for teacher educators.* Rotterdam: Sense Publishers.

Loughran, J. J. (2007). A history and context of self-study in teaching and teacher education practices. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 7–39). Dordrecht: Springer. (Originally published in 2004)

Loughran, J. J., Hamilton, M. L., LaBoskey, V. K., & Russell, T. (Eds.). (2007). *International handbook of self-study teaching and teacher education practices.* Dordrecht: Springer. (Originally published in 2004)

Massialas, B. G., & Cox, B. C. (1966). *Inquiry in social studies.* New York: McGraw-Hill.

McAninch, A. C. (2004). Reflection in social studies teacher education: Revisiting the work of Alan F. Griffin. In S. Adler (Ed.), *Critical issues in social studies teacher education* (pp. 59–74). Greenwich, CT: Information Age Publishing.

Mitchell, C., Weber, S., & Pithouse, K. (2009). Facing the public: Using photography for self-study and social action. In D. L. Tidwell, M. L. Heston, & L. M. Fitzgerald (Eds.), *Research methods for the self-study of practice* (pp. 119–135). Dordrecht: Springer.

Parker, W. C. (2003). Teaching democracy: Unity and diversity in public life. New York: Teachers College Press.

Pinnegar, S., & Hamilton, M. L. (2009). *Self-Study of practice as a genre of qualitative research.* Dordrecht: Springer.

Pinnegar, S., & Russell, T. (1995). Introduction: Self-study and living educational theory. *Teacher Education Quarterly, 22*(3), 5–9.

Powell, D., & Hawley, T. S. (2009). Four-way street: Curriculum, pedagogy, content, and purpose to advance the common good. In E. E. Heilman (Ed.), *Social studies and diversity education: What we do and why we do it* (pp. 43–46). New York: Routledge.

Ritter, J. K. (2007). Forging a pedagogy of teacher education: The challenges of moving from classroom teacher to teacher educator. *Studying Teacher Education, 3*(1), 5–22.

Ritter, J. K. (2009). Developing a vision of teacher education: How my classroom teacher understandings evolved in the university environment. *Studying Teacher Education, 5*(1), 45–60.

Ritter, J. K., Powell, D., & Hawley, T. S. (2007). Takin' it to the streets: A collaborative self-study into social studies field instruction. *Social Studies Research and Practice, 2*(3), 341–357. Retrieved from http://www.socstrp.org/issues/PDF/2.3.3.pdf

Ross, E. W. (Ed.). (1994). *Reflective practice in social studies.* Washington, DC: National Council for the Social Studies.

Ross, E. W. (2006). The struggle for the social studies curriculum. In E. W. Ross (Ed.), *The social studies curriculum: Purposes, problems, and possibilities* (3rd ed., pp. 17–36). New York: State University of New York Press.

Russell, T. (2007a). How experience changed my values as a teacher educator. In T. Russell & J. Loughran (Eds.), *Enacting a pedagogy of teacher education* (pp. 182–191). London: Routledge.

Russell, T. (2007b). Tracing the development of self-study in teacher education research and practice. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 7–39). Dordrecht: Springer. (Originally published in 2004)

Samaras, A. P., & Freese, A. R. (2009). Looking back and looking forward: An historical overview of the self-study school. In C. A. Lassonde, S. Galman, & C. Kosnik (Eds.), *Self-study research methodologies for teacher educators* (pp. 3–19). Rotterdam: Sense Publishers.

Schön, D. (1983). *The reflective practitioner: How professionals think in action*. New York: Basic Books.

Shaver, P. (2001). The future of research on social studies—for what purpose? In W. B. Stanley (Ed.), *Critical issues in social studies research* (pp. 231–252). Greenwich, CT: Information Age Publishing.

Tidwell, D. L., Heston, M. L., & Fitzgerald, L. M. (2009). *Research methods for the self-study of practice.* Dordrecht: Springer.

Westheimer, J., & Kahne, J. (2004). What kind of citizen? The politics of educating for democracy. *American Education Research Journal, 41*(2), 237–269.

Zeichner, K. (1999). The new scholarship of teacher education. *Education Researcher, 28*(9), 4–15. DOI: 10.3102/0013189X028009004

Zeichner, K. M., & Liston, D. P. (1996). *Reflective teaching: An introduction*. Mahway, NJ: Lawrence Erlbaum.

Zeichner, K. M., & Noffke, S. E. (2001). Practitioner research. In V. Richardson (Ed.), *Handbook of research on teaching* (4th ed., pp. 298–332). Washington, DC: American Educational Research Association.

Chapter 2
Join, or Die! A Pragmatic Case for Reflective Self-Study in Social Studies

Dave Powell

It was once famously said of John Dewey that no major issue for a whole generation was clarified until he had spoken. These words, uttered by the historian Henry Steele Commager, reflect both the breadth of Dewey's intellect and the wide scope of his social activism. Dewey remained an active conference speaker and column-writer right up to his death in 1952, just 7 years short of his 100th birthday, and it is now estimated that as many as 4000 books, papers, and articles have been written about Dewey's life, his work, and his philosophy.

It may not come as a surprise, then, that Dewey's philosophy has been applied to so many prospective educational reforms in the past century. As a robust and expanding literature base continues to develop in support of reflective teaching (see, for example, Brookfield, 1995; Calderhead, 1987; Griffiths, 2000; Schön, 1983, 1987; Zeichner & Liston, 1996) and self-study (e.g., Clarke & Erickson, 2004; Dinkelman, 2003; Hamilton, 1998; LaBoskey, 2004; Loughran, Hamilton, LaBoskey, & Russell, 2004; Louie, Drevdahl, Purdy, & Stackman, 2003), for use in both K–12 settings and teacher education, Dewey's philosophical outlook once again appears poised for a comeback. Indeed, as Cole and Knowles (1998) have argued, the use of self-study "for purposes of self-understanding and professional development" is "essentially being thoughtful—in a Deweyan sense—about one's work." It is, they add, "reflective inquiry, similar to that widely advocated for teachers" (p. 42).

But what does it mean, exactly, to be "thoughtful in a Deweyan sense" about one's work as a teacher? And how can reflective teaching and self-study help social studies teachers conceptualize their work in ways that might improve their practice? Dinkelman (2003) has written that "it is common for those who advocate reflective and critically reflective approaches to instructional practice to draw on the work of John Dewey," much as Cole and Knowles have done (p. 8). As such, a more thorough understanding of Dewey's philosophical outlook would presumably shed valuable light on the possibilities raised by reflective teaching and self-study in

D. Powell (✉)
Gettysburg College, 300 N. Washington Street, CB 396 Gettysburg, PA 17325-1400, USA
e-mail: djpowell@gettysburg.edu

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_2, © Springer Science+Business Media B.V. 2010

social studies. This seems especially true in light of the fact that reflective teaching is widely seen as a possible antidote to the control-oriented, fact-based recall and recitation pedagogical practices that have long characterized social studies teaching in schools (Cuban, 1984, 1991; Goodlad, 1984; Kincheloe, 2001; McNeil, 1988; Powell, Farrar, & Cohen, 1985). Perhaps a little Deweyan thoughtfulness is just what the doctor ordered.

This chapter explores the nature of Dewey's pragmatic philosophy as it relates to the concepts of reflective thinking, democratic education, and self-study. Much more has been written and said about pragmatism and about Dewey's particular take on it than can be adequately summarized here. Yet the relationship between Dewey's pragmatism and reflective teaching, which together provide a sound rationale for self-study in social studies education, continues to invite exploration. By considering the relationship between philosophical pragmatism, reflective thinking, and self-study, social studies teachers can position themselves to accomplish many of the most important goals of social education related to democratic citizenship. A teacher's ability to think reflectively, and to make that thinking visible through public dissemination of his or her ideas and experiences, can do a great deal to help students become actively involved citizens in a participatory democracy.

Dinkelman (2003) has already explored the potential of self-study as a "means and ends tool" for promoting reflective teaching in teacher education coursework, but what are the implications of reflective thinking and self-study for social studies education specifically? Much of the existing literature base on self-study relates to teacher education generally and is not domain-specific to the subject matter teachers teach in schools. Missing is a rationale explaining how self-study can help teachers conceptualize the subjects they teach, as well as their general practice as teachers, in more meaningful and powerful ways.

As such, I want to attempt to do three things here. First, take a brief look at the case for reflective thinking as it was laid out by Dewey and link that case to his pragmatic epistemology, which formed the foundation of Dewey's unique view of the world and informed everything from his educational philosophy to his political views. Second, explore the literature base on reflective teaching as it pertains to social studies education and investigate potential reasons that teachers and teacher candidates in social studies seem to be disinclined to embrace reflective practice once they enter the field. Finally, look at how the intersection of self-study and social studies can be made more meaningful through pragmatism, and how reflective, pragmatic thinking can inform teaching practice both in a technical sense and as it relates to the specific content of social studies courses. Like many social studies teacher educators, I believe that social studies teachers can make a significant difference in the lives of the students they teach by helping those students appreciate democratic ideas and institutions so they might become more intelligent, less idiotic (Parker, 2003), participatory citizens. Pragmatic reflection provides a sound basis for those efforts, and self-study can be an indispensable "tool," when employed in concert with reflective thinking, for teachers hoping to teach social studies in powerful ways.

Deweyan Pragmatism, Reflective Thinking, and Democracy

Dewey was intellectually committed to two deeply intertwined ideas—pragmatism and democracy—and these ideas provided the basis for his philosophical views on everything from public education to the time it takes for a person to report his attention span through "apperception" of a flashing light (Dewey, 1896). In the absence of pragmatic thinking, which encourages us to unify alternative potential solutions to the problems we encounter so we might find the most intelligent solutions to those problems, Dewey believed that democracy becomes something else entirely. Likewise, where there is no democracy, people cannot see the alternatives that would otherwise lay before them as potential solutions to the problems they face. When people succumb to dualistic thinking—the temptation to classify the problems they face in either/or dualities—democracy has little chance of surviving, let alone thriving.

Convinced that the traditions of Western philosophy resulted in the creation of a false distinction between "thinkers" and "doers," Dewey spent the early part of his career developing a "unified" theory of knowledge that would bring empirical and rational ways of experiencing the world closer together. What Dewey meant to prove was that "knowledge is inseparably united with doing," as Menand (2001) has written, and he went to great lengths to demonstrate how his theory could be put to work (p. 322). For instance, the elementary school Dewey founded at the University of Chicago in 1896 literally served as a laboratory for his philosophical ideas and, of course, later adopted "Laboratory School" as its official name. In Dewey's view, every school classroom should be a place for ideas to expand, not be reduced or ignored. Since ideas find their genesis in relationships between human beings, he believed it was essential that classroom life be organized around the kinds of problems that people actually face in their lives and that the climate of the classroom be engaging and open. "From the standpoint of the child," Dewey wrote, describing most schools at the time, "the great waste in the school comes from his inability to utilize the experiences he gets outside the school in any complete and free way within the school itself; while, on the other hand, he is unable to apply in daily life what he is learning in school" (Dewey, 1900/1990, p. 75). To Dewey, the most important thing schools could do was mirror the social life that students experienced when they were not in school. The more the two could be brought together and harmonized, the more likely it was that growth could occur.

This idea easily connects to Dewey's sense that knowledge cannot be separated into discrete parts, as prominent philosophers suggested before him. Knowledge is instead always part of a greater organic whole that must be conceptualized and understood first before any of its "parts" can make any sense. In Dewey's school, "absolutely no separation [was] made between the 'social' side of the work, its concern with people's activities and their mutual dependencies, and the 'science,' regard for physical facts and forces," as he himself wrote (Dewey, 1900/1990; also quoted in Menand, 2001, p. 323). The school was to be a place where students could integrate their knowledge of life as it was lived in many different spheres

(home, school, in public, in private) toward the end of synthesizing their experiences to increase their intelligence and therefore grow as individuals and as members of society.

Dewey's attempt to develop a "unified" theory of knowledge also helped sharpen his sense of what it means to *think*. He defined reflective thinking as "the kind of thinking that consists in turning a subject over in the mind and giving it serious and consecutive consideration" (Dewey, 1933; quoted in Shaver & Berlak, 1968, pp. 349–350). Reflective thinking, to Dewey, was purpose-driven, consecutive (in the sense that ideas follow one another logically and depend both on earlier ideas and on later ones for their usefulness), and inquiry-based (pp. 350–353). "Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends constitutes reflective thought," Dewey wrote (p. 353).

The phases of reflective thinking, as outlined by Dewey, were essentially the same as the steps of what we now commonly refer to as the scientific method: begin with a "state of doubt, hesitation, perplexity, [or] mental difficulty," then proceed to explore "some way out" on the basis of available evidence (pp. 355–356). As he put it,

> . . .the origin of thinking is some perplexity, confusion, or doubt. Thinking is not a case of spontaneous combustion; it does not occur just on "general principles." There is something that occasions and evokes it. General appeals to a child (or to a grown-up) to think, irrespective of the existence of his own experience of some difficulty that troubles him and disturbs his equilibrium, are as futile as advice to lift himself up by his bootstraps . . . Even when a child (or grown-up) has a problem, it is wholly futile to urge him to think when he has no prior experiences that involve some of the same conditions. (pp. 356–357)

There are, Dewey believed, five "essential functions" of reflective activity: suggestion, intellectualization, establishment of a guiding idea or hypothesis, reasoning (i.e., "the mental elaboration of the idea or supposition as an idea or supposition"), and testing the hypothesis by "overt or imaginative action" (p. 357). Moreover, Dewey suggested that "one can think reflectively only when one is willing to endure suspense and to undergo the trouble of searching" (p. 357). He thus saw reflective thinking as an active process that required would-be reflective thinkers to intellectualize both problems and potential solutions and to commit to a kind of intellectual callisthenic in order to do so.

Dewey's pragmatism, based on the idea that the practical consequences of an idea determine its value, informed his view of political institutions as well. Dewey (1937/1981) made his case for democratic education by emphasizing that "democracy is much broader than a special political form, a method of conducting government, of making laws and carrying on governmental administration by means of popular suffrage and elected officers" (p. 217). Indeed, he said, "it is something broader and deeper than that" (p. 217).

Dewey argued that democracy is a way of life, not just a political method employed to help us decide who gets to make decisions for everyone else. "The key-note of democracy as a way of life may be expressed," Dewey said, "as the necessity for the participation of every mature human being in formation of the

values that regulate the living of men together" (p. 217). As he saw it, the very foundation of democracy "is faith in the capacities of human nature; faith in human intelligence, and in the power of pooled and cooperative experience" (p. 219). There was nothing then so important, according to Dewey, as "a rethinking of the whole problem of democracy and its implications" (p. 225).

The Laboratory School was designed as a place where such rethinking could occur; it was not merely a proving ground for Dewey's philosophical beliefs but a place where social barriers could be removed in pursuit of democracy. Still convinced that pernicious dualisms could be found everywhere in social life, Dewey (1916) explained, in *Democracy and Education,* that they exist "in the hard and fast walls which mark off social groups and classes within a group: like those between rich and poor, men and women, noble and baseborn, ruler and ruled" (p. 333). Creation of such false categorizations, in Dewey's view, was tantamount to "the setting up of different types of life-experience," wherein the values of one group could be considered simply incompatible with the values of others (p. 333). This, in turn, leads some to exercise power over others through the invocation of special privileges related to race, gender, social position, or any of a number of irrelevant statuses that may do nothing to adequately solve the problem at hand.

The only thing that should matter in social problem solving, Dewey believed, is the quality of the potential solutions advanced by people deliberating among social equals. School, he believed, could be a place where such deliberation occurred. Indeed, as he wrote to his wife, Alice, in 1894, "the school is the one form of social life which is abstracted & under control—which is directly experimental" (quoted in Menand, 2001, p. 320).

In this regard, pragmatism, to Dewey, was not so much a philosophical position as a way of explaining how we think and, eventually, how that thinking affects (and effects) our growth in social, intellectual, and cultural environments. In the words of the art collector Barnes (1969), Dewey believed that "all genuine experience is intelligent experience, experience guided by insight derived from science, illuminated by art, and made a common possession through education"; it is a conception, Barnes argued, that "has implications of the most far-reaching import":

> When the common experience which ought to be the birthright of all human beings is broken by barriers of ignorance, class-prejudice, or economic status, the individual thus isolated loses his status as a civilized human being, and the restoration of his wholeness is possible only by reestablishment of the broken lineage. (p. 9)

We thus become more human through education and social interaction, and school offers a place for us to explore the nature of our humanity. When people think pragmatically, Dewey believed, they work to consider the most intelligent solution to a given problem through careful reflection on past experiences, current circumstances, and the potential consequences of their decision. When they think democratically, he believed, people engage in reflective pragmatism to seek out solutions to common social problems and do so with sensitivity to the needs of the social group (wholly constructed) in mind. Thus, he might argue, when social studies teachers engage in "reflectively pragmatic" study of their own practice, they not only position

themselves to solve the problems of practice that may present themselves in the course of teaching, but they also position themselves to see the possibilities inherent in the social and political nature of their work. In so doing, they model reflective pragmatism for their students, continuing an organic cycle with great benefits to society as a whole. This is a cycle that can begin, for all intents and purposes, when teachers engage in self-study of their own practice and share the results of that study with others.

In sum, Dewey's pragmatic sensibility, which he first developed in an effort to unify two longstanding and, in some ways, competing schools of thought in Western philosophy, shaped both his educational and political beliefs. Dewey's commitment to the unification of ideas is indicated in both his conceptualization of the "reflective method" of thinking and in his sense that democracy exists when people carefully examine one another's viewpoints to enable personal and social growth. His educational legacy depends as much on his pragmatism as it does on his commitment to democracy, and the method of reflective thinking that he chose as a manifestation of both.

The Case for Reflective Teaching in Social Studies

Reflective thinking has long been considered essential to effective and powerful social studies instruction (Ross, 1994). Hunt and Metcalf (1955) framed the need for reflective thinking in social studies classrooms in what many consider to be the seminal work on the subject and acknowledged the influence Dewey had on their work. In their view, reflection on the "closed areas" of society (where a closed area is identified as a "segment of culture which traditionally has been largely closed to reflective examination, and within which many superstitions and rationalizations may be identified") was essential to the effective functioning of a democracy (p. xi). Though they noted that conflict is a constant in most large societies, Hunt and Metcalf also observed that American culture is "particularly conflict ridden" and connected this social conflict to debates about the proper role of education in a democracy (p. 4). They suggested that these disagreements often reveal the anti-democratic shortcomings of some popular pedagogical approaches and educational philosophies. "One reason why Americans find it difficult to agree on what the schools should be doing," they wrote, "is that many of us do not understand our culture, and neither can we agree on what would constitute a cultural improvement" (p. 4). They continued,

> Many Americans at the mid-point of the twentieth century even seem to favor educational practices which would eventually destroy those very aspects of the culture which they prize most highly. Like moths impelled by their tropisms to fly into a flame, they seem bent on destroying the very things they cherish. (p. 4)

Written over half a century ago, Hunt and Metcalf's statement still rings true today. When they referred to cultural misunderstanding they meant that Americans tend to have an oversimplified sense of the meaning of democracy. As Goodman (1992) has

written, the "reified image of American democracy is rooted in the republican form of government that serves as our state apparatus" (p. 3). He continues,

> Democracy as practiced in the United States is seen as inherently good and has something to do with choosing representatives, having faith in the will of the majority, providing certain checks and balances, and protecting the right to express minority viewpoints. For most citizens democracy is equated with notions of freedom as reflected by the way our public and private institutions currently operate. At most, democracy as we generally understand it needs only minor modifications, such as voting rights acts or court rulings outlawing segregation, to preserve its virtue. Perhaps the most noticeable part of our democracy is that it calls for relatively little effort on the part of the average citizen. (p. 3)

What Hunt and Metcalf suggested was that this simplified view of democracy as little more than an apparatus of government prevents people from appreciating democracy as "conjoint, communicated experience," to borrow Dewey's (1916) famous term. At the same time, they make a prescient suggestion that something like "identity politics," a term we now know too well, can come to dominate when citizens do not engage their problems pragmatically. This often plays out as an inalienable right to disagree with anyone about anything, regardless of the authority of the claims made for positions taken, and challenges to such thinking are often dismissed on the grounds that political positions are a matter of personal choice and, therefore, unassailable. Social studies teachers who elevate the supposed right to believe anything, regardless of the consequences of believing it, above the responsibility to think reflectively and pragmatically about social problems only reinforce the reified image of democracy Dewey and others have worked so hard to undermine.

Furthermore, the rapid technological and political change brought on by globalization in the second half of the twentieth century has made it easier than ever for people to find warrants for practically any kind of claim they wish to support. As the twenty-first century unfolds before us, having brought with it the unparalleled technological change of the past five decades, people increasingly find themselves unmoored from the certainties of earlier eras. This can, of course, be a good thing from the perspective of democratic theorists, as it would seem to suggest that traditional ways of thinking are less attractive than they once were. In fact, however, the rapid rate of change often sends people scurrying for the ideological comfort granted by the certainty of traditional positions. Commenting on the potential impacts of these transitions just as this era of social and technological change was beginning to accelerate, Hunt and Metcalf said,

> . . .the rate of industrialization itself tends to generate conflict. It speeds change, with a result that from generation to generation beliefs undergo marked alteration. Industrialization creates gulfs between children and parents, parents and grandparents. It also tends to fragmentize society into highly specialized occupational groupings, each with its own point of view and its own peculiar interests. (p. 4)

Kincheloe (2001) picked up the point at the start of the new century when he explored the notion that much of the world had transitioned socially and intellectually into a "postmodern" phase. "In this so-called postmodern condition," he wrote, "individuals have lost touch with traditional notions of time, self, and history"

(p. 4). Taking the place of these traditional notions are “new structures of cultural space and time generated by bombarding electronic images from local, national, and international locations” that “shake our personal sense of place,” as Kincheloe put it (p. 4). “Postmodernity,” he argued, “has seen the emergence of a social vertigo” (p. 4).

The inability of schools to help students respond to “social vertigo” by developing strong decision-making skills of their own remains one of the most vexing and enduring problems in social studies education. Like Hunt and Metcalf, Kincheloe argued that students must be equipped to “get beyond factual memorization and develop the ability to interpret the world they confront daily” (p. 12). Ross (1994) suggested that “reflection takes on special importance in social studies teaching because, without it, the subject can so easily disintegrate into little more than memorization of information that students perceive as irrelevant to their lives” (p. 5). As Hunt and Metcalf put it, “an apt term for describing the unique task of education in a democracy is ‘creative resolution of conflict,’” which is certainly also suggestive of reflection (p. 11). A common thread connecting these viewpoints on reflective teaching is the idea that social studies classrooms should be places where students spend a great deal of time *thinking* about things that will make a difference in their lives.

The case for reflective teaching in social studies, as outlined here, is based largely on the idea that in a pluralistic society citizens need to cultivate the ability to process discordant views and information so they can make better choices—morally, ethically, politically, and otherwise—about the social phenomena and problems they encounter. Faced with a dizzying array of information and choices about how to deal with that information, many people find themselves seeking comfort in dogmatic positions already staked out by others. They cling to those positions at their own expense and at ours. Dogmatic thinking is manifested in the way political partisans refuse to consider voting for candidates of another party, or in the way employers refuse to hire people of different racial or ethnic backgrounds. It is manifested in one person’s peremptory insistence that the country has irrevocably lost its moral compass and in another’s high-handed belief that “traditional” ways of doing things can never be of any value in contemporary relationships. Such thinking can also be found, and is even sometimes nurtured, in social studies classrooms where beliefs about social and cultural problems are left unexamined and are not confronted, and it is reminiscent of Dewey’s arguments against dualistic thinking. The call made by Hunt and Metcalf for genuine cultural understanding, which can be nurtured by knowledge of social systems in their past, present, and potential future states, remains unanswered. Democracy depends on pragmatic reflection in order to survive, but such reflection is rarely experienced by many students at any point in their school careers. Small wonder we see so little of it in the discourses that dominate our culture.

By encouraging teachers and their students to focus on social and cultural problems faced in their daily lives, and to work together toward finding solutions to those problems (or at least to help students develop the ability to resolve their own confusion about the problems in their own minds), proponents of reflective inquiry had hoped to reframe social studies as a subject that could help students come to greater

understanding of themselves and their own culture through active engagement with it, not through passive acceptance of its norms. Instead social studies continues to be a subject in which thoughtful engagement with social phenomena is severely limited for many students, leaving them with an acute case of the "Twenty-First Century Social Studies Blues," according to Kincheloe's (2001) diagnosis. Teachers are hardly immune to the disease themselves, as many apparently have unresolved issues with "social vertigo" that need to be addressed too.

Several of the most prominent social studies researchers of the last half of the twentieth century added fresh perspectives to the rationale for reflective inquiry in social studies classrooms (see, for example, Becker-Ochoa, 2007; Engle, 1971; Engle & Ochoa, 1988; Massialas & Cox, 1966; Newmann, 1975; Oliver & Shaver, 1966; Stanley & Nelson, 1994; Thornton, 1994) and many, of course, have written about the importance of democratic education (e.g., Beane & Apple, 1995; Goodman, 1992; Gutmann, 1987; Hursh & Ross, 2000; Parker, 2003; Westbrook, 1996, to name just a few). But still, as Newmann (1990) has written, a serious problem facing teachers is "the profound absence of thoughtfulness in U.S. classrooms" (p. 44). Thornton (1994) later added, "although university-based educators have long echoed Dewey in calling for reflective practice in social studies education, little headway has been made toward its realization in the schools" (p. 5). In spite of their best efforts, proponents of reflective inquiry in social studies have not seen the idea implemented widely in schools.

Although the case for reflective thinking and teaching may be as strong as it has ever been, especially in light of the attention it now receives in the literature on teacher education, the benefits to be derived from reflection remain out of reach for many teachers and their students. Without the ability to consider problems and potential solutions to those problems in thoughtful ways, it seems unlikely that many students will engage in the kind of responsible citizenship activity their social studies teachers hope to prepare them for. In short, a question still remains: Why aren't teachers more reflective and what can be done to help social studies teachers embrace reflective thinking in their teaching practice?

Why Aren't Teachers More Reflective?

Any answer to the question of why teachers do not engage in reflective practice should be considered in relation to the many possible ways the question itself can be conceptualized. In other words, *how* we define reflective thinking and its importance in teaching and learning says a great deal about how we might go about solving the problem of not having enough of it in schools. Here reflective thinking has been defined specifically as it relates to a particular school subject, social studies, and as it relates to Dewey's pragmatic philosophy. Moreover, the solutions to be elaborated here depend on the notion that reflection is not a staple of most social studies classrooms, and indeed that students spend a great deal of their time in social studies class doing things that neither challenge them intellectually nor help them consider how to make our collective social life better.

This is significant because it implies that something needs to be fixed in social studies education, if not in schools at large. The social studies research community, which has for decades sought reform of social studies education in one way or another (Evans, 2004; Saxe, 1991), is likely to generally agree that this is the case. But it bears repeating that classroom teachers, by and large, do not seem to feel the same way. Despite decades of attempts to reform teaching practice in social studies, teachers seem, for the most part, to teach the way they always did. The concerns raised by Hunt and Metcalf in the mid-1950s might as well have been raised yesterday, and even when Hunt and Metcalf raised them they were, in many ways, old news.

What this seems to suggest is that any effort to make reflective thinking (or any other potential "reform" of teaching) become part of the repertoires of individual teachers should begin with an acknowledgment of how important teachers are to making that happen. Teachers simply have to believe in a reform or change in practice (or, in the case of preservice teachers, a change in their perception of what constitutes "good practice") before they will implement it. Thornton (1994) has noted that one of the greatest impediments to change in teaching is the proclivity of would-be reformers to employ "top-down" approaches to education reform. In many cases, teachers recognize the power they have to determine what happens in their classrooms, even if some of that power seems to have been attenuated by the growing influence of standardized curricula and tests in recent years (see Grant, 2006; Janesick, 2001; Kreitzer & Madaus, 1995; Yeager & van Hover, 2006, etc.). Social studies teachers in particular seem to believe that they have a great deal of autonomy when it comes to deciding what and how to teach (Stodolosky & Grossman, 1995). Why does that sense of autonomy not permit them to explore the possibilities inherent in reflective teaching?

One possibility might be that there are, in fact, "two cultures" of teaching in social studies (Leming, 1989) and that preservice teachers have views about teaching that are simply incompatible with the views espoused by their instructors in teacher education programs, as Joram (2007) has suggested. When epistemologies clash, as they often do in teacher education courses, preservice teachers tend to respond to the cognitive dissonance they experience by simply closing off the suggestions made by their instructors. Another possibility is that the case for reflective teaching provided to preservice teachers is simply not convincing in light of the long "apprenticeships of observation" each teacher candidate has endured (Lortie, 1975). This does not necessarily imply that strong rationales for reflective teaching do not already exist; instead, it suggests that teachers do not seem to fully appreciate how reflection can impact their teaching practice and help them do their jobs more effectively. If they did, reflection would be much more common in social studies classrooms, structural impediments notwithstanding.

Another possibility is that reflection is, in many ways, a political act because it requires a thinker to consider problems from multiple vantage points and consider solutions to those problems that, on their face, may seem to be unpalatable at best or unthinkable at worst. It entails questioning authority and the warrants upon which authoritative claims are made. This is especially true in social studies classes that

emphasize discussion of social problems. The case for reflective thinking and teaching is driven by a fundamental assumption that society must change—indeed, that it *will* change whether we work actively for that change or not—and that schools can help make positive social change a reality. Many teachers simply seem to be unwilling or unable to conceptualize education this way.

Each of these potential explanations for the paucity of reflective thoughtfulness in social studies classrooms has merit, and each illuminates possible solutions to the problem. In the first place, teacher educators, it would seem, need to do a better job of helping teacher candidates question their own belief systems as they relate not only to teaching but to the politics of education more widely considered. Yet this must be done in a way that encourages teacher candidates to develop their own rationales for reflective thinking, and it must be done in consideration of what those candidates already believe. Put another way, teacher educators need to respect the positions staked by their students even if those positions are discordant with their own and even if they contradict what teacher educators already think they know about good teaching. Preservice teachers also need to engage in reflective thinking as students themselves. If they do, it seems reasonable to suggest that teachers will come to solutions to problems that they had not previously considered and will be better off for having done so.

At the same time, preservice teachers need to remain open to the possibility that they do not yet know everything there is to know about teaching simply because they have seen so much of it. And they need to be prepared to appreciate the inherently political nature of social studies education. Whether they promote uncritical transmission of cultural values *to* students or critical evaluation of those values *with* students, social studies teachers inevitably engage in political work. By recognizing this, they may find themselves better positioned to encourage thoughtfulness on the part of their students, which, in turn, should have the desired effect of advancing a preeminent goal of social studies education: helping students lead lives of active, compassionate, participatory citizenship.

A potential solution to the problems posed by an absence of reflection in social studies classrooms thus becomes clearer. Needed is a solution that encourages preservice teachers to acknowledge the inherently political nature of social studies teaching so they may engage the problems they face with open-mindedness, wholeheartedness, and responsibility—three dispositions Dewey (1933) identified as essential to reflective thinking. Also needed is a rationale for reflective teaching that encourages teachers to "publicize" their own reflection—that is, to share their reflective thinking with others so that colleagues may come to appreciate the value of reflective practice as well. As stated earlier, reflective thinking, as a concept, largely emerged from Dewey's unique take on philosophical issues and on the nature of thinking and knowing. Dewey's pragmatism was grounded in the notion that humans are social animals, inexorably tied to their environments and constantly reacting to changes within those environments. Beyond that, pragmatism also provided a rationale for Dewey's understanding of democracy as both a political form and as a way of life. In many ways pragmatism is the glue that holds democracy and reflective thinking together.

What social studies teachers need, in sum, is to engage in pragmatic self-study of their own practice so they can develop the ability to think reflectively about both problems of practice and the social problems about which they teach. With regard to the former, teaching provides practitioners with practically endless opportunities to solve problems. There is surely something to be gained by evaluating case studies of other teachers' work, and considering what those teachers have accomplished relative to the emerging scholarship on teaching, but what may be even more valuable is sustained, rigorous, systematic evaluation of one's *own* work as a teacher. This can and should begin in teacher education programs and should be nurtured beyond that as teachers continue their careers in the field.

Analysis of problems related to teaching will almost certainly help teacher candidates develop the intellectual habits and dispositions they need to teach social studies more reflectively and more pragmatically. Democracy thrives when opinions and ideas flow freely, and when people work together to listen to one another and explore ways of improving their lives. Social studies teachers need to know how to create the conditions in their classrooms that will promote engagement in democratic problem solving, and they need to model the skills and dispositions manifested in such problem solving themselves through the work they do. Reflective self-study can be a vehicle for making these things happen.

Encouraging Reflective Thinking Through Pragmatism and Self-Study

In his exploration of the value of self-study in teacher education, Dinkelman (2003) wrote,

> Although it may serve our purposes in day-to-day discourse to speak of reflection as something distinct from teaching, for Dewey the concepts intertwine to the point that separating them becomes an artificial act leading to serious and damaging consequences in practice. In other words, education is a construct unified with the idea of reflection. (p. 8)

Dinkelman's analysis underscores the larger point being made here, which is that Dewey's efforts to seek a unification of ideas—philosophically, educationally, politically, and otherwise—were driven by his pragmatism, even as these ideas, in turn, helped Dewey integrate and articulate his pragmatic epistemology. Dinkelman is certainly correct that Dewey would have seen reflection as indivisible from the educative process. Dewey quite clearly believed that knowledge is most meaningful in its "whole" form and when it is put to practical use, that we understand the world as we experience it, and that we do not need to necessarily "break it down" in order for the world to have meaning. He also believed that when we do try to "break things down" unnecessarily, the result is that we oversimplify our experiences and thus render any decisions we may make less intelligent as a result.

It is in Dewey's relentless quest for unity—in knowledge, in philosophy, in politics, and in his perspectives on each—that he also makes his most profound contribution to social studies teachers. Self-study can be an extraordinarily valuable

tool for teachers looking to conceptualize the problems they face and consider them in light of contextual challenges. Self-study can promote reflective practice, but it does so only when those engaged in self-study do so reflectively; it should go without saying, in other words, that self-study does not necessarily lead to reflective practice any more than reflective practice leads inevitably to self-study. To suggest that self-study is a means to an end (reflective practice) would imply that one must come before the other. Dewey would have almost certainly rejected that idea. Self-study is actually, to borrow Dinkelman's words, a construct unified with the idea of reflection and, therefore, also unified with the idea of education. To engage in reflection *is* to engage in self-study, and vice versa. Self-study without reflection is not especially valuable because it bypasses the important "intellectual callisthenics" Dewey prescribed as a necessary aspect of reflective thought.

The real value of self-study lies not in the fact that it formalizes the process of reflection but in the fact that it encourages the sharing of reflective thoughts. The growing acceptance of self-study as a method of inquiry by the education research community legitimizes reflection as much as it does self-study—but in so doing it legitimizes self-study primarily as a method of *reporting* data collected in the course of reflection, not the actual collection of that data. That activity has already been effectively rationalized. Dinkelman wrote, citing Zeichner and Liston (1996), that self-study can be distinguished from "reflection-in-action" (as defined by Schön, 1983) in this way:

> By distancing oneself from the immediacy of the classroom, by deliberately pursuing understanding—via the intentional framing of a problem, collection of data, and testing of hypotheses—self-study highlights the reflective process and yields knowledge about practice that does not arise from daily practice alone. (p. 9)

But Dewey clearly defined reflective thinking as an intentional process, as a deliberate effort to achieve an intelligent solution to a given problem. As Dinkelman suggested, what makes self-study so valuable is the way it formalizes reflection by *making it public*. Or, as Loughran and Northfield (1998) have written, "reflection is a personal process of thinking, refining, reframing, and developing actions," whereas "self-study takes these processes and makes them public, thus leading to another series of processes that need to reside outside the individual" (p. 15). Engaging in self-study thus becomes an act of community, which makes it perfectly suited to social studies education.

This discussion also raises an interesting final question: Can subject matter be separated from the educational process? Again, it seems that Dewey would say that it cannot. As such, the unification of content and pedagogical practice seems warranted. The genius of Dewey's pragmatism was that it enabled him to unify his positions in many disparate domains, and it does the same for pragmatic teachers of social studies. Reflective self-study not only enables social studies teachers to intelligently conceptualize the technical aspects of teaching and share those insights with others, but enables them to conceptualize the subject they teach more powerfully as well. The attitudes Dewey described as essential to reflection—open-mindedness, wholeheartedness, and responsibility—are not coincidentally the same dispositions

democratic theorists hope citizens will demonstrate in their interactions with others. In this sense, being a (good) teacher is synonymous with being a (good) citizen. These concepts become unified as well. Put simply, a social studies teacher is both a *teacher* and a *knower* of social studies at the same time—the teacher teaches the subject because he knows it, and he knows it because he teaches it, at least when he is engaged in reflection. Reflective self-study is a method the teacher can use to become more enlightened about both and share that enlightenment with others.

So why should social studies teachers engage in self-study? They should because self-study encourages reflection, and because reflection encourages self-study. When teachers engage in reflective self-study they deliberately and systematically investigate problems of practice as well as problems associated with being a citizen in a democracy. In the end, being "thoughtful in a Deweyan sense" about social studies teaching means engaging in pragmatic, reflective self-study of one's own practice as both a teacher and a citizen. It means carefully considering the problems of teaching and being a member of society and understanding that these problems intersect more than most people realize. Most of all, perhaps, it means sharing understandings with others to build a stronger base of knowledge that might be used to make intelligent decisions about the preparation of citizens.

When social studies teachers engage in reflective self-study they enhance their understanding of themselves, their subject, their students, and their practice; in short, they become inseparable from the educative process and contribute to that process even as they benefit from it. When we think about social studies education as a unification of content, pedagogy, and purpose to create curriculum, we come closest to realizing Dewey's vision of the school as a social place where democracy can flourish and can, in turn, help democracy flourish throughout society at large. Dewey, as an intellectual disciple of Darwin, might have agreed that we can unify the many perspectives and ideas we have about teaching and about social life—join them together—or we can watch them die. There is indeed strength in unity, as Dewey saw it, and social studies teachers would do well to realize the same.

References

Barnes, A. C. (1969). *Art and education*. Collingdale, PA: The Barnes Foundation.

Beane, J. A., & Apple, M. W. (1995). *The case for democratic schools.* Alexandria, VA: ASCD.

Becker-Ochoa, A. S. (2007). *Democratic education for social studies: An issues-centered decision making curriculum.* Greenwich, CT: Information Age Publishing.

Brookfield, S. D. (1995). *Becoming a critically reflective teacher.* San Francisco, CA: Jossey-Bass.

Calderhead, J. (1987). Reflective teaching and teacher education. *Teaching and Teacher Education, 5*(1), 43–51.

Clarke, A., & Erickson, G. (2004). Self-study: The fifth commonplace. *Australian Journal of Education, 48*(2), 199–211.

Cole, A. L., & Knowles, J. G. (1998). Reforming teacher education through self-study. In A. L. Cole, R. Elijah, & J. G. Knowles, (Eds.), *The heart of the matter: Teacher educators and teacher education reform* (pp. 41–54). San Francisco, CA: Caddo Gap Press.

Cuban, L. (1984). *How teachers taught: Constancy and change in American classrooms, 1890–1980*. New York: Longman.

Cuban, L. (1991). History of teaching in social studies. In J. P. Shaver (Ed.), *Handbook of research on social studies teaching and learning* (pp. 197–209). New York: Macmillan.

Dewey, J. (1896). The reflex arc concept in psychology. *Psychological Review, 3*, 356–369.

Dewey, J. (1900/1990). *The school and society*. Chicago, IL: University of Chicago Press.

Dewey, J. (1916). *Democracy and education*. New York: The Free Press.

Dewey, J. (1933). *How we think: A restatement of the relation of reflective thinking to the educative process*. Boston, MA: D.C. Heath and Company.

Dewey, J. (1981). *Democracy and educational administration*. In J. Boydston (Ed.), *The later works (1925–1953)*. Carbondale, IL: Southern Illinois University Press. (Original work published in 1937)

Dinkelman, T. (2003). Self-study in teacher education: A means and ends tool for promoting reflective teaching. *Journal of Teacher Education, 54*(1), 6–18.

Engle, S. (1971). Exploring the meaning of the social studies. *Social Education, 35*, 280–288.

Engle, S., & Ochoa, A. (1988). *Education for democratic citizenship: Decision making in social studies.* New York: Teachers College Press.

Evans, R. W. (2004). *The social studies wars: What should we teach the children?* New York: Teachers College Press.

Goodlad, J. I. (1984). *A place called school: Promise for the future.* New York: McGraw-Hill.

Goodman, J. (1992). *Elementary schooling for critical democracy*. Albany, NY: SUNY Press.

Grant, S. G. (2006). *Measuring history: Cases of state-level testing across the United States.* Greenwich, CT: Information Age Publishing.

Griffiths, V. (2000). The reflective dimension in teacher education. *International Journal of Educational Research, 33*, 539–555.

Gutmann, A. (1987). *Democratic education*. Princeton, NJ: Princeton University Press.

Hamilton, M. L. (1998). *Reconceptualizing teacher practice: Self-study in teacher education*. London: Falmer Press.

Hunt, M. P., & Metcalf, L. E. (1955). *Teaching high school social studies: Problems in reflective thinking and social understanding.* New York: Harper.

Hursh, D. W., & Ross, E. W. (Eds.). (2000). *Democratic social education: Social studies for social change*. New York: Falmer.

Janesick, V. J. (2001). *The assessment debate: A reference handbook.* Santa Barbara, CA: ABC-CLIO.

Joram, E. (2007). Clashing epistemologies: Aspiring teachers', practicing teachers', and professors' beliefs about knowledge and research in education. *Teaching and Teacher Education, 23*(1), 123–135.

Kincheloe, J. L. (2001). *Getting beyond the facts: Teaching social studies/social sciences in the twenty-first century.* New York: Peter Lang.

Kreitzer, A., & Madaus, G. F. (1995). The test driven curriculum. In D. Tanner & J. W. Keefe (Eds.), *Curriculum issues and the new century* (pp. 23–38). Reston, VA: National Association of Secondary School Principals.

LaBoskey, V. K. (2004). Moving the methodology of self-study research and practice forward: Challenges and opportunities. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1169–1184). Dordrecht: Kluwer Springer.

Leming, J. S. (1989). The two cultures of social studies education. *Social Education, 53*(6), 404–408.

Lortie, D. C. (1975). *Schoolteacher: A sociological study*. Chicago, IL: University of Chicago Press.

Loughran, J., & Northfield, J. (1998). A framework for the development of self-study practice. In M. L. Hamilton (Ed.), *Reconceptualizing teacher practice: Self-study in teacher education* (pp. 7–18). London, U.K.: Falmer Press.

Loughran, J. J., Hamilton, M. L., LaBoskey, V. K., & Russell, T. (Eds.). (2004). *International handbook of self-study of teaching and teacher education practices*. Dordrecht: Kluwer Springer.

Louie, B. Y., Drevdahl, D. J., Purdy, J. M., & Stackman, R. W. (2003). Advancing the scholarship of teaching through collaborative self-study. *The Journal of Higher Education, 74*(2), 150–171.

Massialas, B., & Cox, C. B. (1966). *Inquiry in social studies.* New York: McGraw-Hill.

McNeil, L. (1988). *Contradictions of control.* New York: Routledge.

Menand, L. (2001). *The metaphysical club*. New York: Farrar, Strauss, & Giroux.

Newmann, F. M. (1975). *Education for citizen action: Challenge for secondary curriculum*. Berkeley, CA: McCutchan Publishing.

Newmann, F. M. (1990). Higher order thinking in social studies: A rationale for the assessment of classroom thoughtfulness. *Journal of Curriculum Studies, 22*(1), 41–56.

Oliver, D. W., & Shaver, J. P. (1966). *Teaching public issues in the high school.* Boston, MA: Houghton Mifflin.

Parker, W. C. (2003). *Teaching democracy: Unity and diversity in public life*. New York: Teachers College Press.

Powell, A. G., Farrar, E., & Cohen, D. K. (1985). *The shopping mall high school: Winners and losers in the educational marketplace*. Boston, MA: Houghton Mifflin.

Ross, E. W. (Ed.). (1994). *Reflective practice in social studies: Bulletin number 88.* Washington, DC: National Council for the Social Studies.

Saxe, D. W. (1991). *Social studies in schools: A history of the early years.* Albany, NY: SUNY Press.

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action.* New York: Basic Books.

Schön, D. A. (1987). *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions*. San Francisco, CA: Jossey-Bass.

Shaver, J. P., & Berlak, H. (1968). *Democracy, pluralism, and the social studies: An approach to curriculum decisions in the social studies.* Boston, MA: Houghton Mifflin.

Stanley, W. B., & Nelson, J. L. (1994). The foundations of social education in historical context. In R. A. Martusewicz & W. M. Reynolds (Eds.), *Inside/out: Contemporary critical perspectives in education*. New York: St. Martin's Press.

Stodolosky, S. S., & Grossman, P. L. (1995). Content as context: The role of school subjects in secondary school teaching. *Educational Researcher, 24*(8), 5–11.

Thornton, S. J. (1994). Perspectives on reflective practice in social studies education. In E. W. Ross (Ed.), *Reflective practice in social studies: Bulletin No. 88.* Washington, DC: NCSS.

Westbrook, R. B. (1996). Public schooling and American democracy. In R. Soder (Ed.), *Democracy, education, and the schools* (pp. 125–150). San Francisco, CA: Jossey-Bass.

Yeager, E. A., & van Hover, S. D. (2006). Virginia vs. Florida: Two beginning history teachers' perceptions of the influence of high-stakes tests on their instructional decision-making. *Social Studies Theory and Practice, 1*(3), 340–358.

Zeichner, K., & Liston, D. P. (1996). *Reflective teaching: An introduction*. Mahwah, NJ: Lawrence Erlbaum.

Chapter 3
Looking Glass on the Dresser: Finding Florence Fisher Farr

Linda Farr Darling

> *The virtue of Dewey's experimentalism is that it teaches us to look for ways in which we can be all the things we are, and encourages us not to believe that there is characteristically only one and it must trump all the others all the time.*
>
> (Ryan, 1995, p. 1)

A Self-Study Across Generations

Tucked into my dresser mirror is a black and white photograph. A young woman wearing a sleeveless sheath stands in a rowboat, leaning on the oars and holding out fresh-caught fish. Dark curls escape from the scarf tied around her head. She has a dazzling smile. In the mirror I see my chin and jaw line are identical to hers. Otherwise I find little resemblance. It is a snapshot of my father's mother, my Grandmother Flo, circa 1924, at Red Bay on Lake Huron. The photograph teases; each time I look, I want to know about possible resonances, tracings to follow from her life to mine.

I never knew my Grandmother Flo. By all accounts, Florence Fisher Farr was remarkable. Among roles she took on—wife, mother, and high school Dean of Girls—she was an English and history teacher. Flo attended Normal School in Pennsylvania for 2 years before the United States entered World War I, but did not teach until earning her bachelor's degree at Teachers College in 1930. By that time she had spent many seasons traveling the American and Canadian West with her husband in their Model T, she had borne two children, losing one in infancy, and she had become a widow at age 32, just before the Great Depression. Flo began teaching high school while a single mother, and with her own mother's help, she took night

L. Farr Darling (✉)
Faculty of Education, University of British Columbia, 2125 Main Mall, Vancouver, BC V6T 1Z4, Canada
e-mail: linda.darling@ubc.ca

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_3, © Springer Science+Business Media B.V. 2010

classes until she completed her master's degree in 1932 and was promoted to Dean of Girls. She died in childbirth at age 39.

Those are facts of her too-short life, but they do not say much about who Flo was or how she saw the world. They shed little light on her identity. John Dewey believed identity was "not a brute fact" of existence (Ryan, 1998, p. 409), but an achievement best envisioned in terms of a lifelong project. If he was right, discovering my Grandmother's identity as a woman, mother, and educator is an important, even integral, part of my project. She is one of the "brave, imaginative women who came before us" (Rich, 1979, p. 205), and I have benefited from her accomplishments. Although my Grandmother and I belong to different eras, resonances beyond family ones are worth seeking, especially since I am a teacher too.

This chapter begins an intergenerational study of two women teachers, each shaped by ideological and material forces easier to recognize in retrospect (Weiler, 1988). As our actions reveal, we were and are not passive individuals in this process. Over two lifetimes Flo and I have shared things including pragmatic recognition of our circumstances and hope that the future might be otherwise for our children: more just, more peaceful, and more attuned to the natural world. Her passions for history, geography, and the realization of democratic ideals were reflected in my father, and as I look at my practice as primary teacher and social studies educator, they are reflected, though refracted in ways, in me.

The search for characteristics and commitments of my Grandmother Flo slyly hints at the promise of self-understanding (Cole & Knowles, 1995). As I look at her life, I am curious about this possibility. I intend to create a self-study through her (Grumet, 1991)—one that crosses generations to find insights into a particular past. All I know of Flo is pieced together from an idiosyncratic archive, including

my father's stories, photographs spanning 1918–1936, correspondence, newspaper clippings, and possessions such as an ivory-handled hairbrush and a gold-plated compact inscribed "Dean Farr." As a child, I unknowingly traced her travels with my parents and sister; awareness of their meaning came later layered with geography texts and family tales. Her identity captivated the early inquirer in me; I have long been fascinated by Florence Fisher Farr. My father once gave me a tiny wooden box that belonged to his mother, and I thought the portrait on the lid must be her. But I now realize the demure Victorian girl painted with a lacy collar looks nothing like the striking, spirited woman I am discovering.

As a social studies educator, I want to place Flo's timeline against the backdrop of a larger American narrative: part of the intellectual and political history of early twentieth century. I can add to my archive documents on educational thought in Flo's time, including Pennsylvania Normal School curricula and writings of Teachers College professors between the wars. Additionally, I hope to "bring memory forward" (Strong-Wilson, 2006, 2008) with critical perspective on my own academic and professional past, to look for actions that may resonate with Flo's and other women educators of past generations (Crocco, Munro, & Weiler, 1999).

Always present is the temptation to "reify" her story, or dwell in narrative nostalgia (Grumet, 1981). Yet there are "counter-stories" (Strong-Wilson, 2008. p. 6.) in the interplay between family memories and written histories, between the private and public telling (Grumet, 1991). Counter-memories may well surface in the spaces between my own aspirations and the constraints, enabling and disabling, that shaped my career in schools, then in universities as a teacher educator holding a certain vision of social studies. In my own historical version of *currere* (Pinar, 1994), I travel back and forth in time and context: classrooms, campuses, and country roads. I am "scrapbooking" fragments of my Grandmother's story, pasting them onto pages with "landscapes of learning" (Greene, 1978) that likely animated her and obstacles that she struggled against, perhaps shedding light on my own.

Beginnings

In 1917, Florence Fisher, Flo to friends, was twenty, in her last year of Normal School at Westminster, Pennsylvania, studying to teach high school. She was told she had a gift for drama (her mother was exasperated by it) and occasionally Florence dreamed of life on the stage. Teaching was the practical choice, appropriate for a middle-class girl before marrying. Yet as Flo planned lessons, she could not help sneaking in theatrics. Her friends, Mary and Lil, shared her enthusiasm, and the three staged skits on the campus quad. Their parody on "rules for girls" drew momentary attention from college administrators.

Florence took the train home on Fridays to Vandergrift, though life with her mother, Anna, was strained. In photographs Anna's severe expression and dress give the impression of someone from a century before. The loss of her first daughter, Lucretia, in an accident (unspecified in my family) left an overwhelming urge to protect Florence from the world. Anna was frightened by the wild streak she saw;

she longed for Florence to stay home until a good man came along. Samuel Fisher, a mill manager, quiet and intuitive, understood his daughter better. He calmed the atmosphere. Florence was by nature restless; and now she was bursting to leave the Pennsylvania steel town to strike out on her own. She was not sure just how far she could go.

Florence's window on the world came mostly through literature in a household that, judging from those handed down, valued books. She loved biographies and memoirs, even more than the romantic poetry she had recited on the porch swing. Her role models were women explorers of the day, including Annie Peck, a climber who scaled the Matterhorn in 1895. Miss Peck made first ascents of Peruvian peaks while Florence was a girl trekking with her father across hills outside town. Newspaper accounts prompted Florence to pester her brother George to take her on his fishing trips so she could sleep in a tent. To the daughter and granddaughter of steel workers and dairy farmers, a life spent at sea or on glacier-covered mountains was irresistibly alluring. She was fascinated by tiny details of the expeditions (Peck, 1911), including Annie's penchant for wearing men's pants and "woolies," under her skirts or instead of them.

Like many women of her day, Florence was aware she had inherited a world she did not make, one that granted her little freedom (Weiler, 1988). Traveling with her brother in 1912, she happened to hear Alice Paul at the University of Pennsylvania, so she knew at a young age that women's equal participation in society was the dream of suffragettes and reformers. Though there were notable exceptions (Marguerite Harrison showed promise as a journalist, and Delia Akeley as an amateur anthropologist), careers were severely limited for her sex (Olds, 1985). Yet Flo was preparing to transform some of the reality handed to her, if given a chance.

Normal School emphasized practical pedagogy (Cuban, 2005), but Flo also studied educational philosophers including Horace Mann and John Dewey—writers who shaped her educational ideals and gave voice to her sense of possibility. Mann (1848) had called education the "great equalizer," and in that hope, Flo saw how to turn her frustration as a female to opportunity as a teacher, someone to shake things up for the next generation. What she knew of the philosophy of Dewey's Chicago lab school reflected her intensity as a first-hand learner, her fervent desire to meet twentieth century America on her own terms (Dewey, 1910/1972b). Flo wanted to be author of her own history.

Escapes

When the United States entered the War in April 1917, Flo saw how to escape Anna, Vandergrift, and the script she had been following. Patriotism provided motivation, too. She convinced one of her professors to introduce her by letter to a Washington office handling mail for overseas troops. Flo left by train in early September, intending to stay in the capital until the War ended. She joined hundreds of young people, including women like her full of energy and newfound independence.

Five decades later, I traveled to Washington, too. In fact, Flo and I both entered the city as naïve young women during wartime, but her arrival was less troubled, and more hopeful than mine. Flo was focused on escape and the capital was exciting. She was eager to break from parochial expectations, even if familiar discriminations might surface. Although Flo would have encountered opposition to WWI from Jane Addams (Crocco, Munro, & Weiler, 1999) and other pacifists, most Americans believed there was no turning back from involvement, and she would likely have agreed. In contrast, I went to Washington in 1969 as a newly politicized university student, returning repeatedly to protest US presence in Vietnam and racial inequality at home. With its avenues full of antiwar marchers a half century later, Flo might not recognize the city she had known.

In 1918, still in Washington, Flo met her future husband, William Manuel Farr. According to family legend, they first saw each other in their uniforms at a gala for Woodrow Wilson on the White House lawn. Flo, in a kilt and plaid sash, was performing a highland fling with a troupe of "girls" of Scottish descent, and Will, a US Air Corps Captain on furlough, was smitten by the auburn-haired dancer.

Will was a soft-spoken Missouri "fly boy," dark and dashing in photographs, with waves of center-parted hair and a long aquiline nose. After leaving home to earn a Columbia University law degree, Will wanted to escape his domineering father for good. He and his buddy, Dick Wornall, left Carrollton in 1916 to train as ambulance drivers in France. A faded photograph by a bombed Brittany church shows the two, young and solemn with chins high. When the United States entered the War, Will signed up to be a pilot, training with French squadrons. Dick was killed shortly after, and 4 years later, my own father was named Wornall after him.

After a courtship that survived on letters and leaves, Flo and Will married in summer, 1919. Road trips to their respective hometowns announcing their engagement are documented in tiny photographs, one in the Fisher's backyard and another on the porch of the Farr family home. On a later visit, Will found his mother was ill. Trained as a medic in his ambulance days, he stayed to nurse her to health. Sadly, she died within weeks, a victim of the flu epidemic that swept the nation after the War.

Gypsy Years

Will assumed he would settle down in New York with a law practice. But in a turn that must have both alarmed and delighted Flo, he discovered living in the east was not an option. Because his lungs had been severely damaged in a mustard gas attack, doctors advised Will and his bride to go out west and stay where it was warm and dry. Breathing would be easier, and the chances for healing his weak constitution would improve.

The couple outfitted themselves and Will's Model T for nomadic life. Will made plans to write up contracts and leases for the burgeoning oil industry throughout the western states: Wyoming, Montana, and the Dakotas in summer and Texas and Louisiana in winter. Flo wrote the expeditionary lists she dreamed of since

childhood: naturalist guides, binoculars, makeshift sleeping bags, and as many spare tires as could be tied to the frame. She was thrilled at the prospect of crossing wide-open spaces at a time when the country was bursting with exploration and development: highways being constructed, bridges engineered, and National Parks carved from wilderness. Flo would witness history.

Beginning spring 1920, Will and Flo traveled through Western States and Canada for over 7 years, lighting in towns long enough to rent modest cottages, while Will worked, and to make friends with people from all walks of life: ranchers, bankers, farmhands, shopkeepers, and auto mechanics. The first summer Flo was pleased to get a contract selling Encyclopedia Britannica, seeing a chance to meet professors, schoolteachers, and librarians across the West. A sample set of leather bound volumes was stuffed into the car. In January 1921, they paused long enough in Marshall, Texas, for my father Wornall Fisher Farr to be born. On his birth certificate, Florence Fisher Farr has written "housewife" as her occupation, which, given their gypsy life, must have brought an ironic smile to her face. As soon as the new mother could travel, the baby nicknamed Sonny was nested in the backseat amongst the softest belongings. The family migrated north when the roads had thawed from winter and dried from mud season. If my father heard lullabies as an infant, he heard them over the rattle of the motor and the churning of gravel. The back seat was his cradle, and for his whole life he slept better in trains and boats than houses.

The landscapes the family saw revealed at least two conflicting tales about the American West. In the first tale, familiar to all who grew up reading social studies texts, territorial expansion was considered America's manifest destiny. But the Native peoples already living on the land told a very different story. The massacre of Lakota Indians at Wounded Knee was recent history, almost within Flo's lifetime. The leases Will's legal hand crafted for oil companies fit the sweeping, optimistic narrative that belonged primarily to white society of the 1920s, individuals who were already prosperous and those becoming so.

It was clear to many (Sierra Club president, John Muir was one) that a huge downside of development was destruction of millions of pristine acres, whether through grazing (Muir called sheep "hoofed locusts"), mining, or drilling. When Will, Flo, and Sonny got to California in 1922, the beautiful Hetch Hetchy Valley, twin sister to Yosemite, was already being flooded as a reservoir for San Francisco, a story repeated throughout the West.

I do not know how much Flo felt the pull of contradictory narratives as they traveled new roads across the country. The land must have seemed immense, the sky limitless; perhaps it looked like there was room for everyone and every endeavor. Although she documented place names and dates, her postcards are unembellished with description or reflection. Still, Flo was educated and curious. Growing up, she was likely familiar with *The Century*, a Manhattan publication edited by Robert Underwood Johnson. Conservation hero of the Gilded Age, Johnson, was committed to "preserving the West's spectacular natural heritage from the laissez-faire grab for resources by selfish, unregulated entrepreneurs. . ." (Harrison, 2009, p. 21). He often published Muir's essays about the grandeur of the Western landscapes, essays that would surely inspire a woman like Flo to discover the majestic vistas herself.

How troubled she was by Indian reservations they encountered or by corporate and government decisions that put the habitats and beauty of the West in peril, I cannot say. I know my father's own sense of justice was awakened early, no doubt by his parents, and throughout his life he studied Native American history with quiet intensity and respect. I believe the reverence my father felt for wild places and his devotion to their preservation were also gifts from Flo and Will when he was young. That is why it was natural for him to pass the love of wilderness to his own two daughters.

Following our father's lead, my sister and I headed out in 1973 for a 12-week trip to camp in National Parks across North America. Since childhood, we had shared tent trailers with our parents who believed blue highways were the only way to see the country. Growing up we had visited nearly every National Park in the West, from the Canadian Rockies to the New Mexico canyons to the California Sierras. Mom dressed us alike in checked cowgirl shirts and jeans; slides show us wading through creeks or squinting into sunsets, knees brown with trail dust, and one or the other of us smiling without front teeth. We were eager to travel these roads again.

At 22 years and one semester away from a BA in philosophy, I was restless and uncertain about my future. The open road offered diversions, chances to mull over options. Like many of my generation, I saw the 1960s still looming in my rearview mirror. I was already weary of national politics and longed to make a small-scale difference by retreating to some pastoral corner. Homesteading was on my mind, caring for land with woods and meadows, maybe raising sheep or goats. And at this moment in my life, heading west, I shared with Flo a palpable sense of opportunity, stirred by thoughts of being under enormous skies, gazing at clean and distant vistas.

Teaching

Snapshots of Flo from the gypsy years reveal an irrepressible spirit, the soul of a wanderer. She grins at the camera from the running board of a car or from a beach before diving into the sea, her life of motion momentarily captured. She wraps silk scarves like turbans, the ends flowing down her back. She wears rugged vests, tweed knickers, and leather boots laced to her knees, a trekker's uniform. One of my favorite photographs is by a cabin in the woods. Flo wears a man's shirt, trousers stuffed into rubber boots, fishing pole by her side. Four-year-old Sonny leans into her contentedly. She looks radiant, as if home from a harrowing river trip.

Some snapshots are dated; it is clear they were on the road when a geographically settled Sonny might be in kindergarten. Instead he was Flo's first student. She created an expansive living curriculum to explore, her passion for teaching coming alive in the prairies and mountains. My father was intrigued by problems she posed: "How did these get here? Whose were they?" she mused, looking at pottery shards on a riverbank. "Why do you think somebody built a road over there?" "Who do you suppose lives inside?" she asked, pointing to a burrow. When they reached a town, she sent him on scavenger hunts to piece together its past. She turned routine camping chores into projects requiring ingenuity: carrying water, cooking meals, finding supplies. When cumulus clouds were building she asked, "What will the weather be

tomorrow?" Arrowheads, fossils embedded in stones, discarded wagon wheels, tufts of fur in barbed wire fences, tin cans in fire pits, colorful creek names, and homesteaders' abandoned gardens—all these became evidence, clues to discovering how things were made, or came to be, or met their end. For the first six and a half years of Sonny's life, Flo's sense of wonder was all his.

In 1974, 1 year after my own trip West with my sister, I write a letter my father files for safekeeping. Perhaps I remind him of Flo, or he thinks how delighted she would be to have known her granddaughters. A job teaching 4–year-olds has landed in my lap, though I cannot believe my new philosophy degree qualifies me. It is an alternative preschool, loosely connected to the Education Faculty at the University of New Hampshire nearby.

> I spent all day painting walls, and sorting supplies. I can't believe how cool the barn is. There are nooks and crannies for art and music. We have a kitchen so we can bake bread. We have acres of woods out back—what a way to teach kids science. There are so many projects we can do outside! We can hatch chicks and we'll build a cold frame for vegetables. It's not much of a salary but I'm so excited.

I stay for 3 years, encouraged by a board of parents to try out progressive methods and make full use of our limited, often recycled resources. The whole language movement has captivated educators, and we make dozens of books. There are busy but unstructured days: field trips to ponds and ocean beaches, historical societies, woodworking shops, and art galleries. The children are remarkably creative and energetic. We tap maple trees for sap to boil into syrup. We care for classroom pets; "Wonderbunny" eats wheatgrass sprouted on windowsills. I am thrilled when the students insist on hearing every volume in the *Chronicles of Narnia* after being spellbound by *The Lion, the Witch and the Wardrobe*. Years later I discover I had transgressed developmental appropriateness for 4-year-olds with these chapter books.

My students' enthusiasm for learning is the reason I return to university in 1978 for a master's, so I can keep teaching after moving from the college town. Their exuberant "experimentalism" leads me to Dewey's educational writings. I wholeheartedly agree that children are not "passive, empty creatures, but bundles of intellectual, emotional, and moral potential, ready but not predestined to turn into useful and happy adults" (Ryan, 1998, p. 397). I buy a used copy of *School and Society* for a summer class and a professor lends me *How We Think*. Dewey's ideas make surprisingly good sense to me 60 years after Flo discovered them in Normal School and later wove them into her roadside pedagogy for Sonny.

New York Years

When my father was six and a half, the marvelous migratory life stopped. The tragic fact was Will's lungs were weakening. They left the road, forced to move close to the Veteran's hospital in New Jersey in September 1927. They found an apartment on 23rd Street on Manhattan's Lower West Side, and they enrolled Sonny in school.

Will died of pneumonia in autumn 1928 with Flo by his side. He was 38. He was buried with full military honors in Missouri. My father remembered the funeral, but could not recall how his mother held up over the next months and into the beginning of the Great Depression. He could not recall his own grief. He said his mother began to call him Billy after his father's death.

Now a single mother, Flo was desperate to find good work. Solomon Strong, a professor from Normal School who had since become a school superintendent, offered her a full-time position. Flo became assistant librarian at West Orange High across the river from Manhattan. Even though she had a child, the fact she was widowed allowed Flo to work in schools when only single females were hired. But without a BA, she was not qualified to teach in New Jersey, a temporary setback for Flo.

Even with a steady job, and the Depression weighing heavily, Flo was determined to teach. Her mother, now a widow herself, moved in to take care of Billy while Flo returned to school. For 2 years, she attended night classes at Teachers College, sometimes falling asleep on the trolley going home. I hoped that notes or assignments would emerge from boxes my father saved, but none surfaced. I can only speculate about ideas that captured her imagination.

Columbia University was permeated by Dewey's philosophical, political, and pedagogical thought (Ryan, 1995). He was still teaching undergraduate philosophy classes when Flo began night school. Nowhere was his presence felt more powerfully than in Teachers College. Always civically engaged, Dewey became a hero to New York teachers in 1913 because of his union advocacy, and he was still the lively reformer dedicated to bettering conditions for teachers and pupils. Particular means toward school improvement were popular topics in Flo's classes, but Dewey ignored daily detail. "Dewey's aims as a teacher of teachers, or perhaps one better say as a provider of moral and intellectual frameworks for teachers were pitched at a higher level than curricular reform" (Ryan, 1998, p. 396). His ongoing quest "was to make the modern world more fit to be our home" (Ryan, 1998, p. 408). Because of the purposeful tone Dewey set from the philosophy department and then as professor emeritus, the College was a dynamic space, full of discussion about social and political challenges. Flo thrived. She was either on the Morningside Heights' campus or attending evening meetings on women's rights.

My father said his mother came alive again as a student; she excelled in courses. She was animated by philosophical currents that ran through the College, interested in "big ideas," he recalled, not teaching strategies. He remembered her graduation in 1930. He was nine and tried hard to listen to the speeches, half-understanding the occasion's import. But the afternoon was hot, and Billy fell asleep with his head on Grandma Anna's lap. Later, he was reminded that Nicholas Murray Butler addressed the convocation crowd that spring day. His mother admired the famous University President, despite his autocratic governance (Ryan, 1995, p. 198). She even read passages to her son from his political essays. Flo was a dramatic reader, her voice rising and falling over elegant words like emancipation. Billy preferred the bedtime stories she read using multiple voices: books like *Treasure Island, The Incredible Voyage of Ernest Shackleton, Call of the Wild,* and *Huckleberry Finn*. She told him the only thing she loved more than reading adventures was making her own.

Once Flo earned her BA, she was hired as a teacher of English and history at West Orange. Barely pausing after undergraduate work, she entered graduate school in education, still a part-time student trying to balance multiple roles as mother, teacher, and scholar. Every working day she crossed the river from Columbia into intellectual and political territory where a woman who spoke her mind was less appreciated (Cuban, 2005). Colleagues knew Flo as a theatrical teacher who told travelers' tales that brought subjects to life. Judging from students' written remarks, she demanded participation and welcomed informed disagreement. This kind of teaching was not unheard of in history and geography classes in 1930 (Cuban, 2005), but it was still unusual to find secondary teachers who strayed from lectures. While some professors encouraged teachers to experiment with methods (Ryan, 1995), administrators at West Orange High were decidedly conservative. More than once, Florence argued with the headmaster about what counted as adequate preparation for future success. She believed the school's traditional approach encouraged passivity. As a student of *How We Think*, Flo wanted students to take ownership of their learning and exercise independence as thinkers who could intelligently question received views.

By 1931 Flo had secured a scholarship for Billy at Horace Mann School thanks to professors' recommendations. His daily subway ride traversed the length of Manhattan, but Flo was proud of this opportunity and her expectations for Billy soared. The school was a famous preparatory ground for leaders. No one knew when the Depression would end, or what the future would bring, but Flo believed Dewey: "the only adequate form of preparation was that every pupil must be put in complete possession of all his powers" (Dewey, 1896/1972a, p. 86). She had faith in her son's teachers to do just that. My father said she wrote in the margins of his homework while they studied together, head to head at the dining room table. One note implores him to "read the questions carefully!" on an upcoming exam. She encouraged Billy to overcome his shyness by joining the Drama Club in First Form. The yearbook shows W. Farr in the first row with bare knees and his hair slicked back. He looks a little lost in a wool jacket and tie.

My father recalled care packages his mother and Grandmother made for him to deliver to neighbors on 23rd Street. Although New Jersey teachers were sometimes paid in near-worthless script, Flo shared what she could, knowing she was luckier than most. She still found time for adventures with her son, hoping to cultivate a spirit of inquiry and openness to new experiences. They frequently walked to the docks to see international river traffic and to nearby stables to visit the work horses. The day construction on the George Washington Bridge finished, and she and Billy joined the crowd to ride bicycles across the span. He told me it was exhilarating to be so high above the water, the marching band ahead of them and the first cars coming up behind.

Sadly, Billy's Grandma Anna died of influenza in late 1931. Within months, Flo married for a second time. According to her brother, her choice was unfortunate; George later wrote that Vince was "maybe a charmer" but lazy. Billy "disliked him intensely," retreating to an apartment closet big enough for reading and tinkering with mechanical projects. In my father's later years, he came to believe that his

mother only wanted a real family again, and expected her husband would provide for them. But as the Depression dragged on, Vince was more a burden than help. While they lived in New York, he rarely worked.

Florence, however, landed on her feet after earning her master's degree in May 1932. She had a good job, a wonderful job, and she marveled at her luck. Imagine! Florence Fisher Farr, MA, Dean of Girls at West Orange High. Even a year into the role, she liked the sound rolling off her tongue. In times like these, she did not even feel the lie was so terrible.

Maybe not terrible, but pretending to be single to keep her job did mean she was lonesome. During the week, she lived near the school in New Jersey, while her husband and son were still in Manhattan. Alone in her "Suburban Hotel" flat, Florence imagined what Billy was doing. While dressing for work, she whispered reminders: "Eat one of those apples, clean socks are on the radiator, don't forget your math homework . . .." Early Monday mornings while Billy slept, she placed letters inside his textbooks. I have three on illustrated hotel stationery. "To the sweetest boy in the world," one begins, "I'll see you Friday afternoon!"

My father said he lived for these homecomings. When his mother burst through the door, she brought sunlight back into the apartment. The depression that dogged his tracks all week disappeared. Most weekends she would pack up Vince's Model A and the three would drive to visit cousins in Pennsylvania, or strike out somewhere new, the Catskills, or the lush rolling hills of Connecticut. One of her professors had a cabin in Ontario; several holidays were spent at the lake. One spring vacation she booked passage for herself and Billy on a steamship to New Orleans, because, she laughed, she wanted to dine in the French Quarter. They rode the train back home in time for school to start up again.

On the Road

I wish I inherited Flo's wandering spirit, or that it surfaced earlier. Instead, I became a homebody. I was an earnest "back-to-the-lander," as we were known in the 1970s, with animals and gardens on 14 hillside acres in New Hampshire. I taught at the elementary school in the next village. My first-grade classroom was known for messy art projects and intriguing science experiments that tried the patience of principals. Ducklings that hatched in our incubator bonded to my students and followed them to the library and cafeteria. I loved being with those kids. But in August 1987, I left home to pursue doctoral studies on Canada's west coast, where I knew no one. I arrived at the Jericho Hostel on a balmy Vancouver evening with $300 and a UBC acceptance letter in my pocket. My future, for the first time in a long time, looked wide open, and I marveled at my luck. At my feet, the taxi driver made a pile of book bags and suitcases. A teenaged boy shook his head, "Lighten up, lady." I laughed. He could not have imagined how light I felt.

By that time, I had taught for 12 years starting in the wonderful barn and winding up in a small public school. Throughout, I was fascinated by children's communication, their approaches to getting along with others, and especially their conversations

about right and wrong. Characters in stories we read yielded opportunities to discuss courage, goodness, and generosity. My interest in philosophy, particularly ethics, transferred easily to classrooms; I became a student of moral philosophy again by attending to children's deliberations. Confronted with sharing resources, or taking turns, students could be dogmatic, but they often revealed creativity and humor interpreting or generating rules. While capable of showing sensitivity, we know children can also be cruel, so respect and responsibility were core concepts. Vivian Paley's fairness rule, "you can't say you can't play" (Paley, 1993) was an essential principle.

The longer I watched children learn to live together, the more curious I became about their moral and social understandings. I was now full of questions and restless for a change. My homesteading experience, romantic in my twenties, now felt confining, like the close New England landscape. Administrators were increasingly committed to notions of accountability I found restrictive. My union activism was an irritant, a small but persistent thorn in their sides. I was easily granted a 2-year study leave. I had just turned 37, and I was finally looking for an adventure of my own.

When Flo turned 37, she also contemplated further study, this time in history, and a second master's, an unusually ambitious aspiration for her time. My father told me she met with professors and also argued about plans with Vince. She applied in late 1934. While corners of the Depression had lifted, bread lines were long, and soup kitchens overflowed with hungry families. Billy was a "second former," growing up quickly. His view of Vince was unchanged (he refused to call him his stepfather), and Billy often stayed late at the library, gazing over the broad valley from a top-floor carrel. He imagined he could see a curve of the Hudson and the grand ship that would take him far from the dreariness of his Manhattan life.

In May 1935, Flo discovered she was pregnant. Although she loved her work as Dean of Girls, she had to resign herself to the end of her career and formal study. For several days, she let out seams or added side panels to dresses, hoping to prolong the inevitable. She was not sick like she had been with Billy, but she was so tired this time. In less than a month, her beloved girls would graduate. Most had been with her for history and English since they were 14, some close as daughters. Surely she could hide her pregnancy until then, until plans could be made.

Three weeks later, Flo was still able to keep her condition secret. By then she had told her mentor Solomon that she needed to move on—her son needed a real home. The gold-plated compact inscribed "Dean Farr" was a gift from faculty and students, presented on her last day. After 7 years at West Orange High, good-byes were tearful. I have the yearbook (*West-o-Ranger*) that makes it clear how admired she was. She was adored by her "girls" whose sentiments are expressed in looped and rounded script. But Flo was never one to look back. She was eagerly anticipating the next stage, as a new mother again and a full-time homemaker in a country town with open skies. Enough time had been spent hiding in a hotel, miles from her family. Only Flo's successor Miss Verna Swisher knew the story behind her friend's resignation, and she swore secrecy.

Flo and Billy left New York the following week, with the car filled with camping gear and spare tires. Vince was promised a ranch job by friends from Will and Flo's traveling days, so he headed by bus to Carrizo Springs, Texas. Flo had convinced

Vince that while she still could, she should drive across the country with her son again. It was to be an epic journey and her most ambitious civics curriculum yet.

They would travel to Grand Teton National Park, new since their years on the road. After a week they would drive to visit the Howells, wheat farming friends near Great Falls, Montana. Afterward they would follow Prairie Schooner tracks on the Oregon Trail and revisit the Columbia River Gorge before the Bonneville Dam was completed. At the Coast they would drive Route 101 to San Francisco where the Golden Gate Bridge was under construction. After crossing the strait by ferry, they would continue to San Diego, where the California Pacific Exhibition was in full swing. Weaving through the southwest in August, visiting Navajo territory and ancient mesas, they would arrive in Carrizo Springs in time for Billy to start high school in late September.

All these plans came true. I have commemorative photographs from the day the new paved road opened through the Teton. Theirs was one of the first cars, honking madly, my dad said, probably scaring the daylights out of elk. They returned to Montana, too. When my sister and I visited her in 1973, Lillian Howell remembered Flo from that trip, plump but vivacious as ever. Flo and Billy slept in an abandoned shack on the Missouri River Breaks, cooking meals in the open hearth.

Wire cables for the Golden Gate were spun while Billy and his mother camped on Mt. Tamalpais. They stayed for 2 weeks, because Flo said, “They’ll never build the Golden Gate Bridge again.” Dad kept postcards of the San Diego exhibition with its strange mix of technological marvel and carnival sideshow, including the “Palace of Transportation” and “Indian Town.” Though children were not allowed, Flo floated for 15 minutes in a hot air balloon over Balboa Park. It was the closest she ever got to flying, and she must have thought of Will. In August, they watched a Grand Canyon sunset from the backs of burros.

My dad spoke glowingly of their triumphant arrival in Carrizo Springs on a sweltering September day. They drove into the South Texas town during a sudden downpour that filled the Nueces River to the top of its banks and poured into bar ditches. He remembered the two of them laughing and laughing, his mom with her head out the window catching the blessed rain on her face. “It was,” my father wrote, “like being in the middle of a Huck Finn adventure. . ..”

From Flo to Me

As for my own journey, I never returned to my classroom or my hillside home. I stayed on the west coast to finish my degree and took a position in an education faculty on the prairies. That other life simply slipped out of sight. Perhaps my Grandmother Flo and I have this trait in common, an unsentimental ease with moving on.

Since 1992, I have taught social studies methods and educational philosophy to aspiring teachers in four universities. I define social studies as exploration (through history, geography, and social sciences) of people and practices within various communities, local to global. Importantly, such investigations include political systems,

and social studies curriculum grounds my commitment to help teachers create classroom communities, where democracy is explicitly valued (Farr Darling, 2007). As a researcher, I am still fascinated by the ways in which children, and all of us, try to live together, and social studies fits with that enterprise too (Farr Darling, 2006).

I introduce historic artifacts as problems to investigate, asking students to hypothesize about an object's origin, purpose, and context (Farr Darling, 2008). I encourage students to place objects against a backdrop, the significant events, political movements, or technological developments of an era. Sometimes I introduce a handmade tool, an embroidered sampler, or a button hook, and a story unfolds. We can learn much about history from a single object, like Laurel Thatcher Ulrich (2001, p. 418) does finding a coverlet or the loom on which it was woven:

> Sometimes the most useful insights come from pondering the harnesses and treadles that move the interlocking threads of daily life. Here the big questions have less to do with overarching change than with the way ordinary people created meaning out of a world cross-snarled and twined.

Although I know meanings are captured in the humblest artifacts, my interest has been pedagogical. Not until I began to discover Flo's life did I feel the emotional tug of things that spoke of her, "the mnemonic power of goods" (Ulrich, p. 418) captured in the hair brush she held or the compact she carried. It started when I found the photograph of the woman in a rowboat. An upstairs alcove became a tiny laboratory, my collection covering surfaces and walls alongside magnifying glasses and maps. I surrounded artifacts with (hopefully) their proper historical settings. I located Columbia University histories from Flo's student years. I read writings by her contemporaries including Dewey. I began to sift through a cloudy, fragmented past to see the world as she may have, to imagine experiences that shaped her, that in turn shaped my father, and now me.

Flo has become my Dewey in practice. She is the flesh and blood example of teaching, learning, and living "permeated by the experimental spirit" (Ryan, 1998, p. 405). Dewey himself failed to provide such a vibrant portrait, one that breathes life and feels three-dimensional. For me, Flo represents the ultimate experiential learner, and the lessons she created for her young son reflect her devotion to continual exploration, her respect for knowledge, and her passion for full participation in the world. She followed her questions where they led, tracked down curiosities that captivated her, and made a lifelong project of discovering who and what she might become. She imparted to her son, and he to me, a social studies curriculum as broad and beautifully featured as the Western landscape they both loved.

For Flo, to be a young woman in the early 1900s was to experiment, to envision a life without existing constraints of gender and class, then to try to make that life happen in communities you inhabit. You do this for your own sake, she may have said, but especially for the children you love and teach, for the sake of their future. The girls of West Orange High saw broader learning landscapes and more opportunities because of her. So did my father. And so do I. Her belief that you could transform lives through education remained unshakeable. Intelligent action could bring about solutions to the most intractable problems. No matter the

context—reconstructing a life after Will's death, raising her son to be resourceful and strong through the Depression, counseling high school girls to dream large, or pursuing studies at night school—Flo's message was undiminished by circumstance. She communicated hopefulness and a sense of wide-open possibility for tomorrow.

By the time Flo was old enough to appreciate his ideas, Dewey had, through works such as *Democracy and Education*, defined ideal democracy as "a process of deep and organic communication on free and equal terms" (Ryan, 1998, p. 407). Flo resolutely kept faith in the democratic experiment that would eventually allow members of her sex opportunity to speak and act as the intellectual and social equals of men. A rare democratic spirit inhabited Flo. She convinced me of that through tracings left behind: her students' yearbook dedications to her influence, her son's abiding belief in the promise that knowledge empowers, and her granddaughter's choice of career, one that even now clings to the precarious possibility that together with a new generation we might remake the world.

We are so much more skeptical now than either Dewey or Flo; it is hard to imagine the harmony and equality they believed possible in a democracy could ever be realized. Yet the vision is compelling. Like Dewey, Flo was committed to the idea that no matter where you are, and what circumstances you were born to, you can make meaning of this life, finding purpose that goes beyond yourself and contributes to the well-being of others in a way that is distinctively yours (Dewey, 1916/1972c). In so doing, your accomplishments on earth will not be insignificant, and they will not be forgotten.

My study of Flo's life, however incomplete, is simultaneously my self-study, rooted in a biographical sketch more suggestive than definitive, like an impressionist's drawing with more space than line. Her story (now mine) does not unfold smoothly like a paper fan, but appears in glimpses, and in cracks between family legends and official documents that record births, deaths, marriages, and degrees. As with everyone's story, mysteries remain. There are oblique and untold tales, like the heartrending one of a baby girl who only lived for 3 days in 1923. No one even knows where she is buried.

Within five more years, Flo lost Will, and by 1932, both her parents. How did she start over after these losses, again and again? Much of her inner life is unknown, and her second husband, Vince is a ghost. Did regrets haunt her? At what cost did she lie about her marriage? How did she leave behind the homes she made, the friendships she cherished, and the professional life she built? How did I? I am equally curious about her scholarly pursuits. I wonder what motivated her to resist the status quo, to seek further study, to recreate herself. What notions of progress kept her moving? What blind spots obscured her view? Are mine similar? I want to understand the tensions Flo found making her way as a woman who, in her unique style, rattled doors for women like me to walk through decades later.

There is work ahead; I see my project unfolding as a map on which streams I have found are pale blue, and rivers they pour into are darker and bolder. More topographical features will appear as I "excavate" through history, discovering relationships in forgotten sources (Grumet, 1981, p. 122). Retracing her travels and times, I trace

more than lineage from my Grandmother Flo to me; there are links between us as animated teachers and persistent learners, each with a dreamer's stubborn view of equality and opportunity running through our curricula, through our social studies.

On the trail that links us and continues on, are footprints of my teaching journey from New England to British Columbia, Saskatchewan to Oregon, then back again to Canada, evidence of familiar, if latent restlessness that originated with Flo. Her days on the road with Will and Sonny became my days of wandering too. Since his death, my father's childhood memories walk with me. And alongside my footprints, there are sepia shadows of passions that belonged to Florence Fisher Farr, carried forward to the granddaughter she may have imagined would one day find them and make them her own.

References

Cole, A., & Knowles, G. (1995). Methods and issues in a life history approach to self-study. In T. Russell & F. Korthagen (Eds.), *Teachers who teach teachers: Reflections on teacher education* (pp. 130–154). London: Falmer Press.

Crocco, M. S., Munro, P., & Weiler, K. (1999). *Pedagogies of resistance: Women educator activists, 1880–1960*. New York: Teachers College Press.

Cuban, L. (2005). *How teachers taught: Constancy and change in American classrooms 1890–1990*. (2nd ed.). New York: Teachers College Press.

Dewey, J. (1972a). My pedagogic creed. In J. Boydston (Ed.), *John Dewey: The early works* (pp. 84–87). Carbondale, IL: Illinois University Press. (Original work published in 1896)

Dewey, J. (1972b). How we think. In J. Boydston (Ed.), *John Dewey: The early works.* Carbondale, IL: Illinois University Press. (Original work published in 1910)

Dewey, J. (1972c) Democracy and education. In J. Boydston (Ed.), *John Dewey: The middle works.* Carbondale, IL: Illinois University Press. (Original work published in 1916)

Farr Darling, L. (2008) Learning the art of inquiry through artifacts. In R. Case & P. Clark (Eds.), *Canadian anthology of social studies* (2nd ed.). Vancouver, BC: Pacific Education Press.

Farr Darling, L. (2007) Introduction to CITE: A community of inquiry. In L. Farr Darling, G. Erickson, & A. Clarke (Eds.), *Collective improvisation in a teacher education community* (pp. 1–8). Dordrecht: Springer.

Farr Darling, L. (2006) Teaching social studies as if it mattered. In W. Ross (Ed.), *The social studies curriculum: Purposes, problems and possibilities.* (2nd ed.). Albany, NY: SUNY Press.

Greene, M. (1978). *Landscapes of learning*. New York: Teachers College Press.

Grumet, M. (1981). Restitution and reconstruction of educational experience: An autobiographical method for curriculum inquiry. In M. Lawn & L. Barton (Eds.), *Rethinking curriculum studies: A radical approach* (pp. 115–130). London: Croom Helm.

Grumet, M. (1991). Curriculum and the art of daily life. In G. Willis & W. H. Schubert (Eds.), *Reflections from the heart of educational inquiry: Understanding curriculum and teaching through the arts* (pp. 74–89). New York: State University of New York Press.

Harrison, R. P. (2009, March 12). A passion for nature: The life of John Muir. *The New York Review of Books, LVI*(4), 20–23.

Mann, H. (1848). *Twelfth annual report of Horace Mann as Secretary of Massachusetts State Board of education.*

Olds, E. F. (1985). *Women of the four winds: The adventures of four of America's first women explorers*. Boston, MA: Houghton Mifflin.

Paley, V. (1993). *You can't say you can't play.* Cambridge, MA: Harvard University Press.

Peck, A. S. (1911). *A search for the apex of America, high mountain climbing in Peru and Bolivia including the conquest of Huascaran, with some observations on the country and people below*. New York: Dodd, Mead.

Pinar, W. (1994). The method of currere. In W. Pinar (Ed.), *Autobiography, politics and sexuality: Essays in curriculum theory, 1972–1992* (pp. 19–27). New York: Peter Lang.

Rich, A. (1979). *Lies, secrets, and silence.* New York: Norton.

Ryan, A. (1995). *John Dewey and the high tide of American Liberalism.* New York: W. W. Norton.

Ryan, A. (1998). Deweyan pragmatism and American education. In A. Rorty (Ed.), *Philosophers on education: New historical perspectives* (pp. 394–410). London: Routledge.

Strong-Wilson, T. (2006). Re-visioning one's narratives: Exploring the relationship between researcher self-study and teacher research. *Studying Teacher Education: A Journal of Self-Study of Teacher Education Practices, 2*(1), 59–76.

Strong-Wilson, T. (2008) *Bringing memory forward: Storied remembrance in social justice education with teachers*. New York: Peter Lang.

Ulrich, L. T. (2001). *The age of homespun: Objects and stories in the creation of an American Myth*. New York: Alfred Knopf.

Weiler, K. (1988). *Women teaching for change: Gender, class and power.* South Hadley, MA: Bergin & Garvey Publishers.

Chapter 4
Self-Study Methodology as a Means Toward Ongoing Rationale Development and Refinement

Todd S. Hawley

Rationale development, as a core theme of social studies teacher education, has received renewed attention in recent years (Hawley, 2010). Simultaneously, interest in and the use of self-study as a methodology for researching and reframing teaching and teacher education has also increased (Loughran, 2007; Russell, 2007). Despite similar approaches and goals for improving social studies teaching and learning, both exist in relative isolation, or at least in quiet conversation. As part of this quiet conversation, social studies teacher educators have been using self-study methods and methodology to examine the process of improving their practice as teacher educators (Dinkelman, 2003; Dinkelman, Margolis, & Sikkenga, 2006a, 2006b; Powell & Hawley, 2009; Ritter, 2007, 2009; Ritter, Powell, & Hawley, 2007, 2008). As the chapters in this book demonstrate, the conversation is not only growing louder, it is creating a collaborative spirit among social studies teacher educators who share a common interest in rethinking their own practice, pedagogy, and decision making. They are also making their research public as part of adding their voices, experiences, and research findings to the growing dialogue focused on attempts to improve the process of social studies teacher education.

As part of joining this conversation, this chapter begins with an exploration of the evolution of thinking about rationale development in social studies, and of self-study as a methodology to structure and expand the possibilities of ongoing rationale development and refinement. As this section demonstrates, both offer social studies teachers and teacher educators a means to structure their attempts to improve their own practice, and social studies education as a whole. After discussing the literature on rationale development and self-study methodology, I draw on findings from a recent self-study to argue that the utilization of self-study methodology provides the necessary structure, and a unique opportunity, to examine the connections between the process of ongoing rationale development and refinement, and subsequent rationale-based practices of teachers and teacher educators. After

T.S. Hawley (✉)
Department of Teaching, Learning, and Curriculum Studies (TLC), Kent State University, 404 White Hall, Kent, OH 44242, USA
e-mail: thawley1@kent.edu

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_4, © Springer Science+Business Media B.V. 2010

an exploration of the ways in which I reconsidered and reframed my thinking in my developing rationale, I conclude by building an argument for linking rationale development and self-study as a natural next step for teacher educators interested in rationale-based teaching and learning in social studies classrooms.

Rationale Development and Social Studies: Flashback to the 1970s

Within the social studies literature, the development of rationale development can be traced back to the work of Shaver (1977), Newmann (1970, 1977), and Shaver and Strong (1982). Together, they each assisted in providing the groundwork for rationale development as a core theme of social studies teacher education programs. Much of this work began when Shaver (1977) edited a bulletin for the National Council for the Social Studies entitled, *Building Rationales for Citizenship Education*. The work of Shaver, Newman, and Shaver and Strong positioned rationale development as a process of personal examination through which teachers could reframe their thinking about the purposes guiding their practices as social studies teachers.

While there has been little research conducted on the process of rationale development and the influences of rationales on teaching practice, interest in the process of rationale development as a core theme in social studies teacher education is beginning to grow (Hawley, 2010). This section is designed to provide an overview of Shaver, Newmann, and Shaver and Strong's thinking about the nature and purpose of rationale development followed by an examination of current thinking about rationale development, and the power of purpose in social studies teacher education.

As part of articulating a definition of, and purpose for, rationale development, Shaver (1977) was adamant that the process of rationale development was not designed to create a one-size-fits-all approach, nor a mandated curriculum for citizenship education. As he put it,

> This bulletin on citizenship education, as its title suggests, does not propose a philosophy for citizenship education nor a set of prescriptions for a citizenship education program. Instead, the intent has been to involve social studies educators, teachers and supervisors in particular, in re-examining the assumptions underlying their curricular and teaching decisions, and in looking at the citizenship implications of what actually happens in their classrooms and schools. (p. vi)

Drawing on Beard (1934), Shaver defined rationale-building

> As the process of making clear and examining the beliefs in one's frame of reference—beliefs about what the world has been, is, will be, can be, and should be like—the influence, consciously or not, of his or her behavior as a teacher. (p. 97)

Shaver's (1977) concern for rationale development as a thoughtful reflective approach to professional and pedagogical decision making originated from his frustration with traditional approaches to social studies teacher education. As Shaver saw it, social studies teacher education programs were too focused on "the 'doing,'

active part of teaching—on stating objectives and preparing lesson plans, on how to use textbooks and conduct discussions, on new materials and programs available for use" (p. 97). Indeed, Shaver realized that each of these components were important, yet had been promoted "at the detriment of philosophical concerns" (p. 97).

Rationale-building, according to Shaver, could expand the power of teaching students to develop lesson plans and to lead discussion by simultaneously allowing teacher candidates to consider powerful philosophical questions of purpose (e.g., What are the assumptions underlying the use of behavioral objectives, of textbooks, of differing discussion styles, or of a new program or set of materials?). Without considering these questions and the assumptions underlying them, Shaver recognized teacher candidates miss an opportunity to approach teaching as a process of constantly examining purpose and practice.

Newmann's (1977) attempt to develop a definition for a comprehensive rationale focused more on the process of, as well as the intellectual and ethical reasons for, rationale development. For Newmann, a rationale is "the vehicle through which the educator justifies to the community at large his or her use of the power that the community has delegated to institutions for formal education" (p. 31). As part of exercising their intellectual and ethical obligations, Newmann realized that teachers who develop a rationale might not improve their practice or create a better experience for students. While aiming for improvement, Newmann was more interested in the process as an ethical practice. As he saw it,

> Any particular rationale may have the effect of enhancing or reducing the power of the educator; it may lead to actual improvement or deterioration in the education of youth. Regardless of their effects, however, educators have an intellectual and ethical obligation to build more comprehensive rationales. (p. 31)

Shaver (1977) outlined four main reasons why teachers should develop a comprehensive rationale for teaching social studies. These reasons are

(1) *Personal Growth*. Shaver recognized that the process of "rationale-building is not just a process *like* education; it *is* education" (emphasis in original, pp. 102–103). Personal growth is important and meaningful when "the emphasis is on growth through the person's own attempts to understand and evolve, and not on impositions from outside or the rejection of self" (pp. 102–103).
(2) *Professional autonomy*. Shaver understood that professional autonomy developed as a result of the reflective nature of rationale development. According to Shaver, the process of constantly reflecting on pedagogical and professional decision making "can help to liberate one not only from bias and conventional wisdom, but from unthinking or irresolute reliance on the decisions of textbook writers and other curriculum developers and on the models of teaching one has experienced as student" (p. 103).
(3) *Examining the "hidden curriculum."* Shaver saw rationale development as a way to examine and evaluate "the unintended school experiences from which students learn, with the outcomes often counter-productive in terms of the commonly stated goals of citizenship education" (p. 103).

(4) *Building community relations and program support*. Shaver believed that teachers had an obligation to open up their classrooms and their curricular decision making to the scrutiny of parents and other members of the community. According to Shaver (1977), the goal of administrators and teachers should be to "encourage involvement, even—or especially—among those who might object to school practices rather than trying to discourage or avoid such participation" (p. 104).

Newmann (1977), as part of addressing skeptics of the potential of rationales to improve the practice of social studies teachers, articulated three reasons why comprehensive rationales were necessary. Newmann's reasons were

> First, educators have an *intellectual* responsibility to try and understand what they are doing and why. Second, sound rationales do offer some, albeit insufficient, *practical* assistance in narrowing the options as to what and how to teach. Third, persons wielding power through state-supported institutions have an *ethical* responsibility to justify their actions. (emphasis in original, p. 30)

Newmann also added a fourth reason why rationale development is an important process for teachers. He recognized that "a comprehensive rationale will also suggest directions for future work on how to organize and teach specific curricula" (p. 30).

Shaver and Strong (1982), in many ways echoing Newmann's (1977) ethical stance on rationale development, saw two main reasons for comprehensive rationale development. The main reason individual teachers should develop a comprehensive rationale "is to avoid the unthinking imposition of your beliefs on your students" (p. 10). Their second reason, again echoing the previous work of Shaver (1977) and Newmann (1977), took a more pragmatic stance toward rationale development suggesting teachers must develop "a systematic, well-grounded basis from which to explain, even defend your instructional behavior to administrators and parents" (p. 10).

A final part of the work of developing the purpose and process of rationale development, Shaver (1977), Newmann (1977), and Shaver and Strong (1982) each articulated their belief that the process of rationale development was always ongoing, potentially unsettling, ultimately impossible to complete and, yet, professionally fulfilling. As I explore later in this chapter, much of this thinking mirrors many aspects of self-study. Although they never referred to themselves as self-study researchers, or even advocates, their thinking would certainly find a happy home in the world of self-study.

Addressing the complex, and potentially unsettling, nature of rationale development, Shaver (1977) recognized how

> The task of rationale-building, is, then, not only difficult, but never-ending. Moreover, it can have serious implications for the tranquility of one's professional life, for the examination of beliefs in one's frame of reference and of the implications for teaching will frequently lead even the most thoughtful (or, perhaps, especially the most thoughtful) to conclude that parts of what he or she is doing as a teacher cannot be justified, and so much be changed. . . .Some changes will be relatively easy; some may be difficult, especially those

> that call for reassessment of one's basic mode of interrelating with young people. Some may require careful self-analysis; some may be dependent on acquiring resources from the school administration; some may necessitate professional help, such as may be available in inservice courses dealing with different discussion techniques. But it is not likely that the genuine analysis involved in rationale-building will leave your professional life untouched. (p. 102)

Shaver and Strong (1982) argued that the process of rationale development is never finished or fixed. Their thinking about rationale development highlighted their belief in the need for teachers to engage in an ongoing process of self-exploration. As they saw it,

> A rationale, like the person who is attempting to develop it, evolves and is always in the process of becoming. Your rationale may become more explicit, more comprehensive, more logical in the interrelationship of its parts, clearer in its implications for your behavior as a teacher. But it ought never to be considered final, for that would imply that you have stopped changing and growing. (p. 10)

Together, the work of Shaver (1977) and Shaver and Strong (1982), highlight the complex, ongoing nature of rationale development and the potential for the process to disrupt the habits and decision making of even the most veteran teachers. The process of rationale development is, as Newmann (1977) reminds us, an ethical justification that "must be grounded in universal principles of justice, human dignity, equality, and not merely in a self-interested attempt to enhance one's power over others" (p. 31).

Rationale Development and Social Studies: A New Generation

Picking up where Shaver and Strong left off, a new generation of social studies teacher educators are once again focused on the possibilities of rationale development and the power of purpose within teacher education (e.g. Barton & Levstik, 2004; Dinkelman, 2009; Hawley, 2010; Thornton, 2006). Barton and Levstik (2004) acknowledged that without "a sense of purpose that is clearly thought out and articulated, teachers may fall prey to each new fad or harebrained instructional program, or they may find themselves adopting the practices of their peers by default" (p. 255). For Dinkelman (2009), the development of a rationale extends beyond a philosophical statement written to gain admission into a teacher education program. Instead, a rationale developed throughout a teacher education program can be a "practical, vital statement of the aims that direct the very real deliberations teachers engage in as they sort out questions of what is worth knowing and how best to teach it" (p. 2).

Barton and Levstik (2004) argued that if teacher educators wish to shape the classroom practices of teachers they must work to help develop the purposes guiding teachers' day-to-day practices. Rationale development, however, must be more than just another method presented to teacher candidates. As Barton and Levstik (2004) pointed out, rationale development "must be more than a slogan, and it must be more than lip service; it must be a goal to which teachers are deeply and genuinely

committed, a goal that will inspire efforts to make actions consistent with beliefs" (pp. 258–259). They argue that the development of participatory, democratic citizens has the most potential among the various and competing goals to animate reform practices in teacher education. They claim such a rationale empowers teachers to move beyond teaching for content coverage and gaining control over their students—the two goals they believe account for the tepid and unengaging forms of instruction so prevalent in contemporary classrooms (p. 258).

Thornton (2006), drawing on Barton and Levstik (2004), contended that effective history teachers incorporate a strong sense of purpose into their pedagogical decision making. He supports the assertion that "teacher's purposes matter more and in a different way from assembling a standardized product" and that "teachers' purposes, then, guide how far they open the curricular-instructional gate; for whom, when, and which gates to what they open; how they react to collegial norms on the foregoing, and so forth" (p. 418). Together, Barton and Levstik (2004), Dinkelman (2009), and Thornton (2006) have made a strong case for the establishing rationale development as a key component in the process of social studies teacher education.

Self-Study Methodology

Writing about self-study as a methodology, Berry and Crowe (2009) recognized the potential for self-study to present "a framework for inquiry into one's beliefs and practices as an educator with a focus on better understanding the interaction between beliefs and practices for the improvement of teaching and learning" (p. 85). Their work builds on Pinnegar's (1998) conception of self-study methodology as an attempt to understand the influence of both the researcher's context on her/his practice and the researcher's practice on her/his context. For Pinnegar, "self-study is not a collection of particular methods but instead a methodology for studying professional practice settings" (p. 33). Pinnegar's writing, and theorizing about self-study as a methodology, coincides with Brandenburg's (2009) point that an "increasing understanding of teacher education conducted within the context of teacher education by teacher educators has been, and continues to be, a distinguishing feature of self-study" (p. 196).

LaBoskey (2007) expanded on Pinnegar's (1998) work by developing and defining five principle characteristics of self-study research. LaBoskey's five key characteristics were designed to position researchers to produce findings that would be accepted as trustworthy. The five characteristics are (1) self-initiated and self-focused; (2) improvement aimed; (3) interactive at one or more points during the process; (4) the study draws data from a variety of (generally qualitative) sources; and (5) validity is defined as a validation process based on trustworthiness. Notably, Tidwell, Heston, and Fitzgerald (2009) highlighted that "while drawing heavily on traditional qualitative methods of data collection, self-study generally transforms those methods by taking them into a new context and using them in ways that often depart from the traditional" (p. xiii). These transformations, they asserted,

"highlight the fact that the role of the researcher in self-study and the role of teacher educator are closely intertwined and generally inseparable" (p. viii).

Bringing Two Worlds Together

As I argued earlier in this chapter, and as the chapters in this book demonstrate, social studies teacher educators are starting to recognize the potential for connecting their work with the commitments and possibilities of self-study methodology. This is surprisingly true for teacher educators interested in the possibilities of rationale development as a core theme of social studies teacher education. At the heart of both worlds is a concern for the moral and ethical commitments teachers and teacher educators should hold for their work, as well as a strong belief in the power of collaboration to both sustain and support those involved in these, often unsettling processes.

Writing about reasons why teacher educators engage in self-study research, Bullough and Pinnegar (2007) pointed out how most teacher educators are as concerned with preparing "committed teachers as we are to studying our own work in order to understand it and get better at it. In this way, our political engagement in the research and practice of teacher education is morally grounded" (p. 324). At the heart of their argument is the recognition that engaging in self-study research forces teacher educators to confront their moral and ethical obligations to students and to the larger teacher education community. For Bullough and Pinnegar, "self-study demands a deep moral commitment to inquiry that connects the past in the present to imagine a new future in the concrete reality of a single teacher educator, as well as new possibilities for teacher education collectively" (p. 325).

The process of explicitly examining one's practice provides a framework for teachers interested in improving their own practice as part of contributing to a larger conversation on the process of teacher education. Writing about reasons why teachers should develop a comprehensive rationale, Newmann (1970), argued that a well-articulated rationale for teaching and learning is "more than an intellectual ritual for the amusement of academics; it becomes a social duty owned to the citizenry at large" (p. 10). Newmann's recognition that rationale development was an ethical and moral act of citizenship on the part of social studies teachers echoes Bullough and Pinnegar's (2007) call for a moral stance on the part of teacher educators. Shaver (1977) realized that the process of rationale development must be self-imposed. Like LaBoskey (2007), Shaver pointed out that, rationale development, "an essential beginning point is the recognition that rationale-building cannot be imposed productively" (p. 106). Teachers interested in developing rationales must recognize the potential purpose holds for their practice. If simply forced, they will see the process of rationale development as a hoop to jump through as part of completing their teacher education coursework.

Collaboration is a distinguishing feature of self-study research (Bodone, Guðjónsdóttir, & Dalmau, 2007; Kitchen & Parker, 2009; Lighthall, 2007). Collaboration, as Shaver (1977) highlighted, is a necessary part of improving the

process of rationale development. Collaboration, as part of the process of ongoing rationale development and refinement, makes the tough, unsettling work more bearable and more likely to be improvement aimed. For Shaver,

> A "community," even if it contains only two people, is necessary to provide the support that most of us need to engage in the exhilarating but often excruciating process of self-analysis and development. Shared commitments, the comfort from knowing that others are having the same difficulties as you in grappling with fundamental questions, the mutual reinforcement for rationale-building behavior are important community functions. (p. 109)

This vision of collaboration to strengthen the process of rationale development is reminiscent of LaBoskey's (2007) recommendation that collaboration be a natural part of the process self-study research, and in turn making the results of self-studies more trustworthy.

Examining the Ongoing Development and Refinement of My Rationale: A Self-Study

This self-study originated formally as part of the formation of a self-study collective I helped organize with Alicia Crowe and four graduate students at Kent State University (see Hawley, Crowe, Knapp, Hostetler, Ashkettle, & Levicky, Chapter 11 this volume). I believe that I have always been committed to examining the influences on, continual development of, and process of reframing of the ideas guiding my work as a social studies teacher educator. However, until this study, my research with the process of rationale development and rationale-based practices has involved working with others. Much of my work as a graduate assistant at the University of Georgia focused on teaching undergraduate social studies courses and observing student teachers. In this role, I was involved with helping students develop their initial rationales during their coursework (Powell & Hawley, 2009) and to supervise their attempts to put their rationales into practice as student teachers (Ritter, Powell, & Hawley, 2007, 2008). My dissertation research focused on the problems and possibilities of the rationale-based practices of three first-year social studies teachers (Hawley, 2008). Again, this work focused on the ability of teachers to put their rationales, developed as teacher candidates, into practice (Hawley, 2010).

The study explained here was my first attempt to examine my own developing rationale. As a first-year assistant professor at Kent State University, I was fortunate enough to have the opportunity to join together with Alicia Crowe to form a research collective designed to examine our work as teachers and teacher educators. Finally the chance had arrived for me to examine my own ongoing rationale development. As part of the collective, I focused my study on the following research question:

(1) How does the process of planning for, and teaching, an undergraduate social studies methods course and a graduate-level social studies seminar influence my developing rationale for my work as a social studies teacher educator?

As the semester progressed, I began to also focus my journals and discussions with the self-study collective on the potential connections between self-study methodology and the process of ongoing rationale development and refinement.

Data Collection and Analysis

As part of my process of examining the influence of my practice as a teacher educator on my rationale—including course planning, course readings, classroom discussions, interactions with individual students, and my decision-making process while teaching—I followed LaBoskey's (2007) principles and focused my efforts on collecting data from a wide variety of sources. Data sources for this study included my original rationale, course syllabi from the two courses I taught during the spring semester 2009, course blog posts, emails sent to my undergraduate class after each course session, personal journal entries, personal notes taken during self-study research meetings, transcripts from the audio taped research meetings, a lesson plan guide I developed as part of my role leading a summer institute for social studies teachers, and my rationale at the end of June 2009. Together, these data sources were collected to help make sense of the continued reframing and refinement of my rationale as a social studies teacher educator, as well as add to the trustworthiness of the research findings (Mishler, 1990). Trustworthiness, here, is seen as a process of also making findings available to, and meaningful for, other social studies teacher educators.

The process of data analysis was ongoing throughout the spring semester 2009 including the six scheduled meetings of a collaborative self-study research collective. These collaborative meetings enabled me to begin the process of data analysis and to openly explore my thinking about how the data were influencing my thinking about my developing rationale and later the connections between self-study methodology and the work of rationale-building. This collaborative process enabled me to make my thinking about data analysis visible and more concrete for myself, and the group. After the semester and the research meetings ended, I began a more formal process of data analysis that involved reading through my data sources and making connections between the data sources and my research questions. For this chapter I specifically focused on two data sources—my posts to the blog I developed as part of the graduate-level seminar course and my email responses following each of my undergraduate methods course sessions.

Findings

Beginning with Praise as Part of Attempting to Push Students to Think Differently

At the beginning of the semester I was committed to the ideas of my rationale. I was also committed to creating a space for students to openly engage in democratic

dialogue while deliberating about the major issues facing social studies teachers. While analyzing the blog posts I made in the graduate-level social studies course, I noticed that my attempts to push students' thinking usually began with praise. Embracing a process of praising students before pushing them to think differently has never been an explicit part of my rationale. In reading the following excerpt from my class blog, it is obvious that I felt the need to begin my response with praise before pushing the student to reconsider his initial thoughts.

> This is a very nice post. It has me returning to the article and really forcing me to think out the reconstructionist argument. Good Stuff. . . . I also understand your position that it might turn students off from being active. This is where I think teachers have to provide outlets for students to act on their knowledge. So, if they learn about lobbyists, then students could learn how they can also influence the legislative process, or work to balance the power relationships involved. I also agree that teachers have to be aware that the students will get other sides of the story in other settings (classes, at home, church, friends parents). My reading of the reconstructionist argument is that they want to produce citizens who are active in that they want to open up the system to expose the inequalities that exist to improve the system for all. I wonder how this is making you think about the reconstructionist argument now? (Blog post, 1/28/2009)

I recognize my many ideas from my rationale in my post. My rationale has always reflected my desire to make social studies classrooms spaces where students can learn content and have a chance to act on their new knowledge. In this case, I wanted to demonstrate that students should have the opportunity to learn about lobbyists and how they attempt to influence the legislative process, and then be given a chance to do something with their knowledge.

As the semester progressed, I continued to use praise as part of pushing students to reconsider their initial positions. However, as the following blog post demonstrates, my attempts to push students became more explicit and were designed to push students even further than they thought they might take their own practice. This is evident in my response to a student searching for examples of heroes from the Civil Rights movement.

> So happy to see you wading into the conversation, I appreciate you jumping in and asking such tough questions without putting your students down and saying that they cannot be engaged. Instead, I hear you saying that you are trying to get them engaged but worry that there are not enough good examples out there. I am convinced that all students can be engaged by courageous, hardworking, activist, and everyday people, who represent a version of history that is anything but white. Also, all students can learn from the example of Black, Chinese, Native American, Hispanic, Irish—just to name a few—and it is our job to find ways to use these examples to engage students . . . I want to push you to see more than a handful of examples of heroes from the Civil Rights Movement and to expand out to include those who spoke out when there was no movement, who fought slavery, who survived slavery, who are leaders today, who might not fit the mold of the hero you speak of. They, might, however, be figures, historic examples that can help engage your students. (Blog post, 3/3/2009)

What has not been an explicit part of my rationale is a desire to directly push students to reconsider their initial thinking. Furthermore, the use of praise as a means to positioning students to possibly re-evaluate their initial stance is an interesting realization for me. I would argue that this is something that I have always done, but

I have never been as aware of it as I am now after reading through my responses to students in the class blog. As designed, this study does not provide me with any insight into the influence it had on the students' thinking about their work as social studies teachers. However, it leaves me thinking more deeply about my own work as a teacher educator committed to the work of rationale development.

Renewing My Focus on the Pedagogy of the Process

As part of my work teaching undergraduate methods courses at the University of Georgia I became interested in the idea that learning social studies content, and learning to be a social studies teacher, should focus as much on the process of learning as the content. While working with Dave Powell to examine our combined efforts to teach two related social studies methods and curriculum courses, we discussed an idea—The Pedagogy of the Process (Powell & Hawley, 2009). The pedagogy of the process, as we conceptualized it, asked our teacher candidates to consider what their students were learning other than the specific content they were attempting to teach them. More specifically, what were students learning from the process of learning the content. This idea has become a more integrated part of my teaching rationale. This study reinforced and demonstrated the depth of that commitment.

This commitment to making the pedagogy of the process part of my work with teacher candidates is visible in many of my email responses to my undergraduate methods class at Kent State. These email responses were sent to students following each class session and were designed to model my thinking and decision making both in planning for class and while teaching. Initially this was conceived as a way to model my thinking and to work on chipping away at the influence of the "apprenticeship of observation" (Lortie, 2002) on their thinking about the process of becoming a strong teacher. While analyzing my email responses I quickly noticed that much of my focus was also placed on reinforcing my belief in focusing on the process of teaching social studies content. Also highlighted in many of these responses are many of the central themes of my initial rationale: listening, discussion, deliberation, and collaboration.

As the following excerpts demonstrate, my focus on the pedagogy of the process was a central focus of my responses to my undergraduate methods students. Responding to the second class session, I introduced the idea of the pedagogy of the process saying,

> First, I should say that I am going on the assumption that everything we do in class can be done in a middle and high school classroom. Having said that, I do not begin the semester thinking that I have to wait so long before I can put you in groups or that you are not ready for certain types of lessons. I also know in advance that there is as much "teaching" that has to take place when students are "learning" to work in groups, to talk to each other in certain ways, or whatever you are trying to accomplish. I also want us to think about the ways you are having students learn (the process) as part of the content. I am working on calling this "The Pedagogy of the Process." I like to ask "what are your students learning other than the content that you were trying to teach them?" This could be how to work in groups, how

> to talk to someone different from themselves, or how to take on the position of someone you would never assume OR it could be that it is ok to do other homework in class, to paint your nails, to sleep, to text, that the teacher will go off on tangents if you just ask the right questions. (Email response, 1/26/2009)

Responding to the sixth class session, I again focused on the pedagogy of the process as part of a larger critique of my decision-making process. In the first paragraph of my response I highlighted how

> I have to continue to make sure that I am structuring the process so that it does engage more people as part of learning the content from the readings, as well as the content I am also trying to teach you related to how to have certain types of conversations, how to listen to each other, and how to learn to reach a deeper meaning by working together. This is what I am thinking about when I talk about the pedagogy of the process. (Email response, 2/9/2009)

Again, analyzing my attempts to address my desire to have my teacher candidates focus on the process as content has me thinking that I know very little about the influence these reflections had on my students' thinking. There were several students who responded to my emails; however, at this point I have no way to know how it will become part of their approach to teaching social studies. This work does make me more aware of just how much of my rationale is part of my practice. This is valuable knowledge as I move forward with thinking about improving my work in my undergraduate methods courses.

Finding Room for Improvement

While I am happy to recognize areas where my practice has explicitly focused on the central themes of my developing rationale, data analysis revealed room for improvement. By improvement I mean that there are central themes of my rationale that I am committed to, yet do not explicitly appear in my practice. This is especially true of my desire to frame part of my undergraduate methods course on the ideas of culturally relevant pedagogy and placed-based education. Analyzing the course syllabus indicated that I only included one reading that helped them explicitly examine their work as curriculum developers for racist undertones (Pinar, 1993). I am very aware that I still have much work to do to make these ideas a more explicit part of the teaching and learning in my courses. Reading through my email responses, I did not see enough attention to culturally relevant pedagogy or placed-based teaching and learning. Typically, my responses were focused on promoting a focus on process as well as on how to integrate listening, deliberation, and collaboration into social studies teaching and learning.

As the following email response following our fourth class session reveals, I leave out any discussion of possible ways to leverage students' culture or sense of place as part of creating an engaging classroom environment.

> Most of my happiness comes from the fact that we struggled a bit, that there were some silences, and that most people eventually felt comfortable to jump in. I was also happy with many of the ideas that we were able to bring to life in that discussion. I want for us to think

> more about who is participating in the discussion and who is not, how we are listening to each other and building from previous comments to push the discussion in new ways, and how discussions are not just something that happen and that working on creating engaging discussions is something that (in my opinion) can be taught but will usually be messy at first. I am hoping that our class can be a space for you to experience that messiness as a student so you can work on putting similar discussions into place in your own lesson planning and classrooms. (Email response, 2/2/2009)

Rereading this email response I am aware of how easy it would have been to include issues of culture and place. While stressing the importance of listening and of focusing on which students are participating in discussions, I could easily have included a few ideas to encourage teacher candidates to consider how the culture of their classroom might make the process of having discussion more engaging. As I continue to analyze this data, and collaborate with my social studies colleagues, I will work to make these themes more explicit in the content and process of my courses.

Discussion

As a teacher educator I am committed to positioning teacher candidates to thoughtfully consider the idea that the process of learning social studies content matters. Until embarking on a self-study of my own practice as a teacher educator, however, I had never fully considered the implications self-study could have on my own ongoing rationale development and refinement. As I mentioned earlier, I studied my practice working with teacher candidates and how my written feedback enabled and constrained their ability to develop as social studies teachers. In this study, however, I was finally able to examine my own rationale-based practices during my first year as an assistant professor at Kent State. As the findings section demonstrates, my blog posts and email responses reveal a commitment to several central themes of my rationale in my practice, a reliance on using praise as part of pushing students to reconsider their positions, and an explicit attempt to position students to see the value of focusing on process as content. I am also now aware that there is much room for improvement regarding my attempts to make culturally relevant pedagogy and placed-based teaching and learning central to the content and process of my courses.

At the beginning of the study I was not fully convinced that sending email reflections to my undergraduate students could actually become a learning experience. I have plenty of experience deleting emails I receive, and worried that my students would do the same. I also worried that I would just become a preacher or cheerleader for my approaches to social studies teacher education in a way that would turn the students off. I was much more confident that the course blog would become a space to interact with, and push my graduate students to think more deeply about conceptions of citizenship education. I am disappointed that I do not know more about how the students experienced the emails or blog responses. That is another study for another day. I am convinced that using structured reflections to examining rationale-based practices, as well as my ongoing rationale development, and refinement has much to offer social studies teachers and teacher educators.

Concluding Thoughts

Exploring the literature on rationale development in social studies and on self-study as a methodology leaves me wanting more. More work is needed that brings these two worlds together. Continuing to explore the potential for developing purposeful rationales that influence, and possibly, improve social studies teacher education is made considerably stronger when connected to self-study methodology. Despite the growing conversation and potential of such work, we need more open dialogue regarding two questions related to rationale development. First, how are social studies teacher educators, committed to rationale development as a core theme, positioning students to see rationale development as more than just a theoretical hoop to jump through? Second, in what ways are social studies teacher educators drawing on their own rationales as part of developing their courses? Heilman's (2009) edited volume is a good first step, however much more work is needed that provides insight into the purposes that are driving the practices of social studies teacher educators.

Drawing on commitments from the self-study world, social studies teacher educators should begin to publicly model their own attempts to develop their rationales for several important reasons. First, teacher educators should be willing to model the type of work we ask our students to complete. In this case, if we are going to ask our students to develop rationales then we should be willing to examine our own purposes as part of continuing to rethink and reframe our practice as teacher educators. As Shaver (1977) recognized, teacher educators should provide details of their own developing rationale "as an object for critiquing, and even as a potential point of departure for the formulation of other rationales" (p. 108). Without such modeling, teacher candidates might dismiss the process of rationale development as too theoretical. Secondly, teacher educators should make their work public as part of building a conversation about the complexities of social studies teacher education. Questions about the structure, content, and process of teacher education should not be discussed in isolation from others in the field.

Loughran (2006) offered a solution to both problems. Regarding the perceived disconnect between theory and practice within teacher education programs, he encouraged teacher educators to create situations where the relationship between professional knowledge and professional practice is examined as part of the process of learning to teach. To do so, Loughran challenges "teacher educators to carefully consider the nature of their own knowledge of teaching and to begin to clarify the role that it does, and should, play in their own conceptualization and practice in teaching about teaching" (p. 46). Through the practice of openly modeling their own rationale-based practices, educating teachers might enable teacher candidates to begin their first year in the classroom with a greater sense of how to make the ideas of their rationale part of their practice (Loughran, 1996).

Social studies teacher educators interested in the process of rationale development and refinement have much to gain by structuring their work on the methodology of self-study. Both worlds are committed to infusing teacher education with a moral and ethical stance toward preparing teachers. Both recognize the power of collaboration to make the potentially unsettling work of examining your own practice more tolerable and thoughtful. Both are improvement aimed and view

their work as impossible to finish. Together, they offer teacher educators, committed to rationale development as a core theme, a way to make their thinking and decision making visible to themselves and others. Only by adding to the growing conversation can social studies teacher educators begin to fully engage in an open dialogue about the potential of ongoing rationale development and refinement to actually improve social studies teacher education and the teaching and learning that takes places in social studies classrooms every day.

References

Barton, K. C., & Levstik, L. S. (2004). *Teaching history for the common good*. Mahwah, NJ: Lawrence Erlbaum Associates.

Beard, C. A. (1934). *The nature of the social sciences*. New York: Charles Scribner's Sons.

Berry, A., & Crowe, A. R. (2009). Many miles and many emails: Using electronic technologies in self-study to think about, refine and reframe practice. In D. L. Tidwell, D. L. Heston, & L. M. Fitzgerald (Eds.), *Research methods for the self-study of practice* (pp. 83–98). Dordrecht: Springer.

Bodone, F., Guðjónsdóttir, H., & Dalmau, M. C. (2007). Revisioning and recreating practice: Collaboration in self-study. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 743–784). Dordrecht: Springer. (Originally published in 2004)

Bullough, R., & Pinnegar, S. (2007). Thinking about the thinking about self-study: An analysis of eight chapters. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 313–342). Dordrecht: Springer. (Originally published in 2004)

Dinkelman, T. (2003). Self-study in teacher education: A means and ends tool for promoting reflective teaching. *Journal of Teacher Education, 54*(1), 6–18.

Dinkelman, T. (2009). *Reflection and resistance: The challenge of rationale-based teacher education*. *Journal of Inquiry and Action in Education, 2*(1), 91–108.

Dinkelman, T., Margolis, J., & Sikkenga, K. (2006a). From teacher to teacher educator: Experiences, expectations, and expatriation. *Studying Teacher Education, 2*(1), 5–23.

Dinkelman, T., Margolis, J., & Sikkenga, K. (2006b). From teacher to teacher educator: Reframing knowledge in practice. *Studying Teacher Education, 2*(2), 119–136.

Hawley, T. S. (2008) *Purpose into practice: The problems and possibilities of rationale-based practice in social studies.* Unpublished doctoral dissertation, University of Georgia.

Hawley, T. S. (2010). Purpose into practice: The problems and possibilities of rationale development in social studies. *Theory and Research in Social Education, 38*(1), 298–316.

Heilman, E. E. (Ed.). (2009). *Social studies and diversity education: What we do and why we do it*. New York: Routledge.

Kitchen, J., & Parker, C. (2009). Self-study communities of practice. In C. A. Lassonde, S. Galman, & C. Kosnik (Eds.), *Self-study research methodologies for teacher educators* (pp. 107–128). Rotterdam, The Netherlands: Sense Publishers.

LaBoskey, V. K. (2007). The methodology of self-study and its theoretical underpinnings. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 817–869). Dordrecht: Springer. (Originally published in 2004)

Lighthall, F. F. (2007). Fundamental features and approaches of the s-step enterprise. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 743–784). Dordrecht: Kluwer. (Originally published in 2004)

Lortie, D. (2002). *Schoolteacher*. Chicago, IL: University of Chicago Press.

Loughran, J. (1996). Developing reflective practice: Learning about teaching and learning through modeling. London: Falmer Press.

Loughran, J. (2006). Developing a pedagogy of teacher education: Understanding teaching and learning about teaching. New York: Routledge.

Loughran, J. J. (2007). A history and context of self-study of teaching and teacher education practices. . In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 7–39). Dordrecht: Springer. (Originally published in 2004)

Mishler, E. (1990). Validation in inquiry-guided research: The role of exemplars in narrative studies. *Harvard Educational Review, 60*(4), 415–442.

Newmann, F. M. (1970). *Clarifying public controversy: An approach to teaching social studies*. Boston, MA: Little, Brown and Company.

Newmann, F. M. (1977). Building a rationale for civic education. In J. P. Shaver (Ed.), *Building rationales for citizenship education*. Washington, DC: National Council for the Social Studies.

Pinar, W. F. (1993). Notes on understanding curriculum as a racial text. In C. McCarthy & W. Crichlow (Eds.), *Race, identity, and representation in education* (pp. 60–70). London: Routledge.

Pinnegar, S. (1998). Introduction to part II: Methodological perspectives. In M. L. Hamilton (Ed.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 30–33). London: Falmer Press.

Powell, D. J., & Hawley, T. S. (2009). Four way street: Fusing curriculum, pedagogy, content, and purpose to advance the common good. In E. A. Heilman (Ed.), *Social studies and diversity education: What we do and why we do it* (pp. 43–46). New York: Routledge.

Ritter, J. K. (2007). Forging a pedagogy of teacher education: The challenges of moving from classroom teacher to teacher educator. *Studying Teacher Education, 3*(1), 5–22.

Ritter, J. K. (2009). Developing a vision of teacher education: How my classroom teacher understandings evolved in the university environment. *Studying Teacher Education, 5*(1), 45–60.

Ritter, J. K., Powell, D. J., & Hawley, T. S. (2007). Takin' it to the streets: A collaborative self-study into social studies field instruction. *Social Studies Research and Practice, 2*(3), 341–357.

Ritter, J. K., Powell, D. J., & Hawley, T. S. (2008). Do the cultural values underlying our written feedback to student teachers constrain the conceptions of democratic citizenship we are teaching for? In M. L. Heston, D. L. Tidwell, K. K. East, & L. M. Fitzgerald (Eds.), *Pathways to change in teacher education: Dialogue, diversity, and self-study.* Proceedings of the Seventh International Conference on Self-Study of Teacher Education Practices, Herstmonceux, East Sussex, England (pp. 268–272). Cedar Falls, IA: University of Northern Iowa.

Russell, T. (2007). Tracing the development of self-study in teacher education research and practice. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1191–1210). Dordrecht: Springer. (Originally published in 2004)

Shaver, J. P. (1977). The task of rationale-building for citizenship education. In J. P. Shaver (Ed.), *Building rationales for citizenship education* (pp. 96–116). Washington, DC: National Council for the Social Studies.

Shaver, J. P., & Strong, W. (1982). *Facing value decisions: Rationale-building for teachers*. New York: Teachers College Press.

Thornton, S. J. (2006). What matters most for gatekeeping? A response to VanSledright. *Theory and Research in Social Education, 34*(3), 416–418.

Tidwell, D. L., Heston, M. L., & Fitzgerald, L. M. (2009). Introduction. In D. L. Tidwell, D. L. Heston, & L. M. Fitzgerald (Eds.), *Research methods for the self-study of practice* (pp. xiii–xxii). Dordrecht: Springer.

Chapter 5
Diversity, Democracy, and Documentation: A Self-Study Path to Sharing Social Realities and Challenges in a Field-Based Social Studies Curriculum Methods Course

Diane E. Lang

In the United States, the National Council for the Social Studies (NCSS) defines social studies as a discipline that prepares students to become active participants in democracy. Given the diversity within the United States, ensuring that diversity issues are explored within elementary social studies curriculum methods courses is crucial to this endeavor. The design and placement of diversity-oriented teaching experiences and content for preservice teachers can be challenging for teacher educators and capturing teachable moments related to diversity and social studies is even more difficult. Drawing from Guðjónsdóttir's (2006) work helping preservice teachers focus on diversity and inclusion, I decided to use Praxis Inquiry (PI) and the Praxis Inquiry Protocol (PIP) form as part of a self-study effort designed to hone my skills for bringing issues of diversity and democracy to the forefront in the context of the social studies curriculum methods course.

Praxis Inquiry encourages preservice teachers to base their questions in practice and teacher educators to weave their teaching through the preservice teachers' inquiries. The Praxis Inquiry Protocol is the form that is used to develop a written record of the process. As the course I was teaching was a field-based course involving significant coteaching of social studies, there were many opportunities for the protocol to be used to analyze classroom events. Coteaching is a model of teacher education where teacher candidates plan, teach, and reflect collaboratively with a master K–12 classroom teacher and a professor (Lang & Siry, 2008; Martin, 2009; Siry, 2009). This level of interaction with students and educators allows for an authentic context for bringing theory alive in practice. In this teacher education model the protocol was employed over the course of a semester in the context of two sections of a field-based elementary social studies curriculum methods course. Through using the protocol, challenges related to diversity and the teaching of social studies were documented and explored. The impact of the Praxis Inquiry Protocol on preservice teachers learning to manage and embrace diversity within social studies and my understanding of the course were explored on e-discussion boards as

D.E. Lang (✉)
School of Education, Manhattanville College, 2900 Purchase Street, Purchase, NY 10577, USA
e-mail: diane@volsted.com

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_5, © Springer Science+Business Media B.V. 2010

well. A critical document analysis of PIP records, e-discussion boards, and preservice teacher interviews furthered my self-study project. Ultimately, I concluded that managing and teaching about diversity requires openness, experience, and reflection. Understanding points of view and perspective taking are crucial in the diverse social studies classroom and the Praxis Inquiry Protocol supported the exploration of these concepts in teaching through creating a document-based interpretative mirror of teaching.

Literature Review

Praxis Inquiry and Teacher Education

In the introduction of their significant 2007 paper, Guðjónsdóttir, Cacciattolo, Dakich, Davies, Kelly, and Dalmau center the purpose of Praxis Inquiry in teacher education. They contend that

> Current global visibility of ethnic, ideological, and social intolerance accentuates the need for teacher education programs to focus on the preparation of educators who can build inclusive student-centered learning communities that are based in appreciation of diversity and openness to the world. (p. 165)

Interested in bringing inclusive teaching practice to the forefront in teacher education, Guðjónsdóttir (2006) supports the use of Praxis Inquiry and the Praxis Inquiry Protocol as it has preservice teachers base their questions in practice and has teacher educators develop their teaching to respond and support preservice teachers' questions and inquiries.

Praxis Inquiry is an ideological framework developed at Victoria University in Australia and reported on by Cherednichenko and Kruger in 2005. This framework is organized around several beliefs: (1) The exploration of preservice teachers' questions about the ways students experience education and learning is central to their development as future teachers, (2) university-based teaching should be grounded in and responsive to the preservice teachers' questions, field experience, and inquires, and should involve preservice teachers in collegial and professional discourse to address questions and inquiries, (3) university teacher educators should acknowledge the significant impact social factors have on educational experience and learning, and (4) university teacher educators should engage in partnerships that allow the field-based and campus-based education of teachers to unfold in rich and dynamic school contexts. Praxis Inquiry (PI) is a model of teacher education that provides insight into the challenges preservice teachers face when they work to integrate readings and philosophical foundations into play with their actual teaching or interactions with students.

The Praxis Inquiry Protocol (PIP) is "an effective tool" to support the enactment of "social justice actions" in education and teacher education (Cherednichenko, Gay, Hooley, Kruger, & Mulraney, 1998). The protocol allows preservice teachers to reflect on their questions and interpretations of teaching and learning experiences with students. As the protocol has a written form it allows for there to be a record of

these thoughts, theories, and action plans for change and development. As well, the teacher educator is responsive to the preservice teachers' ideas and questions and customizes the course to be supportive of the preservice teachers developing their practice to support the enactment of socially just pedagogies.

The Praxis Inquiry Protocol asks preservice teachers to slow down and reflect on their developing practice as teachers and consider alternative paths and solutions to classroom challenges. As a teacher education instructional tool, the Praxis Inquiry Protocol form allows teacher educators to see the preservice teacher's description of a challenge and suggestions for re-engineering practice. Specifically, the PIP form asks preservice teachers to write about some practice-based issue and consider and answer four prompts. The prompts are

(1) *Practice Described* (Describe practice/event—cases, artifacts, anecdotes—and identify key questions—what do I wonder about when I think about this practice/event?),
(2) *Practice Explained* (Seek and discover professional explanations [literature, textbooks, mentors, colleagues, etc.] for one's practice—How can I understand this practice/event?),
(3) *Practice Theorized* (Consider the over-riding question—Who am I becoming as an educator as I integrate these understandings and beliefs into my practice as a teacher?), and
(4) *Practice Changed* (Plan action—How can I improve learning for students and improve my capacity as an educator? What are my new questions about teaching? Consider the social justice implications of educational practices.) (Kruger, 2006 in Guðjónsdóttir et al., 2007, p. 168)

Using Praxis Inquiry Protocol forms allows the teacher educator to differentiate instruction and provide support and knowledge of teaching methods within a context that is current and useful.

Elementary School Social Studies

The National Council for the Social Studies (NCSS) published comprehensive national social studies standards in 1994 for the United States. These standards have invigorated the teaching of social studies at the elementary school level and have moved the focus more squarely on developing students' knowledge and skills so that they can have an active voice in a democratic society. Currently, standards-based social studies curriculum material is drawn broadly from ten NCSS themes and should use inquiry-based processes to "foster curiosity, problem-solving skills, and appreciation of investigation" (Mindes, 2005, p. 3). The standards have also encouraged many elementary teachers to move away from the *widening communities model* for the curriculum to the *cultural universals model* promoted by Brophy and Alleman (2006). This focus on the cultural universals at the elementary level has fostered the development of more inclusive social studies teaching practices and curricula (Alleman, Knighton, & Brophy, 2007).

Kincheloe (2001) in G*etting Beyond the Facts: Teaching Social Studies/Social Science in the Twenty-first Century* argues for a critical inquiry and analysis approach to the teaching of social studies. He writes that social studies should be taught by "scholarly democratic teachers" working as "knowledge workers" (Kincheloe, 2001, p. 30). In this model of social studies curricula, teachers, preservice teachers, and students "take control and set the direction of the learning process" (p. 33). In this active vision of curricula, social studies is connected to everyday life and larger concepts through developing essential intellectual skills such as reading, writing, interpreting, and communicating (Kincheloe, 2001). Students develop "an awareness of themselves as social players–citizens who are shaped by social, cultural, and political forces" and can influence the social world (p. 33). Drawing Brophy and Alleman (2006), Alleman, Knighton, and Brophy (2007), and Kincheloe (2001) together, it is clear that social studies is the central curricular area for exploring diversity, democracy, and social justice.

Teacher Educator as Teacher, Learner, and Researcher

Teacher educators around the world have used self-study of teacher education practices to help clarify and interpret their work as teacher educators. The focus has been on improving teacher education through careful research, reflection on teacher education practices, and an inward look at how the teacher educator is evolving as an educator/researcher. The work of Russell (2007), LaBoskey (2004), Loughran (2006), and Loughran and Northfield (1998), ground my research and teaching, as I am concerned with my own learning as a teacher educator and with exploring social justice and diversity issues in teacher education. Korthagen's (2001) ideas about linking practice and theory in teacher education guide this research and teaching. Drawing from Feldman's (2009) conceptualization, self-study of teacher education is used as a methodology to ground this project.

Inquiry for All

Social studies curriculum methods courses are an interesting site for melding inquiry-based social studies for the students, Praxis Inquiry for the preservice teachers, and self-study of teacher education practices for the professor. These philosophical standpoints are consistent and allow for fluid movement between the positions of teacher/learner/researcher for all involved in the project, upper elementary school students studying the constitution, preservice teachers, and the teacher educator.

The Self-Study Project

Two sections (one in the morning and one in the evening) of a graduate level elementary school social studies curriculum methods course within one semester were included in this self-study. Both courses included undergraduate and graduate

students although officially the course is a graduate level course in the Master of Arts in Teaching (MAT) degree program. In both sections, preservice teachers were required to teach one social studies lesson, with a partner, to a class of elementary school students. The morning class was taught in the field in an ethnically and linguistically diverse inclusion classroom at one of the college's professional development schools (PDS) and all of the students taught their lesson using a coteaching model with the professor with them providing at-the-elbow support. The evening class students selected their own schools and classes. For the evening class, three ethnically and economically diverse schools served as host schools. The 20 preservice teachers were all female, ranging in age from 19–55 years old, 25 percent of the preservice teachers spoke languages other than English at home (Spanish, Italian, and Greek), 50 percent were mothers, and all were new to teaching.

I have been teaching field-based social studies curriculum methods courses for 4 years and have explored various aspects of my courses and my view of being a teacher educator through self-study. In this study I wanted to explore how I could better teach preservice teachers that understanding points of view and perspective taking are crucial in the diverse social studies classroom. I had hoped that the Praxis Inquiry Protocol advanced and studied by Guðjónsdóttir et al. (2007) would support the exploration of these concepts in teaching through creating a document-based interpretative mirror of teaching.

I provided both course sections with materials such as Buhrow and Garcia's 2006 text about teaching multilingual children. We also read articles about inclusion strategies, Brophy and Alleman's (2006) reconceptualization of the rationale for teaching elementary social studies, and Lundquist's 2002 text about inquiry-based elementary social studies designed to enhance the students' abilities to participate in democracy and present their rational and historical voice. Throughout these readings, we discussed central issues and I emphasized issues of diversity and democracy as we prepared ourselves to coteach lessons. All of the lessons were thematically related to the United States Constitution and appropriate for upper elementary school students. Preservice teachers developed lessons titled *What is a Constitution? Our Classroom Constitution, Writing of the Constitution, The Preamble, The Bill of Rights, The Branches of Government and Balancing Power, The Gettysburg Address, From Idea to Amendment, Voting Rights*, *The Constitution and You* and many others.

As we prepared to teach the lessons, I asked preservice teachers to try to anticipate any aspects of the lessons that might be points where the diverse needs and backgrounds of the children might present a challenge or a need for specific support. Then the preservice teachers taught their lessons over an 8-week period. I observed and participated in all of the morning class's lessons and debriefed with the students immediately after the lessons. The evening preservice teachers reported to and debriefed with their preservice teacher class one week after the lesson was taught.

Preservice teachers were introduced to the PIP form in class and were asked to complete the form following the teaching of their lesson. Individual, paired, and group discussions took place to address the issues of teaching for and about diversity that were brought forward as the result of completing the form. Throughout the 8-week coteaching period, I kept a journal of my observations and reflections on the

preservice teachers teaching and on the PIP forms. As I was teaching the course I read the PIPs as they were submitted and worked to respond to the students' issues in class or on the class-wide e-discussion board.

Once the 8-week data collection period was over, I read all of the PIP forms and sorted them according to the diversity themes discussed in prompt one of the PIP form "Practice Described." Once sorted, I identified categories of preservice teacher challenge. With the categories identified, I went over my journal and coded it using the same categories. Finally, I reviewed the data with a self-study colleague with whom I teach. When we reviewed the data together, I was further able to discuss some of the changes I saw in my teaching, the preservice teachers' teaching, and ideas I had for adjusting the course and the program so that our graduates would be better prepared to teach for diversity in the elementary school social studies classroom.

Ultimately, I want to promote the NCSS position that the central purpose for social studies is to produce a democratic citizenry that understands the social justice issues fundamental to democratic institutions within the United States. Given this commitment, what teaching methods, orientations, and philosophies are required in teacher education to support this? Specifically, do Praxis Inquiry and the Praxis Inquiry Protocol support preservice teachers to understand and be able to deliver high quality elementary school social studies methods and curricula? In reviewing my self-study of teacher education practices evidence, can I find points of success and areas in need of development in my teaching practices, especially with regard to the use of Praxis Inquiry and the Praxis Inquiry Protocol?

Results of the Self-study

I was excited to read the PIP forms as they were completed and submitted electronically. I am dedicated to the idea that having a strong social studies background is empowering and is a liberating path for many of the elementary students who are new immigrants to the United States and many of whom are ethnic minorities who have been underrepresented in the growth of our democracy or are economically disadvantaged. I think that there are some unique issues involved in having disadvantaged groups access the power of social studies. However, it is difficult to get preservice teachers to see social studies not just as academic content and skills but as something that has the power to liberate people.

As such, I discuss the results in two ways. First, I discuss the preservice teachers' writing and second, I discuss how this changed how I teach the course and see myself within this project.

Preservice Teachers

There were three major themes that preservice teachers discussed in their PIP forms as challenges and areas where I as the professor could provide more

support and direct teaching: addressing linguistic diversity, high levels of knowledge, and disability. Below are two select samples from each theme to highlight what the preservice teachers shared and then how this influenced my practice.

Linguistic Diversity

Noreen,[1] a graduate student, shared frustration with finding a match between the lesson she and her partner taught and the needs of the bilingual children in the classroom she selected. Her frustration was evident as she described the practice in question on the form. She wrote about her cotaught lesson designed to provide students with an opportunity to interpret the Preamble of the Constitution of the United States of America:

> *Practice Described* . . . When I think back on the coteaching it bothers me that we did not have books to offer the students that were focused on the Preamble. How did we expect the [English language learner] students to tell us what the words of the Preamble [to the US Constitution] meant in their own words when we did not have enough books to provide for them that explained what the words meant? Did we just expect them to figure it out from the clip art that we passed out plus some class dictionaries? (Noreen, PIP Form, 5/01/09)

Here, Noreen is able to look back on her cotaught lesson with a calm eye for detail. She realized that what seemed like a minor detail as she planned the lesson on paper, having texts that supported the lesson, becomes a looming issue having taught the lesson to 25 students in a class with many English Language Learners (ELLs). In her *practice changed* section of the Praxis Inquiry Protocol form she thoughtfully wrote about needing to find books at a variety of reading levels and in several languages to support the students with whom she is working. She also translated a song about the Preamble to Spanish to use with her students the next time she tried to teach about the Preamble. In many ways she learned through her teaching/writing/discussion cycle centered on her Praxis Inquiry Protocol form that the choice of text is essential and that jumping over the issue of language ability by using pictures did not solve the problem. Elementary teachers teaching social studies have to modify texts and plan for the array of diverse linguistic groups they face. Failing to do this is to leave some students behind.

The literacy courses in our school of education have been traditionally the domain of the literacy professors. However, this PIP form created an opportunity for me to start talking to faculty about the issues of teaching text selection and availability of multilingual texts and texts from diverse view points. As the result of these conversations, I have now developed a new mini course that will be collaboratively taught by professors from several departments about language, culture, texts, and community in teaching. While many courses touched on these issues,

[1] All preservice teacher (graduate and undergraduate students), master teacher, and student names within this chapter are pseudonyms.

there needed to be a place in the teacher education curriculum where it was at the center of attention.

Trisha, a graduate preservice teacher with training in social work, wrote about shyness and how this social disposition complicates learning to speak English and participation in the social studies classroom:

> *Practice Described* . . . In my tutoring group all three students were born abroad and speak a language other than English. Maria and Julia speak Spanish and Ann speaks Dutch at home. The girls often complained about having to learn American history and especially complained about the Constitution unit. All three girls failed to understand the Constitutional amendments and were reluctant to talk about the topic and looked away when I tried to go over the review sheets and texts with them.
>
> *Practice Explained* . . . When I reflected on how hard it was to get the girls to engage and talk about the constitutional amendments I thought part of the problem was their confidence speaking and listening to English. All had passed the English proficiency test and were not receiving English as a Second Language (ESL) but still appeared shy and unwilling or unable to discuss the social studies assignments and activities. What I started to realize is that the girls lacked both a context for understanding the Constitution and I found out they did not know words and phrases like "pro and con" and who "We, the people, . . ." was referring to.
>
> *Change Described* . . . When I started to think about how I could change my teaching to meet these girls half way and help them have "a voice" in class I realized I needed to do a lot of differentiation. I had to pre-teach the phrases and vocabulary. Also, I tried to think of Supreme Court cases that might help them think about why the Constitution is important for them to know about. I practiced class lesson questions with them before class so they could "try-on the words" without the class watching. I think rehearsing with them really helped them have a voice in class. Now, when I think about the girls I am not sure they were "shy"; rather they, as fifth grade girls, really wanted to seem cool and were unwilling to do anything to jeopardize that. The best was at the end of the unit watching Maria and Julia proposing to the class an amendment to the class constitution. They said "We, the students of Mr. N's class". . .. (Trisha, PIP form, 4/22/09)

In this PIP form it was interesting to watch Trisha pull apart issues of differentiation, the needs of bilingual children, social needs of children, and the social studies curriculum. It is also a powerful example of a preservice teacher figuring out pedagogical methods for helping students to have a voice in class and develop an understanding of the foundations of our form of government.

As I reflected on what impact Trisha's insights could have on me as the teacher educator I was struck by the lingering impact of the young students' participation in the ESL program. While they had learned English, they did not feel confident about their language skills. This lack of confidence (and perhaps skill) was a significant barrier for engagement in the social studies program. I used this vignette in a mini lecture within the courses to brainstorm ideas about how to bridge language experiences so that children can start to feel confident about their voice in the social studies classroom. It reminded me to discuss the importance of using theater techniques to provide space to try positions and personas out with the complexities of the issues explored in the social studies curriculum.

High Levels of Knowledge

Ana and Georgia, both undergraduate preservice teachers, taught their lesson in a fifth grade class that had not yet studied the United States Constitution. Their lesson was designed to be an introductory lesson about this critical document. The following is from Georgia's Praxis Inquiry Protocol form:

> *Practice Described* .... As we started the lesson we asked initiating questions to spark a discussion. We asked if they knew what a constitution was, and many students agreed that it was "a piece of paper that gave us rights." As the lesson continued we asked, "Why do you think the Constitution was written?" and only one student, Henry, raised his hand. He said that the reason the people wrote the Constitution was to give people rights and freedoms... The lesson proceeded and we talked about power and how the Constitution distributes governmental power. We asked the students to talk about this and again only Henry had facts and opinions to share. Every question we had prepared—Henry could answer without challenge...
>
> *Practice Explained* ... When I think about Henry I think about the Buhrow and Garcia book. Inquiry is a recurring topic in their book. Inquiry is the developing of questions and answering them through research done by the students. This would have been ideal for Henry because he would have been busy and engaged in finding the answers to his questions and learning rather than answering our questions, which he already knew the answer to.
>
> *Practice Changed* ... Many teachers do not really think about gifted students like Henry. Teachers focus on the general education students and the special needs students. This has to change ... No one should be over-looked. Everyone needs to be included in a democratic classroom. I plan to learn more about American history and I am going to organize lessons such that the students ask questions and do inquiry projects. (Georgia, PIP form, 4/15/09)

Georgia is probably right in her estimation that teachers are more aware and responsive to the needs of the typical or special education students than the needs of the "gifted." However, this became an interesting teaching point for the curriculum methods course. I planned a discussion about what does it mean to be academically exceptional and what do schools or professional organizations mean when they talk or write about "exceptional students"? Through planning to address this PIP form with the preservice teachers in the course, I had a good deal of time to consider why it is that there is no course in our program about giftedness. Giftedness is not a required section in any course though there are required sections on disabilities and linguistic diversity. Why is the gifted population not addressed? These questions lead to a lively course discussion. Finally, we discussed strategies that would have worked well with Henry and the other children in the class.

Later in the semester during a lesson on the branches of the American government, Cathy, an undergraduate preservice teacher, faced the issue of high levels of knowledge and academic skill. In her *practice described* section of her PIP form she reported, "There was a stand out student in the group studying the judicial branch. He acted as the group leader. The other students seemed satisfied to follow his leadership and direction, but he seemed anxious and bored..." In her *practice changed* section she reached to integrate information from course-based discussions and reflections. She shared:

> It is one thing to hear someone else talk about an issue or to read about it in a book but when it happens to me, then, I think “okay now”, this is what this feels like. Even though we talked about the needs of gifted students, I had not noticed this as an issue until my cotaught lesson. I think next time I am going to add more different levels of “challenge questions.” Also, I could have supplied a wider range of reading materials (below grade level, grade level, above grade level, and way above grade level) to support the student research on the branches of government. In the end, I thought I could have made the research project more challenging or skill level specific by being less directive, I could have asked the students to develop their own research plans rather than telling them exactly what to do. I learned a lot coteaching and reflecting on the experience. (Cathy, PIP form, 5/5/09)

Cathy’s reflection is intriguing because she is able to reference what we discussed in the course but shares that until she experienced issues or phenomena herself it was challenging for her to integrate the new knowledge, methods, and theories into her practice as a teacher. This PIP form supported my notion that cotaught courses are crucial because it creates a space where ideas, theories, and methods about teaching meet real students in the classroom. Preservice teachers coteaching have a high level of support from professors and masters teachers as they confront the issues of teaching and learning in context.

Disability

Maura, a graduate preservice teacher, struggled with the social and cognitive issues of learning disabled students included in the schools’ full-inclusion model classroom throughout the 8-week observation period. Her PIP form, while quite elaborate, is included at length because the details of the narrative became so instructive to me as I thought about how to improve this social studies curriculum methods course. Maura wrote:

> *Practice Described* . . . During a lesson on Amendments the small group of children I was working with was debating whether the amendment proposed to the classroom constitution was fair or not. The group of children were very engaged and explaining their positions on the proposed classroom amendment to the group. The group consists of two girls. . .and a boy who appears to have a learning disability.. . . Miguel is a very bright child that sometimes has trouble staying on task. While he is quite articulate it sometimes takes him a while to get to his point.
>
> Mariana and Jessica had the same viewpoint and thought the amendment should definitely not be passed. They felt that the proposed amendment was not fair to all students. Miguel, however, did not make his decision as quickly. He said “Wait right there! I need to think about what is good and what is bad about the amendment. What is good about it? It’s fun! Fun is fun! We study so much it’s ok to have fun sometimes, even at school.” To this Jessica said, “School is for learning, not fun. Besides, it won’t be fun if you are the one that messes it up for the class and the class doesn’t get their reward. Also, why should two people get free time if they didn’t work for it? Our vote is no!” she proclaimed, including Mariana in her statement.
>
> I asked the group if the proposed amendment was fair. We discussed what fair meant and I asked them to think about the amendment proposal and decide if it was fair or not. . . .. Miguel started to draw. The girls turned and started to complete their worksheet. I was about

to intervene in Miguel's drawing because I thought he was off task. He then started telling about his drawing.

Miguel had created a "Fairness" scale. He said he was struggling with his decision on if the amendment was fair or not because he thought it was mostly fair but not completely. Instead of vocalizing his views he chose to express it through art. As he explained his fairness scale and justified why he marked it where he did. It looked like a thermometer and he filled it almost to the top with the top being fair and the bottom being unfair. Miguel was communicating that the proposed amendment, in his opinion, was 90% fair. The girls did not listen to his thoughts but continued working on their worksheet. I wondered why the girls didn't want to hear what Miguel had to say. His explanation was very detailed, creative, and interesting. I also wondered why Miguel wasn't assertive and sharing his ideas with the girls.

Practice Explained ... The girls in our small group may have prejudged Miguel and assumed his contribution was not relevant to the group discussion. The girls worked together but isolated Miguel from the discussion and decision making process. They did not listen to his opinions on the matter at hand. While I continued to listen and validate his ideas I should have drawn the girls back into the discussion. Miguel gave a very detailed explanation as to why the amendment that was proposed was not completely fair but was somewhat fair. The girls could have benefited from hearing his point of view.

"Critical pedagogy causes one to make more inquiries about equality and justice. Sometimes these inequalities are subtle and covert. The process requires courage and patience. Courage promotes change and democracy provides all learners equal access to power." (Wink, 2000) In this case, the injustice was subtle. Miguel did not seem effected by the girl's dismissal of his ideas or the fact that I allowed it to occur. Why had this not affected Miguel? It made me wonder, had this happened so often that he got desensitized? If that is the case, then that is very disappointing...

Practice Theorized ... When the incident occurred I actually thought I handled it appropriately. I gave Miguel the respect he deserved and opportunity to contribute to the class discussion. He was allowed to present his ideas in a different way.

On the way home I contemplated why the girls didn't listen to Miguel or take his ideas into consideration ... His ideas are well redeveloped and insightful. In discussing this moment in teaching with me, Professor Lang helped me see this incident in a different light. I was actually contributing to the student's lack of respect and isolation tactics by allowing them to tune out when Miguel was sharing his ideas about fairness. By not drawing the girls back into the discussion I was sending Miguel the message that his ideas didn't matter or count.

We can develop a thinking classroom culture by encouraging students to learn through questioning, researching, and critical thinking—this is critical pedagogy (Buhrow & Garcia, 2006). I want to be a teacher that facilitates critical pedagogy and fosters a learning environment in which all students are respected, valued, appreciated and get their individual learning needs met. All students should be treated fairly and equally. Teachers should aid children in building a democratic learning community that is centered on self-control, self-direction, understanding, cooperation, and social problem solving (Lindquist, 2002). I want to create a classroom environment where students listen and learn from each other and will stand up for what they believe in.

Practice Changed ... It is important for me to be aware of the messages I am sending directly and indirectly to my students. While I listened to and appreciated Miguel's ideas it is important that as the classroom teacher I have the expectation that his peers will do the same. If they don't, it is not acceptable for me to ignore their inappropriate behavior. By not dealing with the issue, I sent the wrong message to Miguel.

> It is my expectation that the children in my classroom will treat all of their peers with respect and listen to each other's ideas, opinions, and thoughts . . . I will also work with the children to build self-confidence and to be more assertive. "A learning community atmosphere is an open and supportive one in which students are encouraged to speak their minds without fear of ridicule of their ideas, criticism for mentioning taboo topics, or voicing forbidden opinions" (Alleman, Knighton, & Brophy, 2007, p. 166).
>
> To help promote community in the classroom we will develop a classroom constitution in which the rules and consequences for the class are established . . .. As a classroom teacher it will be my responsibility to enforce these rules and help promote a peaceful classroom environment in which as children will learn and thrive. (Maura, Praxis Inquiry Protocol, 4/29/09)

In many ways this was the most interesting PIP form collected over the 8-week period. Using the form Maura was able to use a narrative to show her unfolding understandings of a difficult situation. As she writes, she sees that perhaps she was partially responsible for the girls' dismissal of the contributions of a learning disabled student. The story is poignant and I used it to spark discussions in both sections of the course. I shared Maura's *Practice Described* with the course sections and asked them to work in pairs to consider what they might write in the *Practice Explained* and *Practice Changed* sections of the PIP form. Then Maura and I talked about her original writing relative to the course-wide responses. It led to the preservice teachers clarifying their own prejudices about what being disabled means. As we worked developing course-wide strategies for dealing with a range of disabilities as the preservice teachers worked their students, it was intriguing to watch them develop a sense of the significance that the respect the teachers show impact the respect students show.

Malulah is a mature graduate preservice teacher. Her prior experiences, as a bank manager and the mother of a learning disabled child, color her view of teaching. She reflects on teaching about the process of amending the Constitution within a coteaching situation where other preservice teachers were helping her teach the lesson:

> *Practice Described* . . . developing an original social studies lesson was daunting. I read the Constitution and *We the People* (a textbook), to refresh my knowledge. I wanted the lesson to be interactive. I remembered that the class was going to develop a classroom constitution and since amendments are such a critical part of the Constitution, the idea for combining the two led to the lesson plan on amending the classroom constitution. The objective of the lesson was for students to understand the process of how amendments are made to the Constitution. At first it seemed simple, but it is not that straight forward. . .
>
> *Practice Explained* . . . Overall, the lesson went well. I became more concerned when it seemed that some of the students were struggling with the basic concept of developing the classroom constitution. I thought that would be the easy part. This was one of the moments when I realized you cannot take anything for granted about prior knowledge or what students will understand.
>
> *Practice Changed* . . . Thinking back, I should have had some of the students share their thoughts about the process to clarify that they understood as I was teaching. It would have also served as a modeling tool. I found lots of things in the teaching experience surprising. I had differentiated the worksheets and glossaries but it was hard to get the students to use different materials. The children had trouble with the lesson and some of the other

> preservice teachers that were supposed to be helping me out did too. I was surprised to hear one of the other preservice teachers say that she did not realize a class could have a “constitution”. When I explained that a constitution was like a road map for setting up a government and that each state had a state constitution and other countries had constitutions, she said, “Really? I never knew that.” I realize now you cannot assume prior knowledge; you really have check for it and develop the lesson to deal with what you found out. (Malulah, PIP form, 5/3/09)

As the professor responding to this PIP form I thought it was an interesting opportunity to discuss when a teaching method does not address the problem you were targeting. Malulah knew that the class she was going to coteach included several disabled students. She actively planned for all of the children based on what she believed would be challenging and dutifully differentiated (Tomlinson, 2004) the worksheets, note taking sheets, and the lesson glossary. What she did not anticipate was that some might still find the lesson challenging.

The Professor

When I read the preservice teachers Praxis Inquiry Protocol forms I was impressed with their candor. It was a challenge for me to read the forms and think about how to modify the following week’s workshop or mini lecture to incorporate their needs and still cover all of the content and skills I was required to teach. In many ways, I was reminded of my time as an elementary school inclusion teacher. I was dancing between state curricular demands and the real life demands of the students before me. For the first time as a university staff member, now I was being pulled by virtue of having set up this self-study to see how I could re-capture the teachable diversity moments and help preservice teachers to teach social studies with a vision for democracy. An excerpt from my journal shows this dance in the moment:

> I never know how direct to be in the social studies course and I often feel like I see the “diversity teachable moments” slip right though our fingers as I coteach with our preservice teachers. I try to slow them down in the moment and point out the dilemmas but most of the time, I feel like the preservice teachers are so worried about “really teaching” and finishing the lessons, that we miss the moment. (Professor’s reflective journal, Week 1 of 8)

During week 4, two graduate preservice teachers were leading a lesson on the historical context for the writing of the Constitution. One of the preservice teachers said to the class “The Patriots fought the British during the Revolutionary War. After the Patriots won they had to found their new country and wanted to set up a government, so they wrote the Constitution.” A fifth grade student, Jermaine, raised his hand and queried, “You mean American Patriots right? Because the British Patriots fought for Britain, right?” To this, one of the preservice teachers said, “No, the British were the British and the Americans were Patriots or Loyalists.” The master teacher recognizing value in Jermaine’s question then interjected a comment and said, “Jermaine, let’s talk about this more. What does it mean to be a patriot?” The conversation that ensued was about points of view, what does being a patriot mean, and are there only “American patriots”? (Anecdote recorded in the Professor’s reflective journal)

I thought this was a telling example because it illuminates the stiff interpretation of the unit content that some preservice teachers had and how this limited perspective and background made it hard to respond to a child who was demonstrating a high level of understanding of the required content. Jermaine was realizing that there were probably many "patriots" fighting in the American Revolutionary War. Also, he demonstrated in the broader dialogue that transpired that he was seeing that patriotic behavior could be interpreted differently depending on your loyalties. It might even be possible to consider a loyalist position as being grounded in a patriotic vision. The preservice teachers missed a diversity moment to support a high performing student because they did not have full control of the social studies content and vocabulary in play in the exchange with the fifth grade student.

When I reflected on the moment and thought about how to work with it to expand course discussions, I decided to conduct a seminar on the use of "no" as a reply to a child's question in the classroom and then revisit the specific dialogue in class. Mr. N (the master teacher) was present for the seminar as he was the one that saved the child's question and kept it alive with the class. Something I strive for is, for the preservice teachers to see the nuisances so crucial to social studies. Recording notes as we coteach and returning to them with the preservice teachers allows them to see reflection in action and helps them to be open to addressing and re-addressing issues that emerge through teaching.

Though preservice teachers are required to have completed a course in history prior to taking this course, I think that part of the challenge that they have in identifying diversity moments in the teaching of social studies is that they lack or perhaps lack confidence in their knowledge of American history, government, and current issues. This lack of depth of knowledge of the content that is central to elementary social studies makes it difficult to view the content from multiple vantage points. Going forward, I have decided to add a refresher "mini course on American History and governance" within the social studies methods course. As well, I have requested that the prerequisite for this course be changed from a "course in history" to a course titled *The Development of America I and II* which is a two semester sequence that covers the development of America from the Age of Discovery to the present and one course in American governance.

Discussion

In many ways, I think it is very difficult to capture the essence of moments when diversity issues are central to a social studies lesson. However, it is critical that we support preservice teachers to develop an eye to see this curricular view both in planning and as lessons unfold. If this view and pedagogical skills for engaging diverse points of view into the conversation of social studies is not developed then, diversity is not embraced and is only a tangent to the main curriculum of preset content and skills and does not prepare anyone to engage in democracy and the search for the greatest good for the greatest number. Praxis Inquiry and the Praxis Inquiry Protocol did make diversity issues in the teaching of social studies become

more clear and actionable in the Elementary Social Studies Curriculum Methods course.

Based on a self-study project focused on whether field-based learning could transform preservice teachers understanding of social studies teaching and learning, Ritter, Powell, and Hawley (2007) concluded that unless teacher educators create opportunities for critical examination of preservice teacher beliefs and rationales of teaching, they will "continue to enter student teaching without the ability to make connections between what they are teaching and the contextual issues raised by their student teaching placements" (p. 352). Ritter, Powell, and Hawley's thought is similar to my conclusion. If we are to prepare elementary teaches to engage in social studies as a means to support democracy this requires a significant re-examination of many preservice teachers' beliefs and rationales about why one might teach social studies. Intensive learning experiences teaching children supported by teacher educators, reflecting on lessons and experiences, and creating and teaching lessons based on action plans for change are essential.

Teaching using the Praxis Inquiry and Praxis Inquiry Protocol created a unique window for the preservice teachers to see their work with students and allowed me as the teacher educator to respond to their inquiries as part of the course. As well, the protocol documents became a springboard for me to consider what prerequisite experiences would give greater dominion to the preservice teachers' understanding of the teaching of social studies in the elementary school classroom.

References

Alleman, J., Knighton, B., & Brophy, J. (2007). Social studies: Incorporating all children using community and cultural universals as the centerpiece. *Journal of Learning Disabilities, 40*(2), 166–173.

Brophy, J., & Alleman, J. (2006). A reconceptualized rationale for elementary social studies. *Theory and Research in Social Education, 34*(4), 428–454.

Buhrow, B., & Garcia, A. U. (2006). *Ladybugs, tornados and swirling galaxies: English language learners discover their world through inquiry*. Portsmouth, NH: Heinemann.

Cherednichenko, B., Gay, J., Hooley, N., Kruger, T., & Mulraney, R. (1998). Case writing: Making teachers knowledge public. In B. Down, C. Hogan, & P. Swan (Eds.), *Reclaiming professional knowledge: New ways of thinking about teachers' learning* (pp. 38–50). Perth, WA: Edith Cowan University.

Cherednichenko, B., & Kruger, T. (2005). *Social justice and teacher education: Re-defining the curriculum*. Paper presented at the Twelfth International Conference on Learning, Granada, Spain.

Feldman, A. (2009). Making the self problematic: Data analysis and interpretation in self – study research. In C. A. Lassonde, S. Galman, & C. Kosnik (Eds.), *Self-study research methodologies for teacher educators* (pp. 35–49). Rotterdam: Sense Publishers.

Guðjónsdóttir, H. (2006). Developing a course on inclusive education for graduate students: Praxis inquiry in teacher education. In L. M. Fitzgerald, M. Heaton, & D. L. Tidwell (Eds.), *The sixth international conference on self-study of teacher education practices: Collaboration and community: Pushing boundaries through self-study* (pp. 103–107). Cedar Falls, IA: University of Northern Iowa.

Guðjónsdóttir, H., Cacciattolo, M., Dakich, E., Davies, A., Kelly, C., & Dalmau, M. (2007). Transformative pathways: Inclusive pedagogies in teacher education. *Journal of Research on Technology in Education, 40*(2), 165–182.

Kincheloe, J. L. (2001). *Getting beyond the facts: Teaching social studies/social sciences in the twenty-first century.* New York: Peter Lang Publishing.

Korthagen, F. A. (2001). *Linking practice and theory: The pedagogy of realistic teacher education*. Mahwah, NJ: Lawrence Erlbaum Associates.

Kruger, T. (2006). *What is praxis inquiry?* Melbourne, VIC: Victoria University.

LaBoskey, V. K. (2004). The methodology of self-study and its theoretical underpinnings. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 817–869). Dordrecht: Kluwer Academic Publishers.

Lang, D. E., & Siry, C. (2008) Diversity as a context for inquiry-based pre-service teacher learning and teaching in elementary school settings: A self-study in teacher education practices. In M. L. Heston, D. L. Tidwell, K. East, & L. M. Fitzgerald (Eds.), *Pathways to change in teacher education: Dialogue, diversity and self-study, The proceedings of the seventh international conference on self-study of teacher education practices* (pp. 213–217). Cedar Falls, IA: University of Northern Iowa.

Lindquist, T. (2002). *Seeing the whole through social studies* (2nd ed.). Portsmouth, NH: Heinemann.

Loughran, J. and Northfield, J. (1998). A framework for the development of self-study practice. In M. L. Hamilton, (Ed.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 7–18). London: Falmer Press.

Loughran, J. (2006). *Developing a pedagogy of teacher education: Understanding teaching and learning about teaching*. New York: Routledge.

National Council for the Social Studies (NCSS). (1994). *Expectations of excellence: Curriculum standards for social studies*. Washington, DC: Author.

Martin, S. (2009). Learning to teach science. In W. M. Roth & K. Tobin (Eds.), *World of science education: Handbook of research in North America* (pp. 569–586). Rotterdam: Sense Publishers.

Mindes, G. (2005). Social studies in today's early childhood curricula. *Young Children,* 1, 1–8.

Ritter, J. K., Powell, D., & Hawley, T. S. (2007). Takin' it to the streets: A collaborative self-study into social studies field instruction. *Social Studies Research and Practice, 2*(3), 341–357.

Russell, T. (2007). How experience changed my values as a teacher educator. In T. Russell & J. Loughran, (Eds.), *Enacting a pedagogy of teacher education: Values, relationships, and practices*. (pp. 182–191). New York: Routledge.

Siry, C. (2009). *Fostering solidarity and transforming identities: A collaborative approach to elementary science teacher education*. Unpublished doctoral dissertation, City University of New York.

Tomlinson, C. A. (2004). *How to differentiate instruction in mixed ability classrooms* (2nd ed.). Alexandria, VA: Association for Supervision and Curriculum Development.

Chapter 6
Modeling Self-Study in Social Studies Teacher Education: Facilitating Learning About Teaching for Democratic Citizenship

Jason K. Ritter

The progressive educational philosophy of John Dewey (1916/2004, 1938/1997) focused on the importance of educating students for life in democratic society. Because Dewey theorized that education and society were interactive and interdependent, he stressed that schooling must be understood as "a process of living and not a preparation for future living" (Dewey, 1897/2006, p. 24). For this reason his philosophy has been embraced by scholars in the field of social studies education interested in advancing both the study and practice of democratic citizenship with students. Parker (2008), one such scholar, argued "that democratic citizens need both to *know* democratic things and to *do* democratic things," and "that a proper democratic education proceeds in both directions in tandem" (p. 65). From this view, social studies educators must be concerned both with what students learn as well as how they learn or apply those understandings and skills in their roles as citizens in a pluralistic democratic society.

Parker (2008) conceptualized the aim of democratic citizenship education as enlightened political engagement. Achieving enlightened political engagement demands student competency in two closely connected dimensions of citizenship: democratic enlightenment and political engagement.

> The latter dimension, political engagement, refers to the action or participation dimension of democratic citizenship, from voting to campaigning, boycotting, and protesting. Democratic enlightenment refers to the knowledge and commitment that informs this engagement: for example, knowledge of the ideals of democratic living, the ability to discern just from unjust laws and actions, the commitment to fight civic inequality, and the ability and commitment to deliberate public policy in cooperation with disagreeable others. (p. 68)

Obviously, given the nature of these dimensions, enlightened political engagement is not something that is simply achieved—"one works at it continually (path), in concert with others (participation), and intentionally with others who are of different ideology, perspective, or culture (pluralism)" (p. 68).

J.K. Ritter (✉)
Instruction & Leadership in Education, Duquesne University, 600 Forbes Avenue, 102A Canevin Hall, Pittsburgh, PA 15282, USA
e-mail: ritterj@duq.edu

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_6, © Springer Science+Business Media B.V. 2010

The burden of responsibility to facilitate the conditions necessary for students to work toward enlightened political engagement in social studies classrooms rests with the teacher. Vinson and Ross (2001) argued "the key to the curriculum experienced in the classroom is the teacher" (p. 52). Levstik (2008) echoed this point in her recent review of the literature on what happens in social studies classrooms, claiming, "What we do know is that teachers matter and that teaching is influenced by teachers' sense of purpose, their understanding of students' capabilities, and their expectations regarding institutional support" (pp. 59–60). Because these factors inevitably bear on daily practice, it is important for social studies teachers interested in democratic citizenship to be mindful of their decisions and actions in the classroom.

Citing Dewey's work around experience and education, Singer (2003) noted how students learn democracy "from the full spectrum of their experiences in school, not just the specific thing they are studying in class. They learn from what they are studying, how they are studying, who they are studying with, and how they are treated" (p. 69). Consequently, in order to effectively teach for democratic citizenship, teachers must consider the proper subject matter for their lessons, the most beneficial pedagogical methods in which to engage their students, and the most appropriate forms of managing their classrooms in relation to their purpose. But the question remains of how teachers acquire the understanding and skills necessary to make such determinations in the first place.

In thinking about this question, we might do well to heed Ross (2006), who suggested "that teachers are the key element in curriculum improvement," but "curriculum change in the social studies will only be achieved through the improved education and professional development opportunities for teachers" (p. 32). This call to improve the education of teachers as a means to induce curriculum change necessarily shifts some of the responsibility for advancing democratic citizenship in social studies classrooms to teacher educators—a shift that only seems appropriate. After all, if it is true that students learn democracy from the full spectrum of their experiences in school, then it stands to reason that preservice teachers learn how to teach democracy from the full spectrum of their experiences in teacher preparation programs. Owning up to this responsibility by more closely examining the practice of social studies teacher educators seems imperative for improving democratic citizenship education.

This study focuses on my curricular and pedagogical decision making as a beginning social studies teacher educator. Analyses of public reflections shared with my students on an electronic discussion board during our student teaching seminar reveal the ways in which I attempted to engage in the sort of practice capable of advancing notions of teaching for democratic citizenship. In what follows, I first provide an overview of the research frame used for this study. Then I explain the conceptual basis of self-study as both a teaching and research methodology. Finally, themes from my practice are presented and discussed, and an argument is put forward that details the ways in which modeling self-study with preservice teachers represents a desirable source of tension to facilitate learning about teaching for democratic citizenship in social studies teacher education.

Research Frame

An important consideration in how well teacher educators might facilitate the study and practice of democratic citizenship concerns the degree to which they are able to make favorable determinations in terms of their selection of content, choice of pedagogical methods, and general management of the learning environment. The literature on teacher education underscores the fact that most teacher educators were classroom teachers prior to their university appointments (Ducharme & Kluender, 1990; Lanier & Little, 1986). But prior experience in the classroom, even if it did allow for the acquisition of understanding and skills crucial to make favorable decisions in practice, does not guarantee that teacher educators are necessarily well poised to improve the teaching of democratic citizenship.

One reason for this anomaly concerns the fact there is a different emphasis for instruction in teacher education (Northfield & Gunstone, 1997). Although classroom teachers are expected to teach subject matter, teacher educators are expected to teach about how to teach subject matter—or in the case of social studies, to teach about how to teach democratic citizenship. To this end, a number of studies have demonstrated how the knowledge acquired through classroom teaching may not be sufficient for the task of teaching about teaching (Bullock, 2007; Heaton & Lampert, 1993; Korthagen, Loughran, & Lunenberg, 2005; Kosnik, 2007; Koster, Brekelmans, Korthagen, & Wubbels, 2005; Ritter, 2007, 2009). Loughran (2005) suggested the distinction between teaching, per se, and teaching about teaching can be understood in terms of "the overarching need for teacher educators to pay attention to their own pedagogical reasoning and reflective practice and to create opportunities for their student teachers to access this thinking about, and practice of, teaching" (p. 9).

Even if the transition from classroom teaching to teacher education was seamless—if the same knowledge, skills, and values useful in one context could be transferred to the other—it still would not be enough to simply possess the understanding and skills necessary to advance democratic citizenship because, in the complex world of human interaction, intention does not always translate to or correspond with action (Whitehead, 1993). Along these lines, the executive summary of the report of the American Educational Research Association's panel on research and teacher education noted how "intending to engage in a desirable teaching practice is insufficient. The research documents numerous situations in which prospective teachers and even teacher educators want to teach in desirable ways but are not able to move easily from intention to action" (Cochran-Smith & Zeichner, 2005, p. 15).

The possibilities for contradiction in practice do not automatically decrease when a move is made to translate intention to action. As Berry (2004) summarized,

> The hidden curriculum of teacher education and teacher socialisation literature (Ginsburg & Clift, 1990; Zeichner & Gore, 1990) indicates that it is not only the tenacity with which student teachers maintain their beliefs about teaching that makes change difficult, but also the fact that tacit messages conveyed though the structures and practices of teacher education programs serve to further reinforce traditional notions of teaching, learning, schools and teachers. (p. 1303)

In this way teacher educators must constantly be vigilant of how the whole of their practice actually corresponds to their ideals. This is an important point because, as previously noted, students learn “from the full spectrum of their experiences in school, not just the specific thing they are studying in class” (Singer, 2003, p. 69).

Although teacher educators may have limited control over the structures and practices of their programs at large, they generally maintain autonomy regarding the structures and practices of their courses. This is of no small importance for teacher educators interested in advancing certain views of teaching and learning. According to Grossman (2005), “in the professional preparation of teachers, the medium *is* the message” (p. 425). Put another way, how one teaches is an essential part of what one teaches (Loughran & Russell, 1997). As such, the autonomy of teacher educators to run their courses how they please, if seized upon, represents a powerful opportunity to strengthen the underlying message of their practice through the integration and unification of content, pedagogy, and classroom management.

It would appear the issue for social studies teacher educators interested in facilitating learning about teaching for democratic citizenship concerns both what they believe and how they apply or enact their beliefs in practice. Although important, this chapter does not focus, in a traditional sense, on answering the question of whether or not I have acquired the understanding and skills necessary to make curricular and pedagogical choices useful for advancing notions of democratic citizenship. Some of my previous work (Ritter, 2007, 2009) has touched on this question through an extended examination of the challenges experienced in developing my vision for teacher education as I moved from the classroom to the university.

However, more importantly for the purposes of this study, I chose not to focus on whether or not I have acquired the understanding and skills necessary to advance notions of democratic citizenship because I operated from the assumption that teacher education is a learning problem (Cochran-Smith, 2004). Teaching others how to teach for democratic citizenship represents a process that righteously lacks a conclusion. There is no one correct method because there is no end to the number of potentially valuable learning experiences teacher educators might structure for their students’ learning.

Just as with democracy itself, when viewed as a path or journey (Dewey, 1916/2004; Parker, 2003), teaching about teaching for democratic citizenship must remain amenable to “the possibility of continuous change and enlargement of ‘culture’...the potential for its own transformation” (Beyer, Feinberg, Pagano, & Whitson, 1989, p. 12). Understanding social studies teacher education for democratic citizenship as a learning problem demands teacher educators to be both deliberate and responsive in their endeavors. Because self-study played such a large part in this study as the means to navigate these tensions, the next section is devoted to the exploration of self-study as a methodology for teaching and research.

Self-Study as a Teaching and Research Methodology

In so far as self-study takes the life experiences of individuals as its subject matter, it can be considered a form of the biographical method (Denzin, 1989). According to Erben (1998), the biographical method usually has a specific and a general purpose. First, "the *specific* purpose of the research will be the analysis of a particular life or lives for some designated reason" (p. 4). And, "the *general* purpose is to provide greater insight than hitherto into the nature and meaning of individual lives or groups of lives" (p. 4). This duality of purpose underscores the notion that self-study represents an appropriate methodology for both improving one's teaching (e.g., the specific purpose) and contributing to the formal knowledge base of research on teacher education (e.g., the general purpose).

Self-study is usually thought of in a manner consistent with the definition offered by Samaras (2002) as a "critical examination of one's actions and the context of those actions in order to achieve a more conscious mode of professional activity, in contrast to action based on habit, tradition, and impulse" (p. xxiv). According to Cole and Knowles (1998),

> Teacher educators, many of whom were classroom teachers prior to entering the academy as university-based educators, engage in self-study both for purposes of their own personal professional development and for broader purposes of enhanced understanding of teacher education practices, processes, programs, and contexts. (p. 42)

LaBoskey (2004) suggested that teacher educators involved in self-study seek "to generate local, situated, provisional knowledge of teaching" as well as to "trigger further deliberations, explorations, and change by other educators in their contexts" (p. 1170).

As to the purpose of generating local, situated, provisional knowledge of teaching, most teacher educators who engage in self-study of their teaching practices agree with Berry and Loughran (2005) that "it is through 'unpacking' pedagogical experiences that understanding the complexity of teaching can come to the fore" (p. 173). If done publicly, this unpacking can be equally useful for the learning of teacher educators and the students in their classes. Building on this understanding, Russell (2002) claimed

> most teacher educators are aware that their students can read every teaching move we make for an implicit message about how to teach. Those of us who are acutely aware of the potential for contradiction between the content and process of our teaching and who wish to minimize such contradictions seem to be drawn to the self-study of teacher education practices. (p. 3)

So while the possibility for contradiction in practice always exists, self-study represents one way to search "for connections between beliefs and practices with a desire to make positive meaningful change in the learning environment" (Tidwell & Fitzgerald, 2004, p. 69).

The broader purpose of using self-study to enhance our general understanding of teacher education practices, processes, programs, and contexts is considered more controversial in the larger research community. Cole and Knowles (1998) noted how

> as a form of research (that is, a process aimed at the production and advancement of knowledge),. . .self study is less well accepted in the academy both because of its recent inception and, more significant, because it represents a challenge to the status quo of what counts as research and knowledge. (p. 42)

In a separate piece, the authors (1995) claimed, "While doing research *is* an expectation in our respective institutions, it is typically assumed that we do research as researchers, *not* participants" (p. 147). Despite such traditional leanings in the academy, the proliferation of self-study research seems to indicate that a growing number of scholars agree with Samaras, Hicks, and Garvey Berger (2004) that self-study "is a key piece in transforming teacher action and ultimately transforming the educational experiences of schoolchildren everywhere" (p. 906).

Embracing these ideas, this study incorporated self-study as both a teaching and a research methodology. Self-study represented the means to facilitate student learning about teaching for democratic citizenship, at the same time as it allowed me to examine and improve my own practice in relation to that purpose. In what follows, I describe how my attempts to model self-study of my practice via public reflections shared with my students on an electronic discussion board contributed to this dual purpose. First I share some context about the course and the general approach I embraced as the teacher educator charged with leading it. Then themes from my practice are presented and discussed as they relate to my thinking publicly about my selection and use of content, pedagogy, and classroom management.

Modeling Self-Study in a Social Studies Teacher Education Course

My first experience as the instructor of record for a university-based teacher education course occurred during Fall Semester of 2006 when I was given responsibility for leading a student teaching seminar in a secondary social studies education program at a large university in the southeastern United States. This seminar essentially provided the only formal means to connect students in the program with each other and with the university while they were in the field student teaching. It also provided an opportunity for students to attempt to link their work in the schools to established standards of effective practice approved by the state in which the university was located. Despite this rationale for the importance of the seminar, mandatory attendance was a source of consternation for many of the student teachers. Experiencing the realities of the classroom for the first time from the perspective of teachers (see Cole & Knowles, 1993), many seemed overwhelmed by their responsibilities in the schools, and less willing or able to act as full participants in their own preparation at the university during this time.

For my part, I was already in my third year as a graduate assistant working toward my doctorate in social studies education, and had spent the previous 2 years supervising student teachers in the field. These experiences caused me to deeply identify with the notion that social studies education should be about democratic citizenship (e.g., Parker, 2003, 2008). Moreover, I related strongly with the literature on

self-study describing how such an approach might help to increase understanding of "oneself; teaching; learning; and the development of knowledge about these" (Loughran, 2004, p. 9). As a result of these understandings, my commitment going into the student teaching seminar centered on using self-study of practice to facilitate learning about teaching for democratic citizenship.

This orientation for my work is laid out in the following discussion board post written after our first seminar meeting:

> I believe it is extremely important for me to practice what I preach. For this seminar, such a commitment requires me to do my best to embody the core themes of the class by modeling them in my own practice. Remember that our themes focus on rationale-based practice, reflective teaching, securing active student engagement in worthwhile learning, and collaborative inquiry. One way for me to accomplish my objective of modeling these themes in my own practice is to more intimately involve you all in the process. As such, I have decided to write reflections after each of our seminars in an attempt to more deliberately and explicitly reveal the rationale for my decision-making as well as my perceptions of how everything played out. Please use this space to raise your own questions, to make comments, and to offer different perspectives. (August 17, 2006)

By publicly exposing my decision making, I sought to increase understandings of teaching for democratic citizenship by making my own practice a site of inquiry for all in the seminar. This dynamic is explored below in relation to my decisions regarding content, pedagogy, and classroom management.

Thinking Publicly About Content

Because the purpose of the student teaching seminar was to connect student teachers to the university and to each other as they attempted to link their work in the schools to established standards of effective practice approved by the state, the content of the course was left largely to the instructor. I seized this as an opportunity to introduce content that might challenge my students' preconceptions of what it meant to teach for democratic citizenship. Although I still primarily used our seminar meetings to interrogate the meaning of the standards, I attempted to do so by structuring learning experiences that would also be framed by my students' experiences in the schools and other supplemental readings more conducive to my goals.

The following reflection from our class discussion board illustrates a typical example of how I attempted to model my thinking regarding my content choices:

> After reading your reaction papers from "The New Teacher Book" (Salas, Tenorio, Walters, & Weiss, 2004), it seemed to me like your primary concerns focused on the following questions. Does teaching for social justice overstep our boundaries as teachers? Should teaching for social justice take priority over other content/skills? Is it even okay to have a rationale in which you actually hope students will think in certain ways? Based on your concerns, I thought that it would be worthwhile for us to trouble the notion of indoctrination. In an attempt to accomplish this goal I passed out three readings for your consideration: an excerpt written by a group calling themselves the "contrarians" (Leming & Ellington, 2003), an excerpt from an individual who identified as a social reconstructionist (Counts,

> 1932/1978), and an article from a scholar interested in how teachers' political views influence their teaching about controversial issues (Hess, 2005). Although you probably didn't know it at the time, I picked these three readings because they represented different traditions of teaching social studies across the ideological spectrum. To me, this seemed like a good way to broach the question of whether it was ever possible to teach in a way that didn't in some way indoctrinate students according to your ideology, whether social justice or something else. (October 12, 2006)

As this example makes clear, my reflections centered on revealing my reasons for choosing certain content and disclosing what I hoped would be accomplished through its study.

Obviously some might question the usefulness of my specific content choices in this example to advance understandings of teaching for democratic citizenship. Even now, I am not sure if I made the right decision to provide my students with multiple views of teaching social studies as a way to trouble the concept of indoctrination. Nonetheless, it seems important to note how writing public reflections to my students at least allowed me the opportunity to explain how my selection of content was meant to be both purposeful and responsive toward their learning. These are characteristics I desired for my students to embrace in their own practice as future teachers. In this way, my public self-study offered me a venue to model that commitment—or, to practice what I preached.

Enabling student teachers to see into my practice also served to highlight the reality that teaching for democratic citizenship is a learning problem that lacks a simple technical solution. For example, later in the same reflection, I provided student access to my thinking regarding the nuance of teaching for democratic citizenship when I wrote,

> Tonight I deliberately presented you with several different stances on how social studies should be taught. But in the end, did you all leave with the feeling that I was pushing some kind of an agenda? After all, wasn't the very fact that I chose to devote a night of class to the notion of ideology and indoctrination a form of indoctrination? What do you all think? If the answer is yes (or no), what might this mean for your teaching? Is just teaching the facts any less of an ideological stand than teaching for social justice, or for social transformation? (October 12, 2006)

Raising questions such as these through publicly thinking about my selection of content offered a way to continue pushing student teacher understandings beyond what we were able to actually accomplish during our time together in the seminar.

As students responded to my reflections in class and on our discussion board, I also felt better positioned to make content decisions useful for our seminar meetings. After realizing that many of my students were struggling to connect theory to practice, I decided to share an artifact from my own practice as a high school social studies teacher—a content map I created for my world history class as a second year teacher—to facilitate understandings on this issue. I pushed my students to critique my prior work, and then later publicly reflected,

> I can not recount all of the different directions our conversation took tonight (maybe that is a good sign). For my part, I tried to keep our conversation geared toward exploring how my content map might have enhanced and/or constrained learning for certain students. I tried to

> do this by posing questions like, "What are the themes, biases, and/or potential problems of teaching from this map?" "Is the content justifiable?" "Did I do my students a disservice?" I thought that you all had a lot of good things to say regarding each of these topics... (November 09, 2006)

Although the content map adequately reflected the standardized curriculum of the state, I had come to recognize its many shortcomings in relation to student learning about democratic citizenship. My students were encouraged to recognize these same problems and to discuss possible ways to blend theory and practice more seamlessly in their practice. This represents an example of how modeling self-study helped me to be more responsive to what I perceived to be my students' needs.

Thinking Publicly About Pedagogy

Similar to the issue of content selection explored in the previous section, a teacher educator's pedagogy can also send powerful messages to student teachers regarding the study and practice of democratic citizenship. I operated from the assumption that teachers probably would not be able to create or sustain contexts useful for learning about democratic citizenship if they never experienced learning in such contexts for themselves. Therefore, in thinking about my pedagogy for the student teaching seminar, I consciously sought to engage my students in collaborative inquiry. I viewed this as a means to facilitate their learning about teaching for democratic citizenship by actually experiencing what such a context for learning might be like. In keeping with Parker's (2008) notion of enlightened political engagement, I structured learning experiences that mostly required students to participate in discussion-based activities, with their peers, drawing from the diversity present in the class.

With that written, modeling collaborative inquiry in my practice was not always an easy commitment to honor. The following public reflection on my pedagogy highlights the tension I felt in making the seminar more student-centered:

> I began the class tonight by asking you all to get into pairs to discuss the reading and the first part of our assignment for this week. I decided to go with pairs because I really wanted you all to get, and to give, extensive feedback. As you all set about the task that I requested of you, I kept some notes of what was going through my mind. My notes included such statements as, "It does not feel good to relinquish control." "I am uneasy. What is everyone talking about?" "How would I know?" I share these thoughts with you because they are real, or at least they were to me at the time. But a component of my rationale for teaching includes forging respectful relationships with students. So I guess by allowing relatively unsupervised small group work, I was partly trying to send a message that I do trust you, or at least that I want to trust you. Please keep in mind that I am not suggesting that you all should apply the same technique tomorrow in your seventh grade geography class, or whatever. There are many factors that teachers must consider. Instead, what I am getting at is that the underlying message of your actions does matter and, in my opinion, students are more capable of reading those messages than one would think. (August 31, 2006)

At the same time as this reflection describes my discomfort in relinquishing control, it also makes clear my reasons for doing so. In this way, thinking publicly about my pedagogy allowed my students to see how teaching is not necessarily

about doing what is comfortable. Instead, as a learning problem, teaching for democratic citizenship represents an ongoing and complex pursuit to align practice with purpose.

The students in my seminar were provided many other examples of how I attempted to align my practice with my purpose as the semester progressed. For instance, after a couple of class sessions in which our discussions did not seem particularly engaging, I decided to change my approach as the facilitator, as laid out in following reflection:

> First I provided you all with a list of fifteen assertions put forward in "The New Teacher Book" (Salas et al., 2004). I asked you to read all of the statements and to note five of them that caused you to have the strongest reactions. Next, I asked you to record your initial reactions to those statements. Then I asked you to push yourself to see the issue from the other side. . .to see if you could determine what the rationale for that kind of thinking might be, and whether it might be worthwhile for you to consider in your own practice. Finally, we moved into a discussion based on your thoughts. My rationale for this approach was based on a number of things I had read on our discussion board recently. It has been suggested that some of the problems with our discussions so far include a lack of focus, everyone just repeating the same things, and nobody wanting to be in seminar in the first place. To make folks want to be in the seminar (at least a little more), I tried to pick material to read that would be a little provocative. I also tried to pick out some of the more controversial things they asserted to present to you all for discussion. In order to push folks not to just keep repeating the same things, I asked you to actively consider the other side to your original reaction for at least five of the assertions. I was hoping this might add something new to our conversation, like, "Well, I was thinking this, but maybe that makes some sense." Finally, by identifying the major issues that were present in the book for each of you and asking you to share them with the class, I was hoping our conversation would be more focused. (September 28, 2006)

Writing this reflection allowed me to reveal to my students how I attempted to adapt my pedagogy in response to their needs. Again, this does not guarantee that I made the correct decisions; however, thinking publicly about my pedagogy did allow my students to make their own determinations after reading my intentions and seeing how I was trying to "walk my talk."

Finally, modeling self-study through publicly thinking about my pedagogy offered an unparalleled opportunity for students to learn directly from my failure. As an example, consider the following reflection written after a particularly disappointing session of class:

> Have you all ever taught a class that you did not even want to be in? That is how I felt for the first thirty five minutes or so tonight. Just for the record, I don't blame you all for this agony as much as I blame my poor planning. I think the trouble started when I introduced the Wineburg (1997) article by asking the generic question, "What do you all think?," or some other such variant. This did not really seem to get us anywhere. So eventually, for better or worse, I just took it upon myself to try to describe Wineburg's argument and to explain what I saw as its implications for assessment. I do not think I was very successful at this and, worse yet, I do not think that I would have any idea even if I was successful because I received so little feedback from any of you. Ironically then, I was in a position where I couldn't even assess my own teaching on assessment. (November 14, 2006)

In this case my poor planning led to a situation in which I ultimately engaged in practices that were not conducive to my larger purpose for the seminar or to the type of learning I desired for the student teachers to experience. I believe my willingness to share this information was important so as to not send contradictory messages.

Thinking Publicly About Classroom Management

In addition to content and pedagogy, student teachers can also learn about teaching for democratic citizenship from the general classroom management employed by the teacher educator. Although the nature of the educational system makes it so, there will likely always be a power differential between teachers and students, I carefully approached my task in the seminar with a desire to play the role of first among equals, a posture I felt was more consistent with promoting democracy. I was conscious of my power and of the ways in which its misuse could undermine student learning about democratic citizenship. Thus, as I led the seminar, I attempted to forge respectful relationships with my students. I tried to make it clear how we had a responsibility to both honor and challenge the unique knowledge, experiences, and opinions we each brought with us to our work as teachers.

I tried to set this respectful tone early in the semester. After the second seminar meeting, I wrote the following reflection:

> With regard to the class itself, the first thing that you all probably noticed is that I filmed it using the same technology that we are asking you to use for your inquiry projects. I made this decision for a number of reasons. As I have mentioned before, I think that modeling is an important aspect of teaching. I do not think that you should ask students to do things that you yourself do not see value in. It is also my hope that, after analyzing some of our sessions together, I can bring in examples of my own teaching for us to discuss. I think this is important for my own growth as an educator. I am also secretly hoping to ease some of your anxieties about the inquiry project by holding my own teaching up as something that is entirely open for discussion. (October 31, 2006)

Given the stress and time constraints associated with student teaching, the purpose of this reflection was to let my students know that I would not ask them to engage in tasks if I did not consider them worthwhile. Moreover, I wanted to send the message that my practice is not perfect, and, therefore, also open to interrogation.

In spite of my efforts to forge respectful relationships with my students and to run the seminar as first among equals, the inquiry project referenced in the above reflection became a major source of contention as the semester progressed. These projects basically required students to videotape themselves teaching three to four times during their student teaching experiences, and to investigate and attempt to improve some aspect of their practice. After hearing that many had reservations about completing the projects, I decided to use some of our class time to address their concerns. Afterward, I wrote the following reflection regarding the whole episode:

> This was a tough one for me. I do value all of your feedback, but I did not want this session of the class to turn into a vent session. I have nothing against venting, but don't know what good it does to solve an issue. Because I did not want the class to turn into a vent session, I drew up some specific things that I wanted to address regarding the inquiry projects and

> my thinking about them. I was hoping this would clear up any lingering questions and/or concerns. I remember attempting to clarify the project. I remember trying to explain how the purpose was not to "play gotcha" with you or your teaching. I started to get into why I saw value in the projects. . .and then, before I could get any further, your questions and concerns started to roll in, and did not cease until it was time to go. Although I am perfectly fine fielding your questions and concerns, I was not sure if that was the most productive way for us to move forward. For better or for worse, I had already decided that the inquiry projects were valuable for us to pursue. Just like you all must make decisions about what you think is in the best interests of your students, I must make similar decisions in seminar. This does not necessarily mean that I am correct. However, once the decision is made, I at least feel the obligation to make sure that you know my rationale for the decision and that you are clear on what is actually going to be required. I am not sure that I was ever given this chance. Once you all started to bring up your issues with the inquiry projects, I mostly was forced to just listen. After a certain amount of listening to your issues and not understanding, I finally just pleaded something like, "What is the issue with being on camera? Really, what is it? I just don't get it. Please explain it to me." After this plea, it seemed like most of you agreed that the biggest issue with the project was that it was stretching your time too thin. It did not seem to me that pedagogy, reflection, or anything else was at the root of your argument. It was a simple issue of time. For my part, I promised that I could reduce the amount of time required for classroom assignments to provide more time for these projects. That is all I know how to do. Again, even if you don't like my decision, I hope that you can respect it and trust that I made it with what I believe are your best interests in mind. (September 28, 2006)

The reflection highlights the problem of authority in teaching for democratic citizenship. On the one hand, there was nothing democratic about creating and assigning a project without seeking student input. On the other hand, I really felt like the project would help the student teachers to become better teachers. Modeling my thinking about classroom management gave me the opportunity, at least, to present this argument. It was important to me that my student teachers knew my decision was not made lightly.

Perhaps the real learning on classroom management only occurred later in the semester when I found a way to connect our experience with the inquiry projects to their own experiences in the schools. I posed the following questions:

> What should be expected, and what can be accomplished, when dealing with students such as yourselves who are in physically and emotionally draining situations? By the way, I don't think this is just a concern for us in seminar. After all, how many of you might have been dealing with students who were also in physically and emotionally draining situations? How can we, as educators, make sense and/or deal with such situations? It is a good question, I think, but I am short of answers. I would love to hear from all of you, either regarding your own experiences in seminar while student teaching, or how you perceived the experiences of some of your students. (November 09, 2006)

Although I was far from figuring out how to handle the problem of authority in teaching for democratic citizenship, I was able to present the issue to my student teachers in such a way that it would not be easy to dismiss. Whether or not they agreed with how I handled the issue of the inquiry projects in our seminar, I think important learning occurred when I asked them to reflect on how they handled similar issues in their classrooms as student teachers.

Discussion

The portrait of practice that emerged in this study proved to be a complex one fraught with tensions. The previous three sections documented numerous instances in which I struggled to live my values in my practice as a social studies teacher educator. It is exactly because of this messiness that modeling self-study with preservice teachers represents a particularly appropriate means to facilitate their learning about teaching for democratic citizenship. Although my actual decisions may have been questionable at times, students were at least able to access my thinking about my teaching after each seminar via my public reflections. They were able to see how I was attempting to be responsive toward their issues and concerns while also trying to stay true to my ideals as a teacher educator. They were able to see how I was struggling internally to match my practice with my ideals.

In this way modeling self-study effectively let my student teachers in on my learning problem. This seems powerful for at least two reasons. First, in the immediate sense, the student teachers in my seminar could learn about teaching for democratic citizenship using my practice as a site for their inquiry. In a larger sense, however, it is my hope that I also provided them with a model of reflective practice to carry over with them into their roles as teachers. Given these outcomes, perhaps more important for student learning than engaging in the "correct practices" is for social studies teacher educators to be willing to reveal their vulnerability by exposing how their decisions were meant to be purposeful and responsive to student learning about teaching for democratic citizenship, and encouraging questioning and critique around these efforts.

In no way does this mean that teacher educators should be excused for engaging in cavalier or deficient practices. To this end it should be noted that another benefit of modeling self-study, besides facilitating student learning about teaching, is that it can be used to improve the teaching of teacher educators. As indicated earlier, there were several changes I made in my practice during the seminar as a result of what I learned through my self-study. In addition, as I reviewed my data for the third or fourth time for the purpose of this chapter, I recognized yet another area for improvement that somehow escaped my attention in action during the semester. I realized the connections I made to democratic citizenship—what I deemed as the purpose of both my practice and the purpose of social studies—were not always very strong or clear to my students in my written reflections.

Although I did a good job of explicitly modeling my decision making by making clear my choices and the reasons for them, I failed to incorporate two potentially more powerful forms of modeling (Lunenberg, Korthagen, & Swennen, 2007). One of these builds on explicit modeling by also providing preservice teachers with opportunities to think of how the teaching modeled might be applied to different teaching situations. The other encourages preservice teachers to establish links between practice and theory by connecting exemplary behavior modeled as part of the teacher educator's pedagogy with the public theory that supports it. These two forms of modeling are desirable because of their focus on preservice teachers

actively constructing personal understandings of teaching rooted in established theory.

Unfortunately I did not fully capitalize on these forms of modeling to make stronger connections to democratic citizenship as I was apparently fooled into thinking my student teachers would simply see the same connections as me. The discovery of such an egregious error represents both the peril and promise of engaging in self-study. In the end, while it can still be claimed that modeling self-study in social studies teacher education represents a means to facilitate learning about teaching for democratic citizenship, the teacher educator should be prepared for the learning to be his or her own.

References

Berry, A. (2004). Self-study in teaching about teaching. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1295–1332). Dordrecht: Springer.

Berry, A., & Loughran, J. (2005). Teaching about teaching: The role of self-study. In C. Mitchell, S. Weber, & K. O'Reilly-Scanlon (Eds.), *Just who do we think we are?: Methodologies for autobiography and self-study in teaching* (pp. 168–180). New York: RoutledgeFalmer.

Beyer, L. E., Feinberg, W., Pagano, J., & Whitson, J. A. (1989). *Preparing teachers as professionals: The role of educational studies and other liberal disciplines*. NY: Teachers College Press.

Bullock, S. M. (2007). Finding my way from teacher to teacher educator: Valuing innovative pedagogy and inquiry into practice. In T. Russell & J. Loughran (Eds.), *Enacting a pedagogy of teacher education: Values, relationships and practices* (pp. 77–94). New York: Routledge.

Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education*. New York: Teachers College Press.

Cochran-Smith, M., & Zeichner, K. M. (Eds.). (2005). *Studying teacher education: The report of the AERA panel on research and teacher education.* Mahwah, NJ: Lawrence Erlbaum.

Cole, A. L., & Knowles, J. G. (1993). Shattered images: Understanding expectations and realities of field experiences. *Teaching and Teacher Education, 9*, 457–471.

Cole, A. L., & Knowles, J. G. (1995). Methods and issues in a life history approach to self-study. In T. Russell & F. Korthagen (Eds.), *Teachers who teach teachers: Reflections on teacher education* (131–151). London: Falmer.

Cole, A. L., & Knowles, J. G. (1998). Reforming teacher education through self-study. In A. L. Cole, R. Elijah, & J. G. Knowles (Eds.), *The heart of the matter: Teacher educators and teacher education reform* (pp. 41–54). San Francisco, CA: Caddo Gap.

Counts, G. S. (1978). *Dare the school build a new social order?* Carbondale, IL: Southern Illinois University Press. (Original work published 1932)

Denzin, N. K. (1989). *Interpretive biography*. Newbury Park, CA: Sage.

Dewey, J. (1997). *Experience and education*. New York: Simon and Schuster. (Original work published 1938)

Dewey, J. (2004). *Democracy and education.* Mineola, NY: Dover Publications. (Original work published 1916)

Dewey, J. (2006). My pedagogic creed. In E. F. Provenzo, Jr., (Ed.), *Critical issues in education: An anthology of readings* (pp. 22–30). Thousand Oaks, CA: Sage. (Reprinted from *The School Journal, 54,* 77–80, January 1897)

Ducharme, E., & Kluender, M. (1990). The RATE study: The faculty. *Journal of Teacher Education, 44*, 45–49.

Erben, M. (1998). Biography and research method. In R. G. Burgess (Series Ed.) & M. Erben (Vol. Ed.), *Biography and education: A reader* (pp. 4–17). London: Falmer.

Ginsburg, M. B., & Clift R. T. (1990). The hidden curriculum of preservice teacher education. In W. R. Houston (Ed.), *Handbook of research on teacher education* (pp. 450–465). New York: Macmillan.

Grossman, P. (2005). Research on pedagogical approaches in teacher education. In M. Cochran-Smith & K. M. Zeichner (Eds.), *Studying teacher education: The report of the AERA panel on research and teacher education* (pp. 425–476). Mahwah, NJ: Lawrence Erlbaum.

Heaton, R. M., & Lampert, M. (1993). Learning to hear voices: Inventing a new pedagogy of teacher education. In D. K. Cohen, M. W. McLaughlin, & J. E. Talbert (Eds.), *Teaching for understanding: Challenges for policy and practice* (pp. 43–83). San Francisco, CA: Jossey-Bass.

Hess, D. E. (2005). How do teachers' political views influence teaching about controversial issues? *Social Education, 69,* 47–48.

Korthagen, F., Loughran, J., & Lunenberg, M. (2005). Teaching teachers—Studies into the expertise of teacher educators: An introduction to this theme issue. *Teaching and Teacher Education, 21*, 107–115.

Kosnik, C. (2007). Still the same yet different: Enduring values and commitments in my work as a teacher and a teacher educator. In T. Russell & J. Loughran (Eds.), *Enacting a pedagogy of teacher education: Values, relationships and practices* (pp. 16–30). New York: Routledge.

Koster, B., Brekelmans, M., Korthagen, F., & Wubbels, T. (2005). Quality requirements for teacher educators. *Teaching and Teacher Education, 21*, 157–176.

LaBoskey, V. K. (2004). Afterword. Moving the methodology of self-study research and practice forward: Challenges and opportunities. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1169–1184). Dordrecht: Kluwer.

Lanier, J., & Little, J. (1986). Research in teacher education. In M. Wittrock (Ed.), *Handbook of research on teaching* (3rd ed., pp. 527–569). New York: Macmillan.

Leming, J. S., & Ellington, L. (2003). Passion without progress: What's wrong with social studies education? In J. Leming, L. Ellington, & K. Porter-Magee (Eds.), *Where did social studies go wrong?* (pp. i–vi). Washington, DC: Thomas Fordham Foundation.

Levstik, L. S. (2008). What happens in social studies classrooms? Research on k-12 social studies practice. In L. S. Levstik & C. A. Tyson (Eds.), *Handbook of research in social studies education* (pp. 50–62). New York: Routledge.

Loughran, J. (2004). A history and context of self-study of teaching and teacher education practices. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 7–39). Dordrecht: Kluwer.

Loughran, J. (2005). Researching teaching about teaching: Self-study of teacher education practices. *Studying Teacher Education, 1,* 5–16.

Loughran, J., & Russell, T. (Eds.). (1997). *Teaching about teaching: Purpose, passion and pedagogy in teacher education*. London: Falmer.

Lunenberg, M., Korthagen, F., & Swennen, A. (2007). The teacher educator as a role model. *Teaching and Teacher Education, 23*, 586–601.

Northfield, J., & Gunstone, R. (1997). Teacher education as a process of developing teacher knowledge. In J. Loughran & T. Russell (Eds.), *Teaching about teaching: Purpose, passion, and pedagogy in teacher education* (pp. 48–56). London: Falmer.

Parker, W. C. (2003). *Teaching democracy: Unity and diversity in public life*. New York: Teachers College Press.

Parker, W. C. (2008). Knowing and doing in democratic citizenship education. In L. S. Levstik & C. A. Tyson (Eds.), *Handbook of research in social studies education* (pp. 65–80). New York: Routledge.

Ritter, J. K. (2007). Forging a pedagogy of teacher education: The challenges of moving from classroom teacher to teacher educator. *Studying Teacher Education, 3,* 5–22.

Ritter, J. K. (2009). Developing a vision of teacher education: How my classroom teacher understandings evolved in the university environment. *Studying Teacher Education, 5,* 45–60.

Ross, E. W. (2006). The struggle for the social studies curriculum. In E. W. Ross (Ed.), *The social studies curriculum: Purposes, problems, and possibilities* (3rd ed., pp. 17–36). Albany, NY: State University of New York Press.

Russell, T. (2002). Can self-study improve teacher education? In J. Loughran & T. Russell (Eds.), *Improving teacher education practices through self-study* (pp. 3–9). New York: Routledge Falmer.

Salas, K. D., Tenorio, R., Walters, S., & Weiss, D. (Eds.). (2004). *The new teacher book: Finding purpose, balance, and hope during your first years in the classroom.* Milwaukee, WI: Rethinking Schools.

Samaras, A. (2002). *Self-study for teacher educators: Crafting a pedagogy for educational change.* New York: Peter Lang.

Samaras, A. P., Hicks, M. A., & Garvey Berger, J. (2004). Self-study through personal history. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 905–942). Dordrecht: Springer.

Singer, A. J. (2003). *Social studies for secondary schools: Teaching to learn, learning to teach* (2nd ed.). Mahwah, NJ: Lawrence Erlbaum.

Tidwell, D., & Fitzgerald, L. (2004). Self-study as teaching. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 69–102). Dordrecht: Springer.

Vinson, K. D., & Ross, E. W. (2001). In search of the social studies curriculum: Standardization, diversity, and a conflict of appearances. In W. B. Stanley (Ed.), *Critical issues in social studies research for the 21st century* (pp. 39–71). Greenwich, CT: Information Age.

Whitehead, J. (1993). *The growth of educational knowledge: Creating your own living educational theories.* Bournemouth: Hyde.

Wineburg, S. (1997). Beyond “breadth and depth”: Subject matter knowledge and assessment. *Theory Into Practice*, *36*, 255–261.

Zeichner, K. M., & Gore, J. M. (1990). Teacher socialization. In W. R. Houston (Ed.), *Handbook of research on teacher education* (pp. 329–348). New York: Macmillan.

Chapter 7
Internationalising Social Studies Programmes Through Self-Study

Libby Tudball

One of the greatest challenges that all teacher educators face is ensuring that our classes and programmes meet the learning needs of our students. We must prepare them to be effective teachers who can be responsive to current and future educational concerns and issues. Australian national curriculum documents state that it is core work for schools to prepare students to function effectively in their personal and vocational lives in local and national settings, as well as in the wider global context. The *Declaration on educational goals for young Australians* (MCEETYA, 2008) recognises that

> Global integration and international mobility have increased rapidly in the past decade. As a consequence, new and exciting opportunities for Australians are emerging. This heightens the need to nurture an appreciation of and respect for social, cultural and religious diversity, and a sense of global citizenship. (pp. 4–5)

These goals are not uniquely Australian, since the impact of globalisation has a broad reach across the world. I do believe however, that the goals create imperatives for me as a social studies teacher educator. So, in recent years, I have been increasingly conscious of the need to study my own practice in achieving these goals (Edwards & Tudball, 2002). In my social studies method classes in undergraduate and graduate courses in an Australian education faculty, I teach groups of local students whose whole life experience has been in Australia, as well as many from diverse backgrounds including fee paying international students from countries within Asia and Europe and from Canada and the United States, and recent immigrants from the Asia-Pacific region, Africa and many other parts of the world.

Students in Australian schools and universities are now more likely than ever before to be a mix of "global nomads"; young people who move across borders and nations, along with other students whose lifestyles and views are the product of a rich range of cultures and experiences related to family backgrounds, ethnicity, religion or travel. When our student teachers are involved in their teaching practicum, they gain teaching experience in schools that also reflect a high level of diversity.

L. Tudball (✉)
Faculty of Education, Monash University, Clayton, VIC 3800, Australia
e-mail: Libby.Tudball@Education.monash.edu.au

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_7, © Springer Science+Business Media B.V. 2010

Some Australian schools can still be reasonably described as white Anglo-Saxon dominant, whereas others have multicultural student populations from as many as 30 different nationalities. The multicultural nature of many Australian school populations has increased the need for schools to embrace international understanding. Recently, waves of migrant groups have arrived from the Sudan, India and Burma, and have settled into many school communities. I agree with Tsolidis' (2002) view that

> Our classrooms need to be democratic spaces . . . in which students can share, exchange and experiment with culture . . . All students need to know how to function between cultures, not just within one, albeit one associated with dominance. (pp. 224–225)

It is our responsibility as teacher educators to develop programmes that pay attention to these realities, and include intercultural and international dimensions in the curriculum, so that programmes are inclusive of all students' needs and experience (Edwards & Tudball, 2000; Tudball, 2003).

Internationalisation of education is firmly on the agenda for schools in Australia. In the state of Victoria, the *Essential learning standards,* (VCAA, 2005) and the *Blueprint for schools* (VCAA, 2004) encourage whole school planning and rethinking of curriculum, so that students "can make sense of the world in which they live, and effectively participate in that world" (VCAA, 2005, foreword). This means that teacher education programmes should prepare beginning teachers to achieve these goals. Curriculum development needs to reflect the reality that schools

> . . . are indeed more *international*; with students who feel that they *belong to*, are *connected with*, or are *concerned about*, issues that relate to multiple nations, and transcend national boundaries. Students in schools require and deserve an intercultural education that encourages *recognition of* and *dialogue about* different cultures and global concerns. (Tudball, 2005, p. 10)

As our beginning teachers graduate and enter the profession, they may begin their teaching careers anywhere in Australia and the wider world. Regardless of where they teach, they need the knowledge, skills and capacities to understand and respond to the global flows of students, ideas and information that characterise education in an increasingly internationalised world. In addition, it is my view that we should prepare our students to be able to teach about issues of global concern including sustainability, climate change, social justice, human rights, global ethics and peace in school programmes. As social studies teacher educators, we have a particular responsibility to engage our students in these vital areas of the curriculum. A socio-culturally parochial and localised teacher education curriculum cannot prepare students for the internationalisation of education. As Tsolidis (2001) argues,

> . . . We need to engage with reciprocal and egalitarian cross-cultural curriculum and pedagogy. . . . It is no longer a matter of "us" providing "them" with something "they" need. Instead, the consumer cooperative classroom requires a mutually beneficial relationship for all involved. (p. 105)

Internationalising the Curriculum: An On-Going Self-Study

In recent years, as part of my ongoing self-study where I question my own practice, I have analysed whether I am adequately preparing my students to work, teach and live in a diverse world, and have sought the frank views of my students in this process. I also continue to reflect on whether the teaching and learning content and strategies I use in my social studies education classes sufficiently engages my students in what can de defined as an international curriculum.

Cranton (2001) argues that

> The authentic teacher understands who she is as a teacher, works well and clearly with her own style, and continues to reflect on her practice, grow, and develop . . . we each individually find our own place within these perspectives through questioning, contemplation and reflection on our basic nature, preferences, experience, and values. (pp. 36–41)

As well, Sanderson (2007) calls for a greater connection "between the fleeting, superficial, popular, and spontaneous use of cosmopolitan and a deeper appreciation of, and subscription to cosmopolitanism as a way of life, and an integral part of a teacher's personal and professional values" (p. 1). My study draws on Cranton's (2001) ideas on becoming an authentic teacher of internationalisation in higher education, through critical reflection and self-reflection, and Sanderson's (2007) opinion that "individual teachers need to internationalize their personal and professional outlooks" (p. 277).

I believe that I need to reflect in my programmes the reality raised in "Global Perspectives: A Statement on Global Education for Australian schools" (Curriculum Corporation, 2002) that

> . . . In Australia and worldwide, it . . . (is) ever more widely accepted that issues of global poverty and development, human rights and social justice, environmental challenges, peace and conflict, and thinking about and creating better futures, are inextricably linked. A future-focused curriculum demands approaches which see these interconnections, and fosters knowledge, skills and values to equip young people to involve themselves in building solutions. (p. 1)

Therefore, in my self-study, I attempt to develop strategies to "reframe" (Schön, 1987) and internationalise my curriculum in the Studies of Society and Environment (SOSE) Method programme, through collaborative action research involving the active participation of my students. Initially I worked over one semester with a volunteer group of my 4th year students to define what the internationalisation of education might mean in theory and practice, through shared reading and discussion. In the next semester I attempted to explore the ideas by modelling what we agreed to be elements of an internationalised curriculum in practice, in my lectures and workshops. This year, I took a more risky step, and opened the semester by asking students in the first session to look critically at the published programme I had already formally developed, and to offer their views on whether the outline and stated objectives would meet their needs.

Several students' responses demonstrated to me that I needed to reframe some of my approaches immediately. One student from Mauritius expressed little interest in

local curriculum, as he intends to return to his home country at the conclusion of the course. Two other students had already signed up as teachers with non-government organisations in Africa, and commented that the course appeared to have little connection to the learning of students in a third world space. One student had been accepted into an offshore practicum in the Cook Islands, and others were travelling to South Africa and Korea for 3 weeks' teaching experiences. I realised that they deserved some kind of preparation for the curriculum they might be teaching, and an opportunity to develop their intercultural understanding. Their needs encouraged me to think about how we could address the question of differentiated curriculum, for diverse socio-economic and cultural contexts. One student noted that "the local curriculum now encourages us to think about how we can integrate personal and social learning and civics and citizenship education (CCE) into school programs, so we need to further explore this area." David noted that his awareness had been raised about CCE, but he believed he needed further opportunities to develop a deeper understanding of pedagogy in this field. I was reminded that there is an increasing literature researching the distinction between formal and informal school learning (see, for instance, the work of Merriam, Caffarella, & Baumgartner, 2007) and that my classes should include discussions about the part that social studies educators might play in organising Amnesty International clubs or student participation activities that often occur beyond the formal classroom context. Others asked if we could look more at curriculum such as the International Baccalaureate, which is in fact the fastest growing curriculum in the world, as well as World Atlantic schools and UNESCO models. Once again, my views, informed by my students, by education policy, global realities and my own sense of curriculum priorities, pointed to the need for internationalisation.

So I began to negotiate the curriculum with my whole cohort of social studies preservice teacher education students, taking on board their rich ideas about curriculum priorities outlined above. First there was a need to respond to the students who will not teach the local Australian curriculum. We agreed that we needed to go beyond the easy step of accessing curriculum documents from other countries such as Mauritius and the offshore placement countries. Several students agreed to take responsibility for gathering copies of courses and study designs to answer the questions; what is the focus of each social studies curriculum, what teaching and learning strategies are possible in these contexts and what different kinds of preparation would be required? Rich conversations were generated amongst all the students about the need for them to think about the challenges of being away from access to Internet resources, how they might teach with limited print resources, and how they could more adequately prepare themselves before their departures. Some students took the initiative to contact staff and past students who had prior experience in these contexts, and they continued to share their learning with us all.

A differentiated curriculum model is now in place where, in many sessions, students are involved in their own research as individuals, in pairs or in small groups, depending on the varying level of interest in topics. They are researching and investigating social studies topics that interest them, frequently searching Web-based resources, and also reflecting on their experiences from school practicum stories.

The students' research has lead to very engaging shared presentations and learning. This student-centred and independent learning focus has encouraged me to let go and cease being the fount of their knowledge. I have moved more into the role of learning facilitator and "discussant provocateur", so that their learning is unpacked and reflexive.

In this chapter I look back and explore aspects of the journey in this self-study and its emerging findings and recommendations from my perspective, and through the inclusion of my students' voices. Discussion essentially includes reflection on how and why I tried to develop my social studies method programmes to achieve the goals for my students to be (1) ready and able to teach anywhere in the world, (2) able to define international issues they should focus on as social studies teachers, (3) able to authentically internationalise curriculum, (4) able to understand and engage with the lived experiences of internationalisation in our midst and in our schools, and (5) able to develop intercultural competencies.

Where I Began: Defining the Scope of Internationalisation

A strong motivation for my engagement in this self-study was initially the increasing numbers of international students flooding into Australian higher education institutions. Universities needed to provide support for these students. The Organisation for Economic Cooperation and Development (OECD, 1994) states that an internationalised curriculum requires

> An international orientation in content, aimed at preparing students for performing (professionally/socially) in an international and multicultural context, and designed for domestic students as well as foreign students (p. 5).

When I commenced this self-study, I believed that this definition provided important parameters for education that I was not fully achieving through the content and approaches in my existing courses.

Even with this initial definition and focus, I felt the need to search for a broader conceptual framework for internationalisation that would be relevant to teacher education and schools, since my work as a teacher educator puts me at the intersection of the secondary and tertiary school levels. Knight (2006) defines internationalisation as "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of education... ." (p. 1) Clearly internationalising education requires education responses at various levels including through

- curriculum content and pedagogy—including pedagogies that respond to culturally diverse classrooms
- school and system capacity building including school and system development, teacher professional development, mindsets and values and
- providing the opportunities, plus intercultural and technical skills, to link schools, teachers and students to their peers around the world

Further, Knight's (1999) "Approaches to Internationalisation" provides a useful conceptual framework that was developed for application at the Higher Education level, but is equally pertinent for analysis of school level programmes. This model was discussed by the students in the first phase of the study that is the focus of the next section.

Approaches to Internationalisation (Knight, 1999)

Activity:

Curriculum development, student/faculty exchanges, international students

Competency:

Development of new skills, knowledge, values, attitudes in students, faculty and staff. Interest in defining global/international competencies grows.

Ethos:

Creation of a culture or climate on campus, which promotes and supports international/intercultural initiatives.

Process:

Integration or infusion of international/intercultural dimensions into a combination of a range of activities, policies and procedures.
(p. 15)

The First Phase of the Self-Study

I was keen to engage my students in answering the questions they had raised themselves. So, in my self-study, I attempted to hand more responsibility for the learning and collection of resources over to the students, so that they could work with me in inquiring into the issue of internationalisation. As Hamilton and Pinnegar (1998) noted, "the work of self-study acknowledges. . .and rejoices in the uncertainty of the current world" (p. 235). I was prepared to question my curriculum and invite my students to "collaborate" (as per the efforts of Jeff Northfield in his return to classroom teaching, see Loughran & Northfield, 1996) with me in the process of reframing my teaching and learning approaches.

Hamilton and Pinnegar (1998) categorise the purpose for self-studies according to the levels of concern the study addresses. They argue that micro-levels of

self-study are local; they begin from the immediate context of the classroom. Self-studies that begin from "macro-levels" are initiated from more global concerns such as promoting social justice in schools through work with student teachers. In this self-study of my attempts to internationalise my social studies teacher education method, I boldly attempted to study both micro and macro elements. The remainder of this chapter explores some of the outcomes of these attempts.

Students' Views at the Start of the Self-Study and What They Made Me Consider

I began at the beginning of the semester by conducting two audio-taped round table discussions with a small volunteer group of my final year Studies of Society and Environment (SOSE) method students. Through the first discussion, I wanted to find out my students' views about internationalisation. I asked the group, "What do you think is meant by the internationalisation of education?" Their views demonstrated a range of opinions on the scope of the concept. David believed it involved, "... making sure that we look at issues that matter to students anywhere in the world." Liz had far more developed views of the concept, and was sure that

> It is about helping students to be tolerant, accepting, able to form cross-cultural relationships, and develop understandings of a range of cultures. Study abroad and exchange programs are probably the ideal way for students to learn international understanding... but clearly this isn't always possible.

As the discussion unfolded, I was surprised by the thoughtful and mature insights expressed by the students, and could see that moving from what internationalisation might mean to how this could be enacted in teacher education classroom practice would be challenging.

Other comments led me to even more conclusions. Jenny articulated the view that "There are real tensions between a curriculum dominated by European, Anglo-Celtic or Australian emphases, and the development of a truly international curriculum. No one point of view should dominate." From this type of response, I found that I started to look more carefully at who my students were, and where they were from. I also began to ask them to articulate their thoughts about where they might go to teach in the future.

Comments from others made me realise that I needed to more fully utilise my students' own experiences to enrich learning for all of us. Chris had spent time in intensive English language schools for new arrivals, and he alerted the group to the reality he observed that

> ... overseas or immigrant students are often expected to assimilate to the dominant culture and sometimes have little or no opportunity to explore non-Western traditions in their studies or in their social life here in Australia.

We talked avidly about how we could be more culturally inclusive through using literature, stories and case studies from the students' home countries, or by accessing online newspapers from across the world to provide more diverse insights.

Nobuhiro, an international student, agreed that his home context and future needs as a teacher often seemed to be ignored. He commented that

> I suppose it's about meeting the needs of international students like me. I could go back to teach a different curriculum in Japan, but I should be able to do that after my teacher education here since I am paying a lot of money for a qualification that is supposed to prepare me to teach anywhere.

John argued that

> Our students will be faced with many opportunities to live and to work internationally, and will be members of the competitive international workforce of the future, so they need the knowledge and skills to be at ease in those settings.

From these and other views like these expressed in this initial stage of my self-study, I learned a great deal. I realised that my students interpreted internationalisation in a variety of ways, and they did not need me to construct or deliver a view of internationalisation for them. I concluded that they were conscious of cross-cultural issues, the need for diverse content, issues of difference and sameness, and future perspectives.

Next, I asked the students if they believed their method studies so far had prepared them to teach an internationalised curriculum in a diverse world. Chris firmly stated his view that "we need to do a lot more to be able to tackle this issue of internationalisation." David's comments raised a concern that teacher educators in graduate programmes often struggle with in developing the scope and sequence of programmes:

> We focused very strongly in the first part of the course on the nuts and bolts of teaching, how you plan, local curriculum documents, teaching techniques, getting ready to teach in schools, but we should be better prepared to teach various students, and in other parts of the world.

Liz said there could be more of a focus on internationalisation as a concept because

> We have touched on big picture questions like meeting the needs of overseas students in our classes, and helping students develop real life skills that will matter in an increasingly globalized world. But I don't think these issues have been a strong focus in your class, or any others in the course. Sometimes in method we just get to the awareness raising stage. . . and time doesn't allow us to go into greater depth.

I was not surprised by these comments. They only reinforced my prior view that I needed to develop strategies to tackle these issues.

Going Further with the Self-Study

Wilkes (1998) argued that one possible framework for engaging in self-study is to "follow a theme that appears repeatedly in the literature in one's own field or in one's teaching practice, and to turn that theme inwards and use it as a vehicle for

exploration" (p. 27). This was what I attempted to do in my study of internationalisation. I suggested readings, and encouraged the students to find views in the literature on the internationalisation of the curriculum to share and discuss. I provided them with Knight's (1999) model, and discussed with them the extent to which they had already seen instances of this model in practice in schools. One student found and reported to the class the following statement from the World Council for Curriculum and Instruction (2003) that argues the case, with a sense of urgency and mission, that young people must be empowered with greater understandings about the interdependency of the world. The views stress the need for students to develop values encompassing social awareness and a commitment to our common humanity, in their local settings and the wider world.

> As members of the world community, educators have a responsibility to ensure that education contributes to the promotion of equity, peace, social justice and the universal realization of human rights. . . . curriculum and instructional programs . . . should aim to develop in every person self-respect, social awareness, and the capacity to participate at all levels of world society, from the local to global. (p. 1)

As a beginning teacher educator, I fell into the trap of too often "telling" my students possible answers, and always delivering the content that I thought they needed. Berry (2004) reminds us of the tensions teacher educators struggle with as we try to work out when we should tell, and when we should try to encourage our students to think and learn independently. While it was risky to hand the inquiry into internationalisation over to the students, it meant they were given the chance to uncover the issues, and link the theory of an internationalised curriculum to the question of how they might enact internationalisation in practice in schools. Rather than me defining the focus, I saw them asking difficult questions themselves including the following: Why and how should the school curriculum be internationalised? And, what should an internationalised curriculum include?

I gave the students 8 weeks to research and develop interactive presentations demonstrating their views on internationalisation. In that time, we had other sessions on issues that were related to the bigger questions, for instance, a guest lecturer from the Asia Education Foundation introduced the students to outstanding text- and Internet-based resources for schools on developing studies of Asia across the curriculum (see Asia Education Foundation, 2009). She encouraged my students to critique the resources and suggest how they could use them effectively in classes of students with varied ages and abilities. Both the content and the pedagogies they explored encouraged deeper questioning and reflection. The students explored the "Go Korea" Website (Tudball & Glass, 2007) that expects school students to undertake inquiry-based investigations of traditional and contemporary Korean life. They expanded their own knowledge of Korean life, and could see the potential of this resource to broaden classroom students' knowledge and understanding of one of Australia's major trading partners. The guest lecturer also challenged the social studies method students to recognise major shifts in world power through the rise of China and India, and emphasised the need for them to keep abreast of world affairs in order to be effective teachers.

When I commenced my self-study, two international students told me that I had included nothing in my course about curriculum in other countries. I was embarrassed to admit that I was caught in that parochial and localised approach to teacher education, that I knew I wanted to avoid. In response to this specific criticism, I developed a WebQuest where students utilised the Internet to explore social studies, civics and citizenship education and curriculum in other countries in pairs and small groups and to share their learning.

Although I did attempt to structure opportunities for my students to engage in self-directed learning, I also believe that as a teacher educator I can at times assist the students to construct meanings by providing them with access to theories and resources I am aware of, that they may not uncover themselves. As Korthagen and Kessels (1999) argued, “Now and then student teachers should be helped to see the larger picture of educational knowledge” (p. 7). So, I presented them with Pike and Selby’s (1988) longstanding views arguing the case for the internationalisation of education. Pike and Selby (1988) believed that students should learn about global, ecological, social, technological, economic and political issues, through a model that included learning “for,” “through” and “about” global perspectives, in order to understand the world and their connections with it though a broad range of activities that include

- experiential learning in which students learn from their own and other people’s experiences and feelings
- inquiry learning in which students form hypotheses, devise questions, determine how and where to obtain information, critically analyse their findings, take action and reflect upon outcomes [and]
- collaborative learning where students work in pairs, small groups or larger groups, cooperating and negotiating to solve problems or achieve intended outcomes (pp. 49–50).

Further, they suggested that students could experience what they are learning through the very nature of the classroom environment, for example, through students’ and teachers’ clear respect of each other’s rights and awareness of responsibilities, and teachers’ modelling of appropriate values, attitudes and behaviours. I encouraged my students to suggest how to apply these kinds of teaching models in their attempts to develop internationalised practice. They commented that Pike and Selby’s (1988) work provided a valuable framework. This reinforced my view that while the students should learn independently, I have a clear role to play in extending and encouraging their thinking and sharing resources. There needs to be a balance in our work as teacher educators between telling, modelling, sharing and encouraging the students to discover for themselves and with their peers. I see it as an important goal for teacher educators to ensure that we talk about these tensions with our students, so that they also are able to think critically about how they will facilitate student-centred learning and meta cognition when they begin to teach in schools.

The Next Step: The Students Present Their Ideas

The students developed presentations as part of their formal assessment for the subject. I saw the need to give some official recognition of their thoughtful and serious connection with this project. Liz began her group's presentation with this powerful statement:

> A school curriculum that does not find space for tackling big global questions, cannot prepare students adequately for the kind of world they are facing. The profile of our student populations also necessitates an internationalised curriculum. Confronting issues such as the events of September 11, the war in Iraq and its aftermath, and terrorism in Bali, were all brought vividly to students of all ages on television screens and through all facets of the media. These events cannot be ignored in school classrooms. Young people should not be expected to carry on studying less relevant curriculum issues when events of such magnitude occur. There are sensitive ways that teachers can allow students to explore the questions which concern them, and we should be doing more on this in our social studies programs.

The group presented a range of "big picture issues" and suggestions for tackling them in practice using integrated studies approaches that encompassed past, present and future issues. They suggested tackling a theme based on a question such as the following: How can we tackle the issue of water shortages, from local, national and global perspectives?

David's group argued that in an internationalised curriculum, teachers should focus on issues and skill development utilising activities students commonly pursue:

> We should ask our students about matters that are important to them, and encourage them to think critically. They need the skills to assess information they read and gather on the web. They all enjoy using mobile phones and hotmail, so we should make those activities part of lessons, and make connections with schools in other parts of the world.

Chris warned that "we must remember to find opportunities to increase international understanding in our local classrooms, working more honestly and explicitly with international students and by encouraging cooperative strategies and team work amongst our students." His group was concerned that "the voice of students who are newly arrived, or those whose English skills were limited, can easily be marginalized, so there should be more emphasis, for example, on strategies that use more film and pictures rather than text based resources."

From watching them present and considering what they said, I learned once again, that a student-centred, inquiry-based, investigative approach to teacher education not only models effective strategies that can empower my students to be better teachers, but also leads to greater satisfaction with my programmes. I was determined to respond to the suggestions and thoughts that the students shared. The student presentations were recorded, with their permission, and I took notes as the students spoke; so I was able to go back and think more critically about their views. For example, Liz laid out a clear challenge for social studies teachers to respond to major world events as they unfold. Then we discussed what kinds of strategies can be used to ensure that this happens including using newspapers, YouTube clips and current affairs radio programmes as resources, and encouraging school students to make their own TV chat shows or documentaries on these issues. David's

comments provoked debate about how information and communication technologies (ICTs) can be used. So, this year we explored the practical implications of the local education department's view that "Integrating ICT can help teachers and leaders expand learning possibilities to create effective contemporary learning environments, where students and teachers use technology purposefully and flexibly to improve student learning outcomes" (State of Victoria, Department of Education and Early Childhood Development, 2007) The education Website provides online learning for students to explore how to use blogs,[1] wikis,[2] podcasting,[3] interactive whiteboards,[4] and other ideas for working with the Web, including advice on how to ensure the development of a cybersafe classroom, the school resource for the safe and ethical use of technology. We concluded that these ICT strategies also provide scope for internationalisation, through greater access to global resources and connections between students and teachers around the world.

Students' Deepening Understandings of Internationalisation

Since negotiating the curriculum with my social studies class this year, we have continued to share in the process of "internationalising". In responding to the students' requests for further sessions on civics and citizenship education, students researched what CCE policies and practice are being developed in Scotland, Hong Kong, USA and Denmark, as well as in local programmes in Australia.

After all of the work with internationalising this year, I noticed that my local students appeared to be more engaged in our workshops with their international peers, and there was more recognition of the diverse forms of knowledge students can contribute. The explicit focus on internationalisation seemed to heighten their understanding of the scope of social studies curriculum. I had more students than in the past volunteer to be involved in homework and volunteer programmes in local multicultural schools, and the students were particularly receptive to my suggestion that we invite lecturers from a national global education programme to run workshops in our social studies classes. Sue said that before the course she hadn't really thought about the fact that

> As teachers we need to be able to make balanced judgments on issues, and we need to be informed about diverse and different points of view. I think this course has shaken me out of complacency, and made me realize that if I am to teach any where in the world, I have to be open minded and ready to continually learn new ideas.

As well, David commented that through the whole student-centred research project, "We took this issue seriously. Internationalisation shouldn't be a token inclusion, like having the odd day of eating souvlaki or sushi, and dressing up in national

[1] http://www.education.vic.gov.au/teacher/blogs.htm
[2] http://www.education.vic.gov.au/teacher/wiki.htm
[3] http://www.education.vic.gov.au/teacher/podcasting.htm
[4] http://epotential.education.vic.gov.au/showcase/index.php?showcase_id=55

costumes. It should be a lived experience and something we strive to connect to all topics."

From these comments and others like them, I could see tangible evidence of the students capably translating theory into practice, and developing a range of views about the application of principles of internationalisation in their teaching. After the students' classroom presentations, the conversations about internationalisation continued. I noticed that the students continued to make connections to the concept as we moved on to other topics. At the end of semester, the students shared these views on the progress we had made in internationalisation. Liz said that by focusing on the concept

> I think we have had very clear messages that we need to do more than tolerate overseas students and students from varied backgrounds, we need to celebrate and include their perspectives in what we do in our classrooms.

Chris commented that

> There is an assumption that everyone who goes into teaching is a left wing greenie capable of thinking critically about issues of social justice, the environment, and the future of the world. I have been in classes this year where students have expressed views that really worry me, because they are closed, uncritical and unrepresentative of core values in the community, but in social studies method you encouraged us to develop a critical stance. We learned to use inquiry methodology that encourages kids we teach to take that critical stance as well.

What Did I Learn from My Students?

My self-study led to me reframing my course to introduce internationalisation of the curriculum as a specific and core theme overlaying my whole programme. I took a risk in handing the issue over to the students, and asking them to define and present the theoretical and practical issues, rather than lecturing them or showing them how I felt the topics should unfold. I learned that my students' learning can be enhanced by being presented with this challenge while still valuing my expertise and reference to resources. In reflecting on the semester, Jenny said,

> . . . I have really developed my views about how we can engage young people in issues that matter to them and their future lives, and I have developed confidence in myself as a teacher to be able find out about curriculum in other countries.

In the final discussion at the end of the course, the students had some clear advice for me about what I should do in my method programme in the future. Jenny said that "the next theme we need to explore is how to develop strategies emphasizing sustainability, and we should teach these issues in an integrated manner." They encouraged me to continue to expect the class to investigate, utilise online resources, share experiences, decide directions and take responsibility for their learning. Chris suggested that

> International students studying higher degrees in our faculty should be used as a resource to learn more about teaching and learning in other countries in our method area. . . and you should keep encouraging us to ask hard questions and develop our own responses.

There is no doubt that this self-study has helped me develop as a teacher educator in many ways. I am more responsive to my students' needs, but at the same time I see myself more as a learning facilitator. This semester I cancelled the lecture component of the course to enable more extended student-centred workshops, and I made sure that my classes were scheduled in a computer lab with fast access to the Internet for all students.

Conclusions

In my conscious attempts to develop an internationalised curriculum, I encouraged my students to construct their own theories and suggestions for practice. Together we were able to reframe approaches to a range of topics by including international content and diverse perspectives on curriculum. The self-study showed me that while I have a role in providing theoretical frameworks for students to consider, encouraging them to collaborate with me and with each other, and taking responsibility for their learning, has positive outcomes. I would like to use the words of Kondowe (2001), a South African school principal, in defining international education, as a framework for what I strive for in internationalising my teacher education classes:

> World mindedness; open mindedness; the promotion of a sense of global interdependence; the promotion, conjointly; of a sense of individual and cultural self esteem; the promotion of a commitment to world peace and development; a relish for the withering of prejudice; a passion for learning as process and product; respect for, and tolerance of other cultures and cultural diversity. (p. 6)

After this self-study, I will continue to utilise the process Korthagen (2001) recommended where my student teachers, ". . . explore and refine their own perceptions (by creating) the opportunity to reflect systematically on the details of their practical experiences" (p. 29). I agree with Korthagen's (2001) conclusions that "this is also important in the process of knowledge development of teacher educators in their learning about teaching about teaching" (p. 29).

References

Asia Education Foundation. (2009). *Asia education foundation*. Retrieved from http://www.asiaeducation.edu.au/default.asp, April 13, 2009.

Berry, A. (2004). Self study in teaching about teaching. In J. Loughran, M. L .Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1295–1332). Dordrecht: Kluwer.

Cranton, P. (2001). *Becoming an authentic teacher in higher education*. Malabar: Krieger publishing Company.

Curriculum Corporation. (2002). *Global perspectives, A statement on global education for Australian schools*. Canberra, ACT: Commonwealth of Australia.

Edwards, J., & Tudball, L. (2000). Exoticism or celebration of diversity: Emerging issues in internationalisation in Victorian secondary schools. *Curriculum Perspectives, 20*(1), 25–32.

Edwards, J., & Tudball, L. (2002). *It must be a two way street.* Conference proceedings, Australian Association for Research in Education, Brisbane, December, 2000.

Hamilton, M. L., & Pinnegar, S. (1998). Conclusion: The value and the promise of self-study. In M. L. Hamilton (Ed.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 234–246). London: Falmer.

Knight, J. (1999). Internationalisation of higher education. In J. Knight & De Wit, H. (Eds.), *Quality and internationalisation in higher education* (p. 87). Paris: OECD.

Knight, J. (2006). Internationalisation in the 21st century: Evolution and revolution. In R. Kishun (Ed.), *The internationalisation of higher education in South Africa*, Durban, South Africa: IEASA.

Kondowe, B. (2001). *Worldmindedness in Education*, unpublished paper.

Korthagen, F. A. J. (2001). *Linking practice and theory: The pedagogy of realistic teacher education.* Mahwah, NJ: Erlbaum.

Korthagen, F. A. J., & Kessels, J. P. A. M. (1999). Linking theory and practice: Changing the pedagogy of teacher education. *Educational Researcher*, *28*(4), 4–17.

Loughran, J., & Northfield, J. (1996). *Opening the classroom door: Teacher, researcher, learner*. London: Falmer.

MCEETYA. (2008). *The declaration on educational goals for young Australians.* Retrieved from http://www.curriculum.edu.au/verve/_resources/National_Declaration_on_the_Educational_Goals_for_Young_Australians.pdf, April 14, 2009

Merriam, S., Caffarella, R., & Baumgartner, L. (2007). *Learning in adulthood: A comprehensive guide* (3rd ed.). New York: Wiley.

OECD. (1994). *Education in a new international setting: Curriculum development for internationalisation: Guidelines for country case study*. Paris: OECD (CERI).

Pike, G. & Selby, D. (1988). *Global teacher, global learner*. London: Hodder and Stoughton; in association with the Centre for Global Education, York University.

Sanderson, G. (2007). A Foundation for the internationalisation of the academic self. *Journal of Studies in International Education, 12*(3), 276–307.

Schön, D. A. (1987). *Educating the reflective practitioner*. San Francisco, CA: Jossey-Bass.

State of Victoria, Department of Education and Early Childhood Development. (2007). ELearning and ICT. Melbourne, VIC: Department of Education and Early Childhood Development. Retrieved from http://www.education.vic.gov.au/studentlearning/elearning/default.htm, April 14, 2009.

Tsolidis, G. (2001). New cultures, new pedagogies: International education and the possibility of radical pedagogies. *Pedagogy, Culture and Society*, *9*(1), 97–110.

Tsolidis, G. (2002). How do we teach and learn in times when the notion of "global citizenship" sounds like a cliché? *Journal of Research in International Education*, *1*(2), 213–226.

Tudball, L. (2003, November). *Internationalising education: The curriculum challenges for Schools*, IARTV seminar series paper no. 130.

Tudball, L. (2005). Grappling with internationalisation of the curriculum at the secondary school level: issues and tensions for educators. *Australian Journal of Education, 49*, 2005.

Tudball, L., & Glass. L. (2007). Go Korea. In *Asia education foundation*. Retrieved from http://www.asiaeducation.edu.au/sites/gokorea/index1.html

VCAA (2004). *Blueprint for government schools: Future directions for education in the Victorian government school system*. Victorian Curriculum Assessment Authority. Retrieved from http://www.eduweb.vic.gov.au/edulibrary/public/govrel/reports/blueprint-rpt.doc, April 27, 2010.

Victorian Curriculum and Assessment Authority (VCAA). (2005). Victorian *Essential learning standards.* Retrieved from http://vels.vcaa.vic.edu.au/, March 10, 2006.

Wilkes, G. (1998). Seams of Paradoxes in Teaching. In M. L. Hamilton (Ed.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 198–207). London: Falmer.

World Council for Curriculum and Instruction. (2003). *Mission statement.* Retrieved from http://www.uc.edu/wcci/about_mission_statement.html, August 4, 2004.

Chapter 8
Social Skills in Action: An Ethic of Care in Social Studies Student Teaching Supervision

Muffet Trout

The theory of ethical care, as explored by Noddings (1986, 2002, 2003), serves as a framework for understanding relationships between people. In her philosophical treatise, *Caring: A feminine approach to ethics and moral education,* Noddings (2003) describes the experiences one may have when caring for another or helping another learn how to care, all while striving toward ethical ideals. The purpose of this chapter is to present an example of pedagogy that brings ethical care to the forefront of student teaching supervision, what I refer to as a pedagogy of care. Additionally the aim is to demonstrate how self-study methodology enabled me, a student teaching supervisor, to explore systematically my pedagogy of care to better understand my practice and my self as a teacher educator in the social studies.

In this chapter I explore my relationship with one student teacher in particular.[1] Together we traveled into territory he would describe as "risky." From the study I learned that incorporating ethical care into my practice encouraged me to facilitate collaborative learning experiences for the student teacher and for me. It also prompted me to value the student teacher's perspectives on teaching and to create opportunities for him to practice considering the perspectives of his students. In a sense, our caring relationship allowed us to engage in activities deemed valuable for social studies education. I also learned that self-study methodology served as a vehicle for me to articulate these ideas along with certain limitations of my pedagogy of care.

M. Trout (✉)
University of Minnesota, Twin Cities, 4338 10th Ave. S., Minneapolis, MN 55407, USA
e-mail: mille366@umn.edu

[1] The research that I describe in this chapter comes from a larger study on my practice supervising 10 social studies student teachers enrolled in the University of Minnesota's post-baccalaureate teacher preparation program.

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_8, © Springer Science+Business Media B.V. 2010

Supervising Student Teachers, Building Professional Relationships

Many teacher candidates and practicing teachers identify the student teaching portion of their teacher education programs as a critical piece in their professional development (Bullough, 2008; Guyton & McIntyre, 1990; Olmstead, 2007). The student teaching experience does indeed stimulate positive changes in the beliefs of some beginning teachers regarding learning, teaching, and content (Clift & Brady, 2005). However, "mislearning" (Feimen-Nemser & Buchmann, 1987) also occurs with the effect of countering the aims of the teacher preparation program. In their literature review, Wideen, Mayer-Smith, and Moon (1998) provide further support about the impact of student teaching experiences. They report that student teachers' beliefs can and do change as a result of the student teaching experience, but not always in the ways the teacher education programs intend. One reason for this might be the tension that Wideen et al. (1998) found between the expectations of the teacher educators and those of the student teachers in their programs. They characterize the opposing views as a "change-agenda" (p. 156) that teacher educators tend to present in their coursework and a survival-agenda that student teachers tend to express during their field placements.

University supervisors are regular members in the support system for student teachers in the United States and beyond. One important service university supervisors can provide is to facilitate relationships between student teachers, cooperating teachers, and university teacher educators (Zimpher, deVoss, & Nott, 1980). In their collaborative self-study, Montecinos, Cnudde, Ow, Solis, Suzuki, and Riveros (2002) describe student teaching supervision as "a multidimensional task. It requires providing technical advice, evaluation, and emotional support to the student teacher" (p. 792). Yet the system may not always encourage the types of supportive relationships student teachers and supervisors expect. Borko and Mayfield (1995) found in their case study that both university supervisors and student teachers expressed frustrations about the types of relationships they developed with each other and that the limited amount of time they spent together was a constricting factor in their professional relationships.

Personal traits of supervisors, however, can influence the quality of supervisor–student teacher relationships. Caires and Almeida (2007) found that supervisor attributes, such as "accessibility, good sense. . .attentiveness and flexibility" (p. 522) contributed to what student teachers identified as the most positive aspect of the supervision experience. Furthermore, supervisor–student teacher relationships can encourage student teacher learning. Talvitie, Peltokallio, and Mannisto (2000) found in their analysis of 16 student teachers' journals that "a good relationship with the [supervisors] gave [student teachers] the courage to experiment with new pedagogical solutions" (p. 83).

The literature suggests that the quality of relationships between student teachers and their supervisors can play a part in the kinds of learning experiences student teachers have. Research on how such relationships develop, however, is limited. Furthermore, the literature is scant on supervision in social studies teacher

education. An exception is the collaborative self-study by Ritter, Powell, and Hawley (2007) in which they explore their developing practices as student teaching supervisors and their attempts to impact student teacher learning. This chapter narrows the focus within the context of social studies education. It looks specifically at a pedagogy of supervision that aims to cultivate a caring relationship between a supervisor and her student teacher to benefit his growth as a beginning professional.

Understanding the Lens of Ethical Care

The theoretical construct of ethical care, as explored by Noddings (1986, 2002, 2003), framed the approach I took as a supervisor. Noddings (2003) offers a descriptive account of when a teacher, the *one-caring*, enters into a caring relationship with a student, the *cared-for*. According to Noddings (2003), caring teachers become *engrossed* in their students' ideas, they experience *motivational displacement,* and they *commit* themselves to promoting their students' well-being. To complete the caring cycle, a student *reciprocates* by feeling and responding as though his or her teacher does indeed care. In addition, Noddings (2003) also describes the actions that *one-caring* teachers take to promote their students' abilities to care ethically for others. Teachers *model* care, engage in *dialogue* with their students, create opportunities for students to *practice* care, and *confirm* their students' desire to actualize their ethical potentials.

The philosophical treatise on the ethic of care (Noddings, 2003) helped to shift the conversation in educational scholarship about morality from using universal truths to dictate behavior to looking at the interplay between people as an arena for moral considerations. Noddings (2002) saw moral behavior as dependent upon the context and relationships in which one engages rather than according to principles devoid of context. Noddings (2002) did not divorce herself completely from universals, however. Her argument rests upon one fundamental belief: all human beings wish to be cared for or "to be in positive relation with at least one other human being" (Noddings, 2002, p. 21). Finally, the ethic arises out of the difference between what Noddings (2003) describes as natural and ethical care:

> Ethical caring, the relation in which we do meet the other morally will be described as arising out of natural caring—that relation in which we respond as one-caring out of love or natural inclination. The relation of natural caring will be identified as the human condition that we, consciously or unconsciously, perceive as "good." (pp. 4–5)

In other words, ethical care occurs when we attempt to develop caring relationships with people we may not love or care for out of natural inclination. As a supervisor I entered into relationships with complete strangers; I had never met the student teachers before we began our work together.

In this chapter I share the story of my attempts at relationship building with one student teacher in particular, for whom I use the pseudonym, Derrick. I look through the lens of ethical care theory, as described by Noddings (2003), to explore the relationship that developed between Derrick and me while I attempted to help him learn about teaching and his practice. My past experiences as a social studies

educator also influenced my work as his supervisor. In the next section I discuss some insights about what the reflective process of self-study unveiled for me about the discipline-specific ideals that guided my practice.

Pitching a Tent in the Social Skills Camp

Teaching social studies involves social development. At least that was the premise that guided my pedagogy when I taught high school social studies. Since that time I have become more acquainted with the fact that experts differ about the degree to which social skills should pervade the social studies curriculum in the United States. A long-standing academic conversation about the nature of social studies education has existed since its inception in the 1920s (Adler, 2008; Hertzberg, 1981; Watras, 2002). Some argue that discrete social sciences, most notably history (Gagnon, 1996; Ravitch & Finn, 1987), constitute what children should learn from the social studies curriculum in the nation's public schools. According to this line of reasoning, the subject matter of the various social sciences matters more than particular skills for using the content. Other voices in the discussion argue that the social studies, as an interdisciplinary endeavor, should provide a "social education" that places skill development for living as competent and involved citizens at the core of the social studies curriculum (Dewey, 1916; NCSS, 1994; Parker, 1996).

Generally I dislike taking sides. However, looking back over the decade I spent in the classroom and the half decade I have spent as a doctoral student in social studies education, I realize that I pitched my tent unmistakably in the camp in which an essential piece is developing students' social skills. As a social studies teacher I wanted students to practice behaviors that enabled them to learn together in positive ways. Listening to each other, asking each other questions, identifying what they knew and did not know about a topic, and solving problems in groups became central to my teaching. Knight Abowitz and Harnish (2006) would describe my approach as belonging to a *Liberal Citizenship Discourse* that underscores a need for students to possess the skills for participating in and protecting the democratic political system in which they live.

The process of self-study caused me to dissect my practice through systematic documentation, analysis, and interpretation (Dinkelman, 2003; Hamilton & Pinnegar, 1998). From this introspective glance, I realized that the underpinnings of my teaching philosophy carried over into my research interests and my practice as a teacher educator. I still envision social studies as a discipline through which students learn about and practice skills for democratic living and my conception of social studies education still relies on the premise that social development is an essential part of the curriculum. In keeping with this ideal, the self-study from which this chapter draws upon provided the means through which I was able to more fully understand the social skills that ethical care (Noddings, 1986, 2002, 2003) highlighted in my practice as a teacher educator. I learned that caring ethically prompted me to try to understand Derrick's viewpoints while collaborating with him. In essence, the process of self-study shed light on the kinds of skills in my practice that I would like social studies student teachers to incorporate into theirs.

Laying Out the Study

The Context

The University of Minnesota's post-baccalaureate teacher licensing program is what Kennedy (1998) would classify as having a "reform orientation" to teacher preparation rather than a "management orientation" because it serves to address the complexities inherent in learning, teaching, and the subject matter. In particular the social studies teacher education program underscores the development of its graduates' authentic instruction and assessment practices (Newmann, Secada, & Wehlage, 1995).

The year I collected data there were roughly 30 students in the social studies education cohort. In the fall semester the students participated in a practicum in which they spent 6 weeks in middle or high school social studies classrooms and taught for four of those weeks. The capstone requirement was their student teaching assignment during the spring semester, in which the students spent 10 weeks in social studies classrooms full time and planned and taught for at least six of those weeks. It was during this time that I met and worked with Derrick.

Four white, middle class female doctoral students, of which I was one, served as student teaching supervisors for the social studies cohort. A social studies professor in the Curriculum and Instruction Department supervised the doctoral students. The responsibilities for supervising student teachers during their capstone experience involved reading, commenting on, and evaluating student teacher lesson plans weekly and student teaching journals biweekly; observing student teachers teach at least three times; meeting with student teachers once in the beginning of the semester and thereafter following each observation to discuss their progress; and communicating program expectations to both the student teachers and cooperating teachers. Final assessments included checklists of student teacher dispositions and letters of recommendations.

Research Goals

My intention for the study was to gain a better understanding of how ethical care (Noddings, 2003) might influence my work as a supervisor of social studies student teachers. I was not a teacher in the usual sense of the word, but I did consider myself an educator: I had to assess the student teachers' abilities and provide them with feedback that would help them learn. Additionally I had taught a variety of middle school and high school social studies classes and had taught courses in the teacher preparation program at the University. Thus, when I met Derrick and the other student teachers, I approached them with the intention of caring for them as my students, and wanting to get to know them so that I could promote their development as beginning social studies teachers.

The following research questions helped me explore the process of caring for student teaching supervisees: How do I engage in a pedagogy of care with social

studies student teachers? How do I use pedagogical relationships to engage the student teachers in learning about a pedagogy of care? What images of ethical care do I see mirrored in my student teachers? What are the implications of a pedagogy of care for supervising social studies student teachers?

Methodology

Why Self-Study?

Although self-study has been a "relatively underused" (Johnston, 2006, p. 57) methodology in social studies research, it suited my purposes well. Self-study, as described by Dinkelman (2003), Hamilton and Pinnegar (1998), and LaBoskey (2004), provided a framework for me to document the ways I interacted with Derrick, the thoughts I had during the interactions and throughout the relationship, the challenges I faced, the changes that occurred in me throughout the process, and finally, Derrick's perception of how our relationship affected him and his practice. Overall, the methodology aided me in the quest Adler (2008) describes as "developing a deeper understanding of the practices of teacher education by making the tacit theories of teacher education practitioners public and explicit and by subjecting those beliefs and practices to careful study, data collection, and reflection" (pp. 332–333).

Data Collection Methods

Data for the study came from a variety of sources including email correspondence with Derrick, my comments on his lesson plans, notes that I took during teaching observations, our recorded post-observation conversations, field notes documenting what occurred after site visits, analytic journal entries throughout the time I served as Derrick's supervisor, and an exit interview after I finished my responsibilities as his supervisor.

Analytic Processes

I borrowed from case study research methods to explore the data systematically. My strategy for analysis arose from a theoretical proposition (Yin, 2003), that of ethical care (Noddings, 1986, 2002, 2003). In the beginning stages of analysis I used Noddings' (2003) descriptors of ethical care as a heuristic to explore my work with Derrick. In my reflective journal entries I wrote about my experiences of caring for him: my *engrossment* in his ideas, my *commitment* to his growth, my ability to *displace my motivations* with his, and examples of *reciprocity*. I also wrote in my journals about ways that I taught him about care, how I *modeled* care, how I entered into *dialogue* with him, how I gave him opportunities *to practice* care for his students, and how I *confirmed* his best intentions. For example, journal prompts asked me to contemplate the ways in which I tried to become engrossed

in Derrick's ideas, what the experience of becoming engrossed was like, difficulties/rewards of engrossment, and the impact of engrossment on my pedagogical choices as Derrick's supervisor.

Continuing the analysis I looked at the comments I made on Derrick's lesson plans and on his journal entries. I reread my field notes. I also listened to and transcribed the post-observation debriefing conversations and the exit interview. I used *meaning categorization* (Kvale, 1996) as a technique to classify the data according to Noddings' (2003) terminology and to the research questions that shaped the study. I used *broad-brush* (Bazeley, 2007) coding strategies to identify subcategories. Additionally, I used *time-series analysis* (Yin, 2003) to organize the data into chronologies.

Cultivating Care

Ethical care is an ontological approach I assumed in my work with Derrick. At the forefront of my mind in the beginning stages of our relationship was learning about him and helping him achieve the goals to which he was striving. Care theory involves *confirmation* of one's actions in the sense that I would give Derrick the benefit of the doubt if he veered off-course from his goals. Noddings (2003) describes the process further: "She meets him as he is and finds something admirable and, as a result, he may find the strength to become even more admirable. He is confirmed" (p. 179). In the following section I chart the pedagogical decisions I made as I tried to learn about Derrick's aspirations, to help him work toward his goals for professional development.

Anticipated Steps

To introduce myself I sent a letter via email in the middle of January to Derrick. I introduced myself, listed five items that described the services I would provide as his supervisor, and listed four responsibilities I would expect him to fulfill. The second sentence of the letter introduced a foundational piece for me: "I look forward to helping you reach your goals" (Introductory letter, January 15). In the list of my expectations for Derrick and the other student teachers, the first item was a directive about identifying their professional goals for the student teaching assignment.

Your Responsibilities

1. Formulate your goals for the student teaching experience. Consider what you want to learn from the experience and how that will help you develop as an educator. (When we meet, I will ask you about the particular goals you are working toward, so that I can adjust my work to suit your needs). (Introductory letter, January 15)

The rest of my expectations for them pertained to logistical matters such as site observations, writing and turning in lesson plans, and a reminder to present themselves as professionals at all times. I closed the note with "Once again, I look forward to working with you this semester" (Introductory letter, January, 15).

One week later I met Derrick in person. It was the only occasion when I joined the student teaching seminar class, and it was the only time I met all of my supervisees in one group. We had 30 min to meet for brief introductions and to share our goals:

> I told them . . . that I feel strongly about building relationships as a way to enhance learning, so I wanted us to tell a bit about ourselves and our goals for the time together. . . I also want to serve as a resource and someone who gives them opportunities to engage in conversations about their knowledge as professionals. (Field notes, January 22)

After the meeting I thought about Derrick's goals and appreciated his honesty. He did not talk about pedagogical strategies; rather he spoke about himself as a learner. He said that he tends "to get comfortable and go with the same thing every day" (Notes from meeting, January 22). Derrick continued that he wanted to challenge himself to take more risks during his student teaching experience.

Unanticipated Steps

Derrick and I had no contact for nearly 3 weeks, even though I had received two sets or more of weekly lesson plans from the other student teachers. I sent him an email: "Hi Derrick, How are you? I just wanted to find out how your student teaching schedule is shaping up. Are you in the school yet? If so, when do you expect to begin teaching?" (Email correspondence, February 9). He responded the next day to tell me that he would begin teaching the following week and that I could expect to see his lesson plans in 2 days, by the weekly due date. Unfortunately, I did not receive them until the day after he began teaching. In the meantime, I received Derrick's first set of journal entries, in which he described his displeasure for the learning environment of the classroom and the urban high school where he was. My feedback came 2 days after receiving the first set of lessons:

> Based on your journal entries, I am concerned about you, your placement, and the support that you may or may not be receiving at the school. May I visit you early next week? I did not receive your lessons yesterday [for the upcoming week], but when I do, let's zero in on a day and time for me to come. (Email correspondence, February, 19)

Three days later Derrick responded:

> Here is my lesson plan for Monday.. . . Is there anyway we could meet on Wednesday afternoon. I would prefer to meet outside of the school as it would be more comfortable to discuss my frustrations.
>
> I don't want you to think I am having a horrible time. It is just not a situation I ever envisioned in a school setting and the classroom is run in a way that does not match my idea of what the most conducive learning environment would consist of.
>
> I truly appreciate your concern and look forward to speaking with you this week. (Email correspondence, February 22)

Derrick and I set up a meeting for the following week. Unfortunately, the stress over his placement apparently affected his health. The day before our meeting I received an email:

> Just arrived at school, however I'm feeling under the weather and throwing up this morning before I left. Just curious if I'm not feeling any better if there is something I need to do to leave at lunch? Is that acceptable? (Email correspondence, February 24)

I responded by writing that he didn't have to wait until lunch to go home, to talk with his cooperating teacher about his lesson plans and to get some rest. Derrick went home. He made it to school the next day and met me at a coffee shop later that afternoon.

Entering the coffee shop I did not recognize Derrick because we had met in person only once before. I tried to put myself at ease by focusing on what Derrick said. I wrote in my field notes: "He talked about his frustrations and the fact that his experiences have impacted his life emotionally in ways that he has not let happen before" (February 25). The most pressing cause was what he perceived to be an attitude among the students, and possibly the cooperating teacher that education was not a priority for them. Later that day I thought to myself: "It is dawning on me now that this was part of the reason he did not turn in a complete set of lessons for this week" (Field notes, February 25). Meeting with Derrick gave me an opportunity to learn about a context within which the teacher preparation program expected him to learn about teaching. It also afforded me a chance to learn more about him so that I could try to foster his development as a beginning teacher. My *commitment* to Derrick caused me to add this extra meeting; my *engrossment* helped me listen to what he said; *confirming* him kept me from judging his teaching disposition at this early stage in our relationship.

When Derrick finished describing his concerns "I summarized his frustrations to make sure I followed him" (Field notes, February 25). Derrick said something to the effect that if he could, he would lead discussions all the time as a teacher. That was my cue. Later that night I described my response:

> I . . . found myself moving into problem solving mode. For some reason I wonder if he did not want/need that, but I wanted to do some problem-solving, to work with him to practice designing a hook in the beginning of a lesson that would give students an opportunity to think of the lesson in terms of their own lives. (Field notes, February 25)

Derrick spoke of not being able to lead discussions in his current placement because the students did not want to talk. I steered the conversation in a way that reinforced a suggestion I had made on his first lesson plan about the powers of the United States Congress from the previous week:

> I wonder if it would help if you were to ask some opening questions of the class, to help them dig into their own experiences with the government, or with making "rules," or with Congress? If you decide to do this, I would take time to think about the questions you might ask. Many teachers make the mistake of assuming that good questions are easy to think of. Thinking of questions that really help students think about what they already know and link to the lesson at hand takes practice. (Lesson plan comments, February 19)

Although my comments in the preceding field note entry demonstrate my uncertainty about whether or not my pedagogical choice to problem solve with Derrick was something he wanted to do, I followed my instincts to use the situation to help him gain experience writing questions. Together we brainstormed possible questions for past and future lessons in the unit he was teaching. We talked about ways to invite participation and thought about what life experiences the students might draw upon to consider the subject matter. I emphasized the point that when students spoke in class they could provide valuable information for Derrick about their lives, what they knew, and what they were learning. Looking back on this conversation I wonder if I embodied ethical care. In other words, did I *displace my motivations* with his? I knew that he wanted more students to talk in class but did he really want to practice writing questions with me in that moment?

My focus for the meeting at the coffee shop turned out to be twofold. First, I was concerned about Derrick and wanted to learn more about his placement to decide if there was something I should do as a representative of the University. Second of all, I wanted to help him with a specific skill that I had noted from reading his lesson plans and hearing about his desire to lead discussions. Overall I was *committed* to learning more about Derrick and his goals for student teaching. What we talked about that day resurfaced frequently during the rest of our work together. The interplay between his comfort level in the classroom and the amount of student involvement in conversations in some ways reflected the classroom set-up where he taught.

Interacting Care

Learning about Derrick's goals was an important first part of our relationship. When I saw him teach I made different pedagogical choices, but still tried to use ethical care as a guide. I attended closely to his teaching, took copious notes on what happened during the class sessions, and met with him for an hour to debrief each time. During the meetings and on his lesson plans I gave him options to consider, but did not dictate what he should do. My attempts to become *engrossed* with his lessons and his ideas, my *commitment* to him as a beginning teacher, my *confirmation* of his strengths, and the degree to which I was able to *displace my motivations* shaped the direction of our conversations. I brought ideas with me as well about what effective social studies teaching looks like and the purpose to which it serves. Social learning skills such as helping students engage with each other and with the content along the lines of constructivist learning theory influenced the advice I gave. My approach to supervision combined ethical care and a specific interpretation of the social studies curriculum. Within this context, the data suggest that Derrick and I engaged in authentic social studies practices as we discussed his professional choices and growth.

Care as Perspective Taking: Understanding a Divided Classroom

When I entered the classroom for the first time where Derrick was placed, both he and the cooperating teacher suggested that I observe from the teacher's desk in the front corner. The student desks were in five long rows stretching from front to back. I told them that I wanted to have a different vantage point from Derrick, so that I could gather information from where the students were seated. I chose a desk in the back of the room. Derrick sat down at the front desk off to the corner while students entered. When class began I realized that 7 of the 19 students were sitting in the back rows, separated by up to three empty seats between them and the students in the front rows. I was so startled that I made a map of where students sat in the room. Compounding the physical segregation was the fact that the students in the back rows were all Hmong immigrants and those in the front rows were not. I raised the issue within minutes of starting our debriefing session.

I recommended making the back rows off-limits to students simply as a way to bring the students closer together. Derrick talked about his ideal seating design, which would be in a "U" shape, but that right now he was a student teacher in someone else's room. We spent the next 10 min discussing various ways to arrange desks to prompt student participation, stemming from our conversation the week before. I urged him to take some time after school to move the desks around and to find out what might work in the long physical space. On three other occasions during the conversation I mentioned the segregated seating arrangement, twice regarding student responses that Derrick had not heard because the students sat so far from him, and once to restate how the desk arrangement countered his aim of wanting students to converse more in class.

When I left that day I hoped that Derrick would make adjustments to the way students were sitting in the room. Only later would I begin to think about how much this segregation represented Derrick's discomfort in his placement as well as the discomfort students may have felt when they entered the class. Indeed, the process of self-study prompted me to explore this idea as I reviewed the data. During the exit interview Derrick described for me his thoughts:

> I felt the situation itself for me was a risk. Um, just my life experience didn't afford me the opportunity to work with this population up until that point. And, I think that in itself was risky for me, which made it harder to take pedagogical risks. (Exit interview, May 26)

On the day of the first observation I was not surprised about the lack of student involvement. My snapshot assessment targeted the physical segregation in the room and Derrick's questioning techniques as the culprits. Upon further reflection I cringe at my simplistic suggestion to close the physical space between the immigrant and non-immigrant students. I also think about how much of my work in the beginning stages of student teaching supervision was spent on relationship building, perhaps at the expense of exploring more thoroughly with Derrick the complexities involved in my pedagogical suggestion to remove the empty seats between the two distinct groups of students.

By the end of Derrick's student teaching term he never did try any of the physical arrangements we bantered around during my first site visit. Becoming *engrossed* in Derrick's rationale for accepting the seating arrangement constituted much of my efforts during the next two observation debriefings. Part of me wanted to require him to incorporate some of the changes we discussed. However, attempting to *displace my motivations* to understand more fully Derrick's thoughts pulled me back from taking the dictatorial stance. Listening to Derrick's viewpoint helped me understand the pressures he felt as a student teacher working under the direction of a veteran teacher. Derrick wondered about how his cooperating teacher would respond if he moved the desks out of rows: "Isn't that saying that he's not doing his job? You know what I mean? I try to limit that as much as possible" (Observation debriefing, March 16). Derrick continued to describe his struggle: "Is it my right to make that decision in someone else's classroom? And that's what's been the hardest thing for me to grapple with in general" (March 16). In reference to his sensitivity to his cooperating teacher, I *confirmed* who Derrick was as a person. I commented that this trait could lend itself to developing positive relations with future colleagues. I did not mention the potential for adverse relationships because of his unwillingness to challenge a seeming perpetuation of social inequity. Perhaps this was another unintended cost of caring. In my deliberate actions to find something positive about Derrick's choice to maintain the status quo, did I forfeit an opportunity to speak on behalf of his current and future students?

Looking back on the situation I am still uncomfortable about the fact that the seating chart remained a rather obvious representation of the students' differing social statuses in the classroom. I would have preferred to see Derrick take a stand that would have reinforced the purposes that I envision for the social studies curriculum. I even offered words he could use with students:

> "I don't want those divisions to come into the classroom"… I think that's a reasonable conversation you could have with students. "Our school, there's a history of tension between different groups. My goal for this class—a social studies class…is to get practice communicating with each other." (Observation debriefing, March 30)

My care for Derrick felt splintered. I chose to respect his decisions, but I also felt a need to speak to a moral purpose of social studies education. Reviewing the data makes me wish I had stressed the point further, to give him more practice assuming a different "moral stance" (Barton & Levstik, 2004) from which to view the situation. At the time, however, I felt like I was being repetitive and risked losing Derrick's trust. Learning about Derrick's point of view, though, did make it easier to accept the limitations of my role. It also enabled me to take into account his perspective while considering my next pedagogical moves.

Care as Collaboration: Prompting Student Engagement

Derrick's desire to lead discussions continued to shape my pedagogical choices as his supervisor. From the beginning I noted room for improvement in his ability to invite students to participate. In the first observation debriefing I commented that he

had asked one open-ended question and the rest had been rhetorical. I tied this into my summary notes of the lesson:

> Think of different ways to ask students to demonstrate they grasp the material, such as have them explain their thoughts more, have them review the ideas out loud or on paper, have them write comments in which they respond to an open-ended question related to the content. (Observation notes, March 5)

We worked collaboratively for 9 min on writing questions that he could ask to prompt students to think about the material at hand while connecting it to their own experiences:

D: That's where I feel like I struggle.
M: How to do that? What are the questions to ask?
D: Yeah.

I threw out a sample question:

M: If you were a Supreme Court Justice, what would be your favorite of these three things to do [choosing cases, hearing cases, making judgments]?
D: What criteria would you use to decide or something of that nature?
M: Yeah.
D: Whether or not you're going to hear the case? (Debriefing, March 5)

Documenting the lesson closely gave us starting points from which we collaborated on ways to phrase questions. My *engrossment* and *commitment* facilitated this process. I had six pages of hand written notes in which I tried to follow as much of the class as I could. I gave Derrick copies of the notes to keep. Later he would tell me: "You were very detailed, and you didn't improvise, you gave very helpful advice and provided me with the notes that you took... I just thought that was extremely beneficial (Exit interview, May 26)."

Derrick and I would practice more in my next two visits. Collaborating with him in this way affected his learning experience:

> I think the questioning was kind of . . .our big task to tackle. . .And, I think you really were able to help me in the sense that you sat down with me and we actually developed actual questions rather than, "well, let's take this approach and you develop the questions." You know, there was actual concrete material that we were able to produce. . ..Seeing what questions would actually look like and how they can be stated I think is a lot more beneficial for me. . . at least for me it worked better being able to throw ideas off someone else and come up with a concrete plan. . .I like that feedback. (Exit interview, May 26)

In the exit interview I asked him why he referred to the work on how to ask open-ended questions as "our" task. His response describes *motivational displacement*:

> I think it's because you were the one person that helped me with it and you continued to go back to it, three meetings and four meetings in. Um, so, it was, I guess it was my task that you were willing to also accept as yours. (Exit interview, May 26)

Collaborating with Derrick became a way to *confirm* his intentions as a beginning teacher. It also allowed us an opportunity to practice skills important for social engagement. I modeled collaboration, but also engaged Derrick in collaborative work. He said in the exit interview: "When we were brainstorming, we were also keeping in mind the diversity of the student population. We were, and I mean me and you, we were trying to take into account what their life experiences may have been." (Exit interview, May 26). Our social interactions encouraged us to listen to each other, to ask each other questions, and for Derrick to clarify what he did not know about the technique of asking open-ended questions. In short, we were enacting part of the social studies curriculum. The data suggest, then, that Derrick gained experience in working collaboratively and thinking analytically about how his practice might build upon the perspectives of his students.

A Caring Cycle

The process of self-study shed light on the symbiotic relationship between my care for Derrick, his development as a teacher, and the reactions of his students. One topic in particular illustrates an area of growth for Derrick that relates back to his comfort level in the classroom and his ability to learn from his students' responses. During my first site visit we briefly discussed where Derrick had stood when students entered the classroom. I raised the issue during our debriefing session: "Did you ever talk in your program about greeting students at the door? . . . It struck me that you were seated at the front" (Debriefing, March 5). Derrick mentioned that it was not in the culture of the school for teachers to stand by the door. I pleaded to his moral calling: "You could be that teacher. Think of what it's like for the students." We did not dwell on the topic for long. In fact, we moved on to other comments in my notes within a minute. What surprised me about this, however, is the fact that Derrick heeded my advice and he did so, reportedly because he experienced my care.

He described in his exit interview the two major adjustments he made in his teaching due to our work together. He recounted the brief suggestion after my first observation as a pivotal moment for him:

D: So, I think other than the questioning, the big thing was just to care for students. And, I was able to get greater, I think, by knowing that there was someone caring for me.
M: Yeah. I'm curious about how that might work.
D: I just, it might be just because when I was able to say "hello, how are you doing?" my classes would go a lot more smoothly.
M: They did?
D: Yeah. So, I don't know. But, maybe you were modeling in that sense in showing that you care for me. And, I was like, "this is what I need to do for my students."... But, it didn't work out until you said "you should get out

of your chair"…Because I think you were the one that kind of put it in the forefront for me.

M: Put what at the forefront?

D: Saying, you know, "talk to your students as they come into the classroom. Say hello to them, get out of the chair, the desk, that separation." And, it carries a lot more weight when you are showing care to me.

M: Why? Or how?

D: Because that is how I operate. I think if you would tell me to do something and you didn't do it in return for me, it wouldn't carry much weight. (Exit interview, May 26)

My observation notes lend support to Derrick's perception of his increased interactions with students. In particular, the Hmong students in the back of the room participated more over the course of my observations. During my second visit Derrick acknowledged three comments made by Hmong students, which represented 6% of all student comments in the class and during my last visit Derrick welcomed 27 comments offered by Hmong students into the class-wide discourse, representing 44% of all student participation. Similarly, my notes of where students sat showed a smaller physical separation between the Hmong students and the others in the class. On my last site visit, Hmong students ventured into the third and fourth rows whereas on my first two visits one sat in the fifth row and the rest sat in the sixth and seventh rows.

One conversation between Derrick and me illustrates his increasing comfort level and his ability to involve more students in class conversations. During the second debriefing we spent roughly 10 min celebrating two class-wide discussions he had facilitated earlier in the week. Derrick told me how he had asked open-ended questions and that students had shared their perspectives and tapped into their own experiences while talking about two controversial social issues: racial profiling and comparing student test scores across districts. Derrick continued by commenting on his limited experiences with diversity, having grown up in a white, middle class family and in a state with a small minority population. He said that he was able to learn about the students' lives and cultures during these two conversations. Derrick thought about the value of hearing his students' thoughts:

D: We talked so much about, in the [University] program, this gender balance [pause] multiple viewpoints [pause] and bringing in multiple viewpoints. And that is something I really struggle with is bringing in multiple viewpoints.

M: Okay. And a lot of people do.

D: It's because, I think I mentioned it in my journal, this idea of coming from a population that's not very diverse, where I didn't think of all this. So it's challenging for me to think about this information when presenting this information. But it helps a lot when students are willing to…

M: Yeah, edify you.

D: Yeah, that's exactly right. It's eye opening to me to hear some of the stories. (Debriefing, March 16)

Derrick's experience with leading discussions on the controversial topics created opportunities for him to hear the perspectives of his students, who came from culturally and economically different backgrounds from his own. This moment is important because not only did Derrick gain insight into his students' lives, he also began to understand more clearly what his professors had meant about the value of bringing multiple perspectives into the social studies curriculum. Derrick experienced first hand how listening to the perspectives of others could enhance his own learning.

Discussion

Caring for Derrick ethically meant that I tried to become engrossed in his ideas, follow his motivations, and commit myself to his development. It also meant that I tried to model care, engage in dialogue with Derrick, create opportunities for him to practice care, and confirm his best self according to his ideals. Caring ethically manifested itself when I tried to understand his perspective on why he did not force the students to mix themselves in the seating arrangement and when we worked collaboratively on phrasing questions to prompt more student engagement in substantive conversations.

Although I felt deeply disappointed about the continued segregation that occurred in the classroom, the data suggest that Derrick had experiences in which he learned from his students and considered the process a valuable part of his growth as a beginning teacher. I would offer that both attributes reveal aspects of his growing care for students. In the beginning of our relationship Derrick blamed students for the fact that they did not participate in class conversations. However, when he led the informal discussions about racial profiling and student test scores, Derrick demonstrated a willingness to value the personal stories of his students. The fact that he invited students' viewpoints into the dialogue and saw them as valid, I would argue, puts him in a better place to expect his students to do the same. Derrick's self-described discomfort in his student teaching placement created challenges for him as a beginning teacher. The framework of ethical care helped me cultivate a safe environment for Derrick to talk about and address the difficulties he faced, especially in the absence of a highly engaged cooperating teacher.

Implications

Our teacher education program expected Derrick to do such things as teach students to (1) consider multiple viewpoints and (2) collaborate with others, two skills among many the social studies community identifies as important. One implication of this

study is that approaching Derrick from a stance of ethical care facilitated his understanding of and ability to enact these two skills, even in a setting that challenged him greatly. Student teachers often revert to more teacher-centered classroom activities when they are intimidated by students or simply feel uncomfortable leading. Providing caring support for Derrick aided him in his quest to tackle the risk of the urban school setting and to engage in more active learning experiences for his students. Thus, a pedagogy of care in student teaching supervision has the potential to reinforce for student teacher understanding of certain social studies skills as they occur in the field.

The Power of Self-Study for My Practice

This research suggests that self-study methodology has something to offer social studies education. Systematically documenting and analyzing the data and writing this case shed new light on my practice as a social studies student teaching supervisor. For one, I was not wholly cognizant of the degree to which my philosophy as a former social studies teacher impacted my work as Derrick's supervisor. In addition, I did not appreciate the extent to which caring ethically for Derrick meant that my supervisory work was "learner-centered" in nature and that the implications of using his views to inform my practice supported specific skills in the social studies curriculum. In particular, reviewing the debriefing recordings brought to life the numerous examples of our collaborative efforts together. I simply had not realized how much we practiced writing questions to invoke student participation.

The self-study process also helped me learn about some of the ways I executed my responsibilities as a supervisor. For example, Derrick valued the detailed notes I took during my site visits. Before the study I wrote the notes because my supervisor had done so for me over 20 years ago and they fulfilled the program's expectations. My new appreciation sees the notes as a physical artifact of my care for Derrick from which we could analyze his teaching practice. In addition, the study made me aware of a tension I felt when I tried to understand Derrick's motivations and ideas. At times practicing ethical care restrained me and challenged my patience. Finally, the study also made me wonder about how my care for Derrick may have blurred my attention to larger issues like race, class, and equity. Armed with data from the debriefing transcripts, I was able to contemplate the value of specific pedagogical choices I made. Overall, self-study helped me understand how my pedagogy of care reinforced my interpretation of social studies education, one in which developing skills for living in a democracy matters.

References

Adler, S. (2008). The education of social studies teachers. In L. S. Levstik & C. A. Tyson (Eds.), *Handbook of research in social studies education* (pp. 329–351). New York: Routledge.

Barton, K., & Levstik, L. (2004). *Teaching history for the common good*. Mahwah, NJ: Lawrence Earlbaum Associates.

Bazeley, P. (2007). *Qualitative data analysis with NVivo*. Los Angeles, CA: Sage.

Borko, H., & Mayfield, V. (1995). The roles of the cooperating teacher and university supervisor in learning to teach. *Teaching and Teacher Education, 11*(5), 501–518.

Bullough, R. V. (2008). Teaching and reconsidering the social foundations of education: A self-study. *Studying Teacher Education, 4*(1), 5–15.

Caires, S., & Almeida, L. S. (2007). Positive aspects of the teacher training supervision: The student teachers' perspective. *European Journal of Psychology of Education, 22*(4), 515–528.

Clift, R.T., & Brady, P. (2005). Research on methods courses and field experiences. In M. Cochran-Smith & K. Zeichner (Eds.), *Studying teacher education: The reports of the AERA panel on research and teacher education* (pp. 309–424). Washington, DC: American Education Research Association.

Dewey, J. (1916). *Democracy and education*. New York: The Macmillan Company.

Dinkelman, T. (2003). Self-study in teacher education: A means and ends tool for promoting reflective teaching. *Journal of Teacher Education, 54*(1), 6–18.

Feimen-Nemser, S., & Buchmann, M. (1987). When is student teaching teacher education? *Teaching and Teacher Education, 3*(4), 255–273.

Gagnon, P. (1996). History's role in civic education: The precondition for political intelligence. In W. C. Parker (Ed.), *Educating the democratic mind* (pp. 241–262). Albany: State University of New York Press.

Guyton, E., & McIntyre, D. J. (1990). Student teaching and school experiences. In W. R. Houston (Ed.), *Handbook of research on teacher education* (pp. 514–535). New York: MacMillan.

Hamilton, M. L., & Pinnegar, S. (1998). Conclusion: The value and promise of self-study. In M. Hamilton (Ed.), *Reconceptualizing teaching practice: Developing competence through self-study* (pp. 235–246). London: Falmer.

Hertzberg, H. (1981). *Social studies reform: 1880–1980*. Boulder, CO: Social Science Education Consortium.

Johnston, M. (2006). The lamp and the mirror: Action research and self-studies in the social studies. In K. C. Barton (Ed.), *Research methods in social studies education: Contemporary issues and perspectives* (pp. 57–83). Greenwich, CT: Information Age.

Kennedy, M. (1998). *Learning to teach writing: Does teacher education make a difference?* New York: Teachers College Press.

Knight Abowitz, K., & Harnish, J. (2006). Contemporary discourses on citizenship. *Review of Educational Research, 76*(4). 653–690.

Kvale, S. (1996). *InterViews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage.

LaBoskey, V. K. (2004). The methodology of self-study and its theoretical underpinnings. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp.817–869). Dordrecht: Kluwer.

Montecinos, C., Cnudde, V., Ow, M., Solis, M. C., Suzuki, E., & Riveros, M. (2002). Relearning the meaning and practice of student teaching supervision through collaborative self-study. *Teaching and Teacher Education, 18*, 781–793.

National Council for the Social Studies. (1994). *Expectations of excellence: Curriculum standards for social studies*. Retrieved July 21, 2008, from http://www.socialstudies.org/standards/introduction .

Newmann, F. M., Secada, W. G., & Wehlage, G. G. (1995). *A guide to authentic instruction and assessment: Vision, standards and scoring.* Madison, WI: Wisconsin Center for Educational Research.

Noddings, N. (1986). Fidelity in teaching, teacher education, and research for teaching. *Harvard Educational Review, 56*(4), 496–510.

Noddings, N. (2002). *Educating moral people: A caring alternative to character education.* New York: Teachers College Press.

Noddings, N. (2003). *Caring: A feminine approach to ethics and moral education* (2nd ed.), Berkeley, CA: University of California Press.

Olmstead, M. (2007). Enacting a pedagogy of practicum supervision: One student teacher's experiences of powerful differences. In T. Russell & J. Loughran (Eds.), *Enacting a pedagogy of teacher education: Values, relationships and practices* (pp.138–148). London: Routledge.

Parker, W. C. (Ed.). (1996). *Educating the democratic mind*. Albany, NY: State University of New York Press.

Ravitch, D., & Finn, C. E. Jr. (1987). *What do our 17-year olds know? A report on the first national assessment of history and literature*. New York: Harper & Row.

Ritter, J. K., Powell, D., & Hawley, T. S. (2007). Takin' it to the streets: A collaborative self-study into social studies field instruction. *Social Studies Research and Practice, 2*(3), 341–357.

Talvitie, U., Peltokallio, L., & Mannisto, P. (2000). Student teachers' views about their relationships with university supervisors, cooperating teachers and peer student teachers. *Scandinavian Journal of Educational Research, 44*(1), 79–88.

Watras, J. (2002). Debating the curriculum: Social studies or history, 1892–1937. *The Social Studies, 93*(4), 245–250.

Wideen, M., Mayer-Smith, J., & Moon, B. (1998). A critical analysis of learning to teach: Making the case for an ecological perspective on inquiry. *Review of Educational Research, 68*, 130–178.

Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Thousand Oaks, CA: Sage.

Zimpher, N. L., deVoss, G. G., & Nott, D. L. (1980). A closer look at university student teacher supervision. *Journal of Teacher Education, 31(*4), 11–15.

Chapter 9
Self-Study's Influence on Graduate Studies and Social Studies Teaching: Bridging Intent and Action

Andy L. Hostetler

> *The survival of democracy in America requires, above all else, launching of a bold and vigorous program of action. If democracy is to continue to live, it must show signs of life; if it is not to face the immediate prospect of senility and death, it must go forward to new ventures and conquests. It cannot preserve itself by standing still and clutching to its breast the achievements of the past.*
>
> (Counts, 1939, p. 11)

Counts (1939) encouraged educators to sustain our democracy through engaging in "new ventures" and the "launching of a bold and vigorous program of action" (p. 11). As a graduate student and social studies teacher I have questioned, and heard colleagues question, the relevance of education theory in the realities of classroom practice. Many authors suggested that linking theory to practice could be done through inquiry (Dewey, 1910; Marano, 1998; LaBoskey, 2004a; Russell, 2004). Through engaging in self-study, I have seen the power and witnessed the promise of self-study to connect these two aspects of my teaching and learning. As well as this, I have seen the ways in which collaborative self-study helps you frame and reframe (Schön, 1983; Hamilton & Pinnegar, 1998; Loughran & Northfield, 1998) experiences and bring out new themes and emerging lines of inquiry for continued self-study, essentially leading to sustained professional development (Feiman-Nemser, 2001).

This chapter provides an example of the power and promise of self-study as a process, and way of thinking about social education, to improve social studies educators' and teacher educators' understanding of individual practice and, collectively, social studies education. To show this, the chapter includes a description of the theoretical framework, methodology, context, findings, and discussion of a collaborative self-study of my teaching practice as an example of self-study's unique place in social studies.

A.L. Hostetler (✉)
Louisville High School, 413 S. Silver St., Louisville, OH 44641, USA
e-mail: alhostet@Kent.edu

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_9, © Springer Science+Business Media B.V. 2010

Theoretical Framework

The Goal of Social Studies Education

According to Barton and Levstick (2004), a primary goal of education is "...to prepare students for citizenship in a democracy" (p. 28). The National Council for the Social Studies (NCSS) "...believes that the core mission of social studies education is to help students develop the knowledge, skills, and values that will enable them to become effective citizens" (NCSS, 2001). The role of social studies, as in education is to prepare students to be effective citizens in a democracy by engaging them in experiences that will develop the knowledge, skills, and values necessary for such a role.

This goal of social education is at the center of public education. But what is necessary to prepare students for democratic living? According to NCSS (2001), preparation for effective citizenship includes

- embracing and living democratic values;
- accepting responsibility for self, family, and community;
- developing knowledge of documents, institutions, processes, people, history, and traditions that define and shape society;
- developing awareness of local, national, and global issues and events;
- seeking information from reliable sources, develop informed opinions and creative solutions;
- asking meaningful questions and analyzing ideas;
- engaging in effective decision making and problem-solving in public and private life; and
- participating in civic and community life.

All of this suggests that students should be learning to improve themselves, their local community, and the national and global communities in which they live through using knowledge and understanding about the world around them to question, problem-solve, and engage in the processes and institutions that will lead to a better democratic society. This is education for social change, which Dewey (1937) claimed is a necessary function of education. In education, and particularly in social studies, social change through preparing students to be effective citizens in a democracy is the primary objective.

Individual and Social Change Through Inquiry

Social change will not happen without a change in individuals in society. Change in individuals occurs when knowledge is acquired, not as a product or fact but knowledge as a process (LaBoskey, 2004a) created locally (Cochran-Smith, 2003) and personally constructed. This self-study occurs within a constructivist framework

(Crowe & Whitlock, 1999; Ritter, Powell, & Hawley, 2007). In this case the construction of knowledge and understanding occurs actively through a process of framing and reframing (Schön, 1983) experiences and the contexts in which these experiences transpire. In this conception of knowledge construction, teachers must first be learners and one way to facilitate this coming to understanding is through reflection (Crowe & Whitlock, 1999).

According to Dewey (1910) reflective thinking involves the active and persistent interrogation of ideas and beliefs. Since beliefs lead to action (Korthegen, 2004) it makes sense that teaching for social change requires a deep and focused reflection on practice through examining one's beliefs and the connection of those beliefs to practice. Myers (2002) suggested that change starts with the self and then pushes out. This is an excellent example of how to model social change beginning with self, through inquiry (Marano, 1998), then pushing to make it public, and working collaboratively with others to encourage communal and societal change.

Inquiry and Social Change

The way in which social change can occur through individual inquiry is suggested by Cochran-Smith and Lytle (2009) in their conception of "inquiry as stance." Adopting inquiry as a stance, or as a way of approaching teaching and learning, means the model of the expert transmitting knowledge is "conspicuously absent" from the classroom (Cochran-Smith, 2003) lending itself to a student-centered constructivist orientation. This orientation helps to facilitate many of the important aspects of effective citizenship outlined by NCSS, including allowing students to engage in questioning, problem-solving, and decision making about the world around them using the knowledge and content learned. These tasks must be student-centered and cannot be taught by a teacher merely explaining what a "good" decision or solution would be to a given problem. Otherwise, social studies students would not be learning the skill of decision making. Rather, students would be learning what the teacher considers to be a good decision.

From a phenomenological perspective the student-centered orientation is ideal. Different people experience phenomena in educational settings in different ways (Âkerland, 2008). Furthermore, in a student-centered inquiry-based classroom for social change, where teaching and learning is centered on the goals of effective citizenship for positively influencing society, it is necessary to embrace the uncertainty and let go of more traditional teacher-centered classroom instruction. Authoritarian control relies too heavily on teacher-centered routines, procedures, and discipline restricting the social construction of knowledge. It removes the chance to empower students as the creators of knowledge and understanding and limits the opportunity for deliberation and inquiry learning that can occur in constructivist settings. Essential to embracing this uncertainty is understanding that the teacher may not have all of the answers and may not ask all of the questions that lead to the creation of knowledge. This is a post-modern perspective (Hamilton & Pinnegar, 1998) that is aligned with key theoretical points of an inquiry stance (Cochran-Smith, 2003;

Cochran-Smith & Lytle, 2004) methodology referred to as self-study. LaBoskey (2004a) outlined the key theoretical aspects of self-study as being post-modern, feminist, and post-structural. From this perspective, knowledge is contextually and culturally sensitive, with learning grounded in social constructivist learning theory and with strong consideration of social justice (Tyson & Park, 2008), the voices of the marginalized, in its processes and outcomes.

Conceptualization and Enactment of Self-Study Methodology

What is Self-Study?

Cochran-Smith and Lytle (2009) described the dimensions and process of "inquiry as stance" as consisting of democratic purposes with connections to knowledge, practice, and community and consideration of goals that exemplify social justice with implications for deepening local, linking locals, reinventing professionalism, connecting practitioner inquiry, transforming agendas, and renegotiating research–practice–policy relationships. Loughran (1999)proposed a conception of research in education as a process of seeking answers that are important to teaching and learning. He argued that research in teaching may occur in a variety of ways. One methodology is self-study. Self-study as defined by Dinkelman (2003) is an "...intentional and systematic inquiry into one's own practice. Included in this definition is inquiry conducted by individual teacher educators as well as groups working collaboratively to understand problems of practice more deeply" (p. 8). Hamilton and Pinnegar (1998) defined self-study as a "[f]ormalization of reframing" (p. 1) and

> The study of one's self, one's actions, one's ideas, as well as the 'not self'.. . .Self-study also involves a thoughtful look at texts read, experiences had, people known, and ideas considered. These are investigated for their connections with and relationships to practice as a teacher educator. (p. 236)

The authors added the necessity of openness, collaboration, and reframing to the self-study methodology. According to LaBoskey (2004a) "self-study is not the same thing as reflective practice" (p. 825). Furthermore, self-study facilitates an examination and reconstruction of self that is necessary in developing and continuing to develop self-image as a teacher (pp. 828–830). Loughran and Northfield (1998) concluded that self-study as a methodology "...leads to genuine reframing (Schön, 1983) of a situation so that learning and understanding through reflection might be enhanced" (p. 7). These definitions of self-study are vague and broad conceptions of the endeavor we were asked to undertake in our collaborative self-study.

At our first collaborative group meeting, self-study was introduced to us just as ambiguously in relation to the work of Dewey (1910) on reflective thinking as a process, and Schön's (1983) work on reflective inquiry and reflection-in-action. Alicia described self-study to our group as "...problematizing and always learning

from experience and that, rather than sort of test through trial-and-error that there is deliberateness to everything that you do and reflect on, that is how you learn" (A. R. Crowe, Collaborative Group Meeting, December 15, 2008).

It gradually became clear that this ambiguity and variety of conceptions of self-study is part of its theoretical foundation as a methodology. It is important to allow for a variety of ways to conceptualize and engage in self-study. However, there are some uniform characteristics of self-study, in that it is self-initiated and focused, improvement aimed, interactive at one or more points during the process, conducted through diverse methodologies of qualitative research, and validated through a process based on trustworthiness (LaBoskey, 2004b). Russell (2004) added that making the research public has its benefits in that the move from private to public leads to additional layers of understanding through thinking about and articulating the process and findings of the researcher's experience.

Hamilton and Pinnegar (1998) identified a critique that others in the research community have of self-study. These critics have argued that practical knowledge is epistemologically implausible because educators doing practical inquiry do not have evidence for what they know. Critics of self-study might suggest that inquiry-based researchers have beliefs about what they observe and that these beliefs influence the research findings, thus calling into question the legitimacy of self-study as a research methodology. This is why collaborative groups of "critical friends" (Berry & Crowe, 2006) and systematic qualitative data collection and analysis are essential elements of reliable self-study and are described in sections of this chapter.

Collaborative Group Influence

Many authors identified collaboration as a beneficial, or even essential aspect of reflective inquiry and self-study (Schön, 1983; Hamilton & Pinnegar, 1998; Marano, 1998; Tidwell, 2002; Dinkelman, 2003; LaBoskey, 2004a; Ritter et al., 2007). The primary benefit of collaboration in self-study research is the reframing of experiences (Schön, 1983; Loughran & Northfield, 1998; Hamilton & Pinnegar, 1998). Although group members have a shared context in the collaborative aspect of the research, the mutual construction of understanding of phenomena and experience as they emerge in the study is essential (Dinkelman, 2003). Though the nature of each learning group may differ (Tidwell, 2002), these differences allow for multiple ways of knowing to be discussed, understood, and accepted (Marano, 1998). In this community, colleagues can confirm and oppose findings (Tidwell, 2002) as critical friends (Berry & Crowe, 2006). Through probing and questioning, group members are able to encourage deeper thought, new solutions, unrealized causes, and multiple perspectives to reduce bias in the research and assist with clarifying findings and solutions.

The influence of the group on this study was twofold. First, members pushed my thinking by working to reframe my thoughts, data, and experiences. As we reported out in monthly meetings or offered feedback on the Social Studies Self-Study Group Blog, others would frequently ask questions about the thinking or perspective of the

researcher. This push was a necessary aspect of my research that was unattainable alone. Without this reframing individual researchers would be left to our unchecked assumptions and unexamined perceptions. For example, as I was framing my initial research questions a participant commented with the following post:

> You mentioned that you are interested in looking at how your graduate work affects your teaching practice and thinking as a teacher. You then mention that you want to see how this influences your *effectiveness* in both situations. Can you say more about what you mean by *effectiveness*. There are plenty of ways you can approach this and I was wondering if you had thought about what you mean or if you are going to just pay attention to it as you go along? (T. S. Hawley, Blog Response, January 31, 2009)

This question helped me reframe what I intended to question as well as my own thinking about what *effective* teaching is in social studies. As a result this helped to shape my work and learning throughout the study.

Secondly, the group worked to keep me accountable to my commitment. The decision to journal daily and post to the Blog regularly were difficult commitments while teaching full time and taking two graduate courses. Looking forward to our monthly meetings held me accountable for this voluntary commitment. Both the fear of letting group members down and a desire to be seen as a valuable member of the group were experienced during the process. Group meetings took place at participants' homes once a month and regularly lasted 4 or 5 h. The group grew into a true professional learning community as we worked and learned together about self-study, social studies education, and each other's experiences with this research endeavor.

The Self-Study Design

Research Questions

As a first year doctoral student I became very interested in my own professional development and the influence of graduate school on my teaching practice. Dewey (1910) stated "[t]he power of sustained thinking on matters remote from direct use is an outgrowth of practical and immediate modes of thought, but not a substitute for them" (p. 142). Theory can serve as a foundation to support and facilitate decision making and action in practice. However, there may be a divide between our own "rhetoric and reality" (Zeichner, 1999, p. 12).

Several authors have argued for the potential of self-study to bridge theory and practice through alignment of beliefs, intent, and practice (Loughran & Northfield, 1998; LaBoskey, 2004a; Russell, 2004). The words "bridge" and "alignment" are used purposefully. A mere link or connection implies a less deliberate influence. Out of this desire to observe the influence of graduate school theory on my own teaching beliefs and practice the following research question emerged: How *do* graduate studies influence my teaching practice pedagogically and professionally? Through this question I examined the decisions made, behaviors, and interactions I had with

my students and colleagues, as they might be influenced by graduate studies and to work toward improving my teaching practice. My approach was initially to observe whether or not an influence existed and was quickly reframed with the help of collaboration to include the following question: How *can* I use my graduate studies to influence my teaching practice?

Context

This study took place from December 2008 through May 2009. I engaged in this study as both a student in graduate school and a full-time social studies teacher. I am currently finishing my first year of graduate school at a large midwestern university in a doctoral program for Curriculum and Instruction in Social Studies. As a teacher, I am finishing my seventh year of teaching and fifth consecutive year as a full-time teacher at a middle class rural/suburban public high school in Ohio. The high school has a student population between 900 and 1,000 students with few minority students, a graduation rate of 96.3% and an attendance rate of 95.6%. The building and the district administration, faculty, and staff pride themselves on having achieved a state rating of "excellent" and "excellent with distinction" in recent years. The collaborative group engaging in this self-study consisted of six members: two teacher education professors and four graduate students (one masters level and three doctoral level). Two of the graduate students were teaching secondary social studies full time at the time and two had taken leave to be at the university full-time. All six members of the group were social studies teachers or teacher educators.

Data Collection and Analysis

Data collection was qualitative and the analysis was systematic and focused on pulling out themes to begin to develop findings. Hamilton and Pinnegar (1998) stated that data collection for self-study should utilize a variety of qualitative methods.

Data Collection

Data for this study was collected from December 2008 through May 2009 using journaling, posts to the Social Studies Self-Study Blog, and notes and transcripts from monthly self-study collaborative group meetings. Journaling occurred as I engaged in teaching and graduate studies. These journal entries were meant to be more analytic about decisions made, experiences had, and thoughts or impressions of outcomes. Journal entries were made five to six times a week. Posts to our collaborative group's blog were made once or twice a month, seven total, and meant to be more synthetic. In doing so I hoped to discuss themes, impressions, conclusions, and receive feedback and questions from my critical friends to push my thinking about my experience and improvement in practice. Collaborative group meetings were used to encourage discussion on each member's study and help to

reframe our individual experiences in a mutually constructed reality and push our thinking about "good" social studies teaching and learning. These meetings took place once a month between December 2008 and June 2009 rotating between the homes of each member of the group for food and discussion. These conversations were recorded and transcribed. The acts of visiting homes, cooking and eating food, and engaging in meaningful discussion and sharing were essential to creating a community of learners and critical friendships that led to high-quality inquiry research.

Data Analysis

A systematic analysis of data was used to draw conclusions from this self-study. Each data source was read, re-read, and coded for themes and outcomes. First, coding was done for themes without the lens of research questions in an attempt to identify unexpected conclusions and connections. Second, data were revisited and coded for themes relevant to the research questions and topics discussed. As sources were re-read and analyzed for frequency and significance of themes, data were organized and findings emerged.

What I Learned from this Self-Study

Near the beginning of this self-study I questioned the influence of this method of research on what I was studying in a blog post:

> I wonder how much of this is part of a kind of self-fulfilling phenomena? How has my selection of what to write about from that day been impacted by my knowledge of doing this study, and beyond that am I making specific decisions throughout the day knowing that they would tie in nicely to this study? Is this a bad or good thing? (Blog Post, January 25, 2009).

What I would later come to realize is that this was a good thing. I intended to question the validity of self-study as a research methodology, but through this question was able to show how self-study, even early on, helped to develop an influence of graduate studies on my decision making as a teacher. Because of the self-study, I purposefully enacted what I was learning from graduate studies in my teaching practice. Self-study facilitated improvement in my teaching through bridging the gap between theory and practice by encouraging me to put the theory, strategies, and ideas generated in graduate school into practice in pedagogical and professional teaching behavior and decision making.

With my intention having been reframed to help facilitate the influence of graduate studies on my teaching practice pedagogically and professionally, this section presents the findings of this self-study on how graduate studies *can* influence teaching practice pedagogically and professionally. For the purposes of this study pedagogical was defined as thinking about and practicing, distinguishing between what is appropriate from what is less appropriate for students in the education

setting (van Manen, 1999). Professional included all other interactions (e.g., with colleagues, administrators, parents, committees, and staff meetings).

The major finding of this study was that self-study has the power to bridge learning in graduate studies with teaching practice to align intent with reality. Related to this major finding, three themes emerged from the data that show how self-study bridged the learning in graduate studies with teaching practice. These areas include the *influence of image and efficacy on effective teaching*, *engagement and student resistance from expectations*, and *transition from reflective practitioner to focused inquiry stance*.

Influence of Image and Efficacy on Effective Teaching

As this study progressed I noticed a significant increase in both my image and efficacy as a teacher. I began to feel more confident about the decisions I was making and theoretically justified in my pedagogical and professional behavior.

Pedagogically, the influence of graduate studies is evident through a variety of journal and blog entries. In a blog post, I noted that because of graduate school "I am just now starting to really think about what 'good' means to me as a social studies teacher. I lacked purpose, and a justification for what I did/do in my teaching" (Blog Post, February 10, 2009). There were also a variety of instructional choices influenced by graduate school:

> For myself, having now worked on an initial draft of a rationale that is informed by many of my experiences here at [the University] as I am in the midst of a self-study, I see and write about what I do daily that is connected to my learning in graduate school. For example, sharing my rationale with my students, differences in the types of questions I ask, having 'real' and difficult conversations with students on topics like race, challenging students to participate in activities and offering extra credit that get them to ACT on their environment where they see problems or challenges to be improved/solved, when discussing LDCs we focused much more on global issues (e.g., poverty) and deliberated on solutions and level of action, identifying and pushing my students to identify and define social justice, challenging myself to teach from a perspective of unconditional positive regard for my students (Rogers), bringing multiple perspectives into class with readings/articles, reduced use and reliance on textbook, use of a Blog to offer places outside of class (since we seem to run out of time often in the midst of a 'good' discussion), evaluating text and sources of information not just for accuracy and reliability but for perspective, bias (gender, class, racial, etc.) and I could go on with other examples (Blog Post, March 12, 2009).

This portion of a blog post illustrates the clear influence of graduate studies on what I decided to do, how I see myself as a teacher, and my effectiveness as a classroom teacher.

As stated in the post "I have a 'new found' confidence in what I am doing in my classroom. I still look to colleagues for 'advice' but have found myself feeling justified in the decisions I am making as a teacher" (Blog Post, March 12, 2009). The decisions I was making were primarily related to a shift from a content focus to a more constructivist pedagogy. I was realizing that how I intended to teach and the experiences I wanted my students to have in my classroom were often different

from the experiences they were actually having. I came to recognize this through thinking about my own effectiveness as a teacher and how I define and determine effective social studies teaching and learning. Prior to this study students were often engaged, but typically this engagement was limited to activities I view as less than powerful experiences. For example, students were attentive and taking notes during lecture, discussion, or individual/small group worksheet activities. However, most students were overly concerned with the facts and content they would need to know for the test. This preoccupation with "what will be on the test," as students often asked, took away from many of my citizenship objectives and what I had intended to be more powerful aspects of learning about social studies through examination of social justice issues and civic action. Self-study facilitated a change in pedagogical practice through making known this gap and encouraging solutions to begin bridging intent and reality, personal theory and actual practice.

Professionally, I began to take notice of "racism and issues of equity, hegemony, and power relationships" (Journal Entry, February 5, 2009) in the school environment. These phenomena existed long before I began graduate school, but existed as sources of frustration only. Through self-study and graduate school these events surfaced in my conscience as structures and conditions that need to be worked against. I felt empowered and engaged. An incident spanning the end of March 2009 through early April 2009 helps to illustrate this. A corporate not-for-profit group had provided our Economics curriculum for 15 or more years. This group introduced us to new "standards of implementation." As I expressed my discontent "about a corporately sponsored organization trying to 'strong arm' us into compliance with their implementation standards" (Journal Entry, March, 24, 2009), I reflected on my increased willingness to refuse to teach in a way that I felt contradicted my pedagogical beliefs about the purpose of teaching social studies, how students should be engaged, and what content is of most worth. As meetings and other communications ensued I found support grew among colleagues and administrators as I explained my position using theoretical support.

Events such as this helped lead to a greater sense of professional efficacy and a newer, stronger image of myself as teacher. Another example also shows this. I "accepted [a] dual credit course, not because I agree with dual credit, but because I want influence" (Journal Entry, February 10, 2009). I was becoming more and more confident in what I do and can do as a teacher. I believed that I could take a program I did not entirely agree with and influence it in ways that would make it a positive experience for students.

Engagement and Student Resistance from Expectations

Although much of the journaling and blogging consisted of somewhat predictable themes, this particular theme was a surprise to me. Prior to this study I overlooked the influence of student expectations in my classroom. After a few years of teaching I had recognized student dissonance and often wondered why students so frequently expressed mental discomfort with student-centered, constructivist, thinking

and learning. I now know that this dissonance manifested as resistance through voicing a desire to have the teacher "just give [students] what [they] need for the test," and pushing me as the teacher to organize lessons in ways that align with their expectations as students. It was shocking that I had not recognized this before this self-study and it was mentioned with more frequency than any other theme, over 74 times throughout the journal, and one entire blog post out of seven devoted to the subject. As I attempted to lessen my role as sole generator of understanding, the contradiction to student expectations often resulted in their resistance, dissonance, and what I perceived to be reduced motivation. Could all of this be because my students are not used to learning and thinking in ways that position the students as producers of knowledge and teacher as facilitator?

Pedagogically, student motivation is a phenomenon many classroom teachers struggle with. How do I get students to engage in what we are doing? Student engagement is a part of what I consider "effective social studies teaching" (Journal Entry, February 27, 2009). Much of the journal and one of the seven blog posts was devoted to frustration experienced when students did not appear to be as engaged as I thought or hoped they would be during a lesson. "I find myself 'looking' for ways to motivate [this student]" (Journal Entry, January, 22, 2009). As the semester goes on this theme of trying to find ways to engage students in powerful, student-centered, social studies continued until the last 2 months of entries. In the final months of the study the frustration subsided and stories of success emerged.

Success, in this case, was increasing student engagement as a way to motivate students, increase interest, and overcome student resistance. This resistance was largely due to the ways in which my attempts to incorporate theoretically sound pedagogy into my classroom contradicted what students had come to expect and view as *good* teaching. The dissonance students experienced was a result of this contradiction and it manifested itself as resistance to my attempts to let go of teacher-centered, authoritarian instruction, procedures, and routines. This adverse student reaction made it particularly challenging to use what I learned in graduate school in effective ways. Successes in being more effective at motivating students to engage in powerful learning experiences could be attributed to incorporating controversial issues as a focus of class discussion and inquiry. "I did not want to cut short a court case debate/argument [affirmative action, death penalty, and race issues] that led to great discussion" (Journal Entry, April 1, 2009). Two subsequent journal entries in May discussed similar experiences with small group discussions on national and global poverty and gender issues in the workplace (Journal Entry, May 1–2, 2009). During these experiences students were attentive and working just as diligently as during more teacher-centered activities in lessons prior to this study. However, there was a noticeable reduction in student concern over the facts and content that might be on the unit assessment. I attributed this change to (1) constructing more democratic assessments by allowing students to generate questions, reducing multiple choice and matching questions, and allowing for more free response and essay response, (2) the new classroom focus on students as the primary generators of knowledge and understanding and the teachers as the facilitator and asker of questions, and (3) the introduction of more

relevant and controversial issues as a vehicle through which to teach democratic participatory citizenship. Through collaborative reframing of this issue and the context of the issue I discovered that the problem of student resistance to pedagogical change could be resolved by focusing on engaging students in powerful social studies experiences, and adjusting assessments to align with the methods of instruction and the knowledge and understandings developed by students and teacher.

As we discussed teacher and student voices in a graduate class (Spring 2009) it became clear how important I thought my voice was, as both a teacher and a student. As a result I created a class blog where I hoped to engage students in meaningful discussions and allow them to have a voice. The intention of creating the class blog was to provide space for students to extend class discussion in a democratic fashion using technology. Unexpectedly, students began to use the class blog to promote student activism. Allowing students to use the class blog for initiating, organizing, and gathering support for activism exemplified a significant shift in my belief–intent–practice relationship. “My blog posts on the [class] website. . .are evidence of my focus more on participatory democratic citizenship and civic action. . .encouraging [students] to be mature, calm, and patient, and discussed realities of organizing group activism” (Journal Entry, April 16, 2009), by allowing students to make their own choices about what to do and how to do it. My shift in focus from “teacher giving the answer” to asking students what they think they should do in organizing a group to engage in student activism, gave them a voice, led to the same conclusion, or better conclusions than I would have given them in terms of choice of action. As students shared their experiences (van Manen, 1999) and added to the collective understanding about how to engage in civic action, they became more engaged in class as cultural and social agents (LaBoskey, 2004a).

Professionally, I interacted differently with colleagues when it came to issues of student activism and engagement. During the spring semester 2009, students self-organized for the purposes of allowing a homosexual couple to attend prom and to save the AP Art program at the high school. It is noteworthy to mention that this is the most significant student activism I encountered in my 7 years of teaching and 5 years at this particular high school. “This is how I measure success. . . I believe I encouraged and at least allowed an open dialogue on our class blog and in class discussion despite my ‘fears’ of being reprimanded” by colleagues and administration (Journal Entry, April 23–24, 2009). I am not suggesting that this activism occurred because of my teaching; however, I was interested in my own willingness to allow for open student discussion about these issues and activism. For example, in the past I would have regularly cut short or redirected controversial discussions to prevent hurt feelings or an emotionally charged classroom environment for fear I may lose control of student behavior. In doing so I was missing an opportunity to help students learn how to resolve conflict and engage in democratic deliberation in emotionally charged situations. Allowing students to make decisions in a less restrictive, less teacher-centered classroom opened the door for meaningful discussion and democratic action.

Transition from Reflective Practitioner to Focused Inquiry Stance

The fact that reflection would occur was a foregone conclusion knowing that I was engaging in self-study. What interested me the most was the reflection-in-action (Schön, 1983). Pedagogically, I noticed that I often made excuses for why I could not do something before I would even try and do it. As I am sure many teachers do, I would discount proposed solutions, theories, and strategies before trying them because I assumed social conditions of time, having outdated technology, my administration, colleagues, or students would not allow or accept it. What I was hoping for as an outcome was in no way aligned with or facilitated by the choices I was making. As I recognized this "I. . .[began to] question if my practice aligns, or how frequently does it align with my beliefs" (Journal Entry, February 2, 2009).

Pedagogically and professionally, I reflected regularly on how assessments, time limits, social conditions, knowing my students, and coping strategies as a teacher dealing with frustration influenced my teaching and were influenced by graduate studies.

> Besides these changes in my methods as a reflection of changes in my educational philosophy I have written often about benefits in my own professional development and thinking about what is 'good' social studies teaching. . .1. Asking why am I doing this?. . .2. I have started discussions with my colleagues on a daily basis concerning the curricular decisions we make. . .3. Professionally my development has been thrown into 'hyperdrive'. . .4. Frustration continues to be a theme, but it is a result of such constant effort to improve and evolve as a social studies teacher, because it is difficult and often met with challenges and obstacles. . .(Blog Post, March 12, 2009).

It became evident to me through these posts and journaling that graduate studies did not force reflection, but it did focus my reflection. This self-study added to the process by taking focused reflection and giving it a formalized process through which to more effectively improve my teaching practice. By providing a framework for in-depth inquiry, intended to be made public, with the purpose of improving my own teaching and adding to the collective understanding of social education through teaching for social change, self-study has helped to facilitate a deep examination of my own beliefs and intent and how these are aligned with practice, thus leading to more effective teaching. Furthermore, this experience helped me develop ways of approaching social studies teaching and learning that are inquiry based, focused, and intended to improve teaching.

Discussion

Much of the literature on self-study, teacher education, and social education supports the findings of this self-study. Teacher image is a reflection of beliefs that influence action. Korthegen (2004) described how beliefs lead to actions. This strong connection shows how effective professional development influences participants' beliefs about teaching, learning, and the role of the teacher in these experiences.

For me, thinking about my role in the teaching and learning experience was foundational for strengthening my image of self as a teacher and increasing my sense of teacher efficacy. Nearing the end of the study it became obvious to me that self-study helped to build a bridge between learning in graduate school and putting that learning into practice by pushing my thinking and deconstructing prior beliefs about what were previously thought to be obstacles to implementation. As I continue to develop a better understanding of self-study and social studies education I realize more than ever the significance of assuming an inquiry stance. However, along with this inquiry stance comes a commitment to a practice that critically examines ones own teaching and learning, and pedagogically employs a constructivist approach to teaching social studies.

Darling-Hammond (2006) discussed the link between teacher efficacy and effectiveness, the greater the sense of efficacy the more effective the teacher. As this self-study unfolded teacher efficacy and image emerged as a significant theme and led to what I believed to be more effective teaching. I also experienced a subsequent increase in efficacy. This increased efficacy led to more effective teaching through decision making informed by theoretically grounded, defensible judgments instead of making decisions based on real or perceived obstacles to implementation, such as, time limits, fear of reprimand, or standardized testing. Because I have examined and tested beliefs about teaching and learning in a critical collaboration, I feel more justified, confident, and effective as a teacher.

The expectations of teacher and students in my classroom were an outgrowth of our beliefs, which through self-study were challenged during this semester. Schommer (1998) discussed that student beliefs about learning are a product of home and formal education. Since many students' formal education consists of fact recall and teacher-centered drill instruction this is what they come to expect. Encountering something that contradicts their belief that knowledge is fixed (Schön, 1983) causes dissonance and if pushed enough, resistance. Without self-study this resistance might have overwhelmed me as a teacher resulting in a regression to more teacher-centered instruction. The accountability component of collaborative self-study worked to push me to understand this resistance by reframing the context of the situation and encouraging creative problem-solving to use engagement as a strategy to work through student resistance to pedagogy that contradicts their expectations of social education and classroom instruction. Essentially, teacher-centered instruction in authoritarian climates is what students have learned to be "good" teaching through an apprenticeship of observation (Lortie, 1975/2002). Self-study helped to keep my efforts focused on working through these challenges and helped me to be more effective in engaging in social studies.

Power and Promise of Self-Study in Social Education

Despite reports of often limited or non-existent influence of teacher education programs on teacher beliefs (Zeichner & Tabachnick, 1981), I was a product of a high-quality teacher education program that did influence me and, as a result, have been a reflective practitioner throughout my 7 years as a social studies teacher. I saw

this as a good thing, and continue to. This stance also led to an open-mindedness about engaging in self-study. However, I was not expecting to experience such strong connections between self-study and social studies or between self-study and sustained professional development. I came to realize that self-study can exert influence on the teaching and learning beliefs of preservice and in-service social studies teachers and more effectively bridge the gap between theory and practice, between intent and action.

The Self-Study and Social Studies Relationship

Social education is for social change (Dewey, 1910). As stated in this chapter, Dewey's conception of education for social change is a key characteristic of teaching for democratic citizenship and the skills and knowledge suggested by NCSS help to prepare students to engage in societal change through participation in a democracy. The intent is not to sit idle, but to work toward new ventures. This is the only way our democracy will survive (Counts, 1939). Likewise, Myers (2002) argued that self-study, by design, works to promote social change beginning with self and pushing outward. If we want society to change we must set an example for others to follow by engaging in a careful and deliberate examination of our own beliefs and understanding then making public our findings (Russell, 2004) so as to add to the collective understanding of social education and begin to work for positive social change. Social studies teachers, through inquiry research like self-study, can work to not only improve their own practice, but to help colleagues, schools, and society to improve. Lortie (1975/2002) argued that craft pride is often centered on instructional outcomes and relationships with students. What if craft pride was centered on social change or on citizenship action in society?

Self-study has a special relationship with social studies education. This relationship is strengthened by the common purpose of social change through a democratic and collaborative process. Self-study, like social studies, promotes inquiry, questioning, and collaboration to frame and reframe experiences for the purposes of improving aspects of our society, whether it be education, social education, teacher education, poverty, racism, sexism, homophobia, or other issues of social justice.

Self-Study and the Power to Bridge Theory and Practice

"[H]ow many teachers truly engage in such inquiry into their practice and use this stance to effectively improve their own practice and/or the practice of others?" (Journal Entry, April 5, 2009). As I thought about what I meant by *improve* and in an earlier post what I mean by *effective teaching*, it became clear to me that these essentially mean "...accomplishing what it is I hope to achieve..." (Blog Post, January 31, 2009). In other words, aligning intent with action. Zeichner (1999) argued that there is a gap between our "rhetoric and reality." This gap can be bridged through self-study. Essential to this process are the development of questions for focusing the research, the collection of data through qualitative methods, keeping an open

mind and a willingness to try new ideas, and collaboration with critical friends for reframing experiences. Through this process, discussed throughout the chapter, it is possible to critically examine beliefs about teaching and learning. During this examination, assumptions and misconceptions surface and are challenged, and beliefs about "good" social studies teaching change to be more aligned with research-supported educational theory and practice. A change in beliefs leads to a change in action (Korthegen, 2004), and this change in action is what most "good" social studies teachers are looking for in reflective practice and professional development. The resulting higher sense of efficacy, for me, led to a willingness to incorporate learning into practice, but through focused inquiry and critical collaboration I was held accountable for my effectiveness in aligning intent and reality of pedagogical and professional practice.

Furthermore, self-study promotes a sustained professional development for social studies teachers. As reflective practitioners, effective social studies teachers should revel in the opportunity to learn how to formalize and focus their reflective efforts into a stance of inquiry that results in a deep examination of beliefs about teaching and learning. Knowing that these beliefs can lead to individual change if experiences are reframed through a critical collaboration with colleagues can result in individual improvement. In addition, working collaboratively helps others to improve in their practice and understanding of "good" social studies teaching and learning.

Conclusion

This chapter outlined a conception of self-study and its potential to lead to individual improvement and social change in social education and provided an example of a self-study conducted in the spring semester of 2009. In this example, it is evident that self-study has a strong connection to social studies and powerful promise for improving individual practice and our collective understanding of social education. Teaching is a relationship, reflection is essential (Loughran, 1999) and that relationship, when reflection is focused, purposeful, and formalized, has a profound influence on the lives of students and teachers, and leads us all toward a stronger democracy through modeling active engagement in inquiry as a means of promoting social change.

Part of "good" teaching can be learned through high-quality teacher education programs that encourage inquiry, reflective practice, and sound educational theory and methodology. I believe many teachers view theory as irrelevant because they do not see it as practical in the "real world" of teaching social studies. However, as illustrated in this chapter, theory can work to create a sound foundation for teacher decision making, behavior, and problem-solving. This foundation, reflective of individual beliefs about teaching and learning, is essential to improving efficacy and in turn effectiveness, but is not often recognized by social studies teachers as practical. This chapter has argued for theory in social education as practical and relevant, when effectively bridged to practice through collaborative self-study.

References

Åkerlind, G. S. (2008). A phenomenographic approach to developing academics' understanding of the nature of teaching and learning. *Teaching in Higher Education, 13*(6), 633–644.

Barton, K. C., & Levstik, L.S. (2004). *Teaching History for the common good*. Mahwah, NJ: Lawrance Erlbaum Associates.

Berry, A., & Crowe, A. R. (2006). Extending our boundaries through self-study: Framing a research agenda through beginning a critical friendship. In L. M. Fitzgerald, M. L. Heston, & D. L. Tidwell (Eds.), *Collaboration and community: Pushing boundaries through self-study*. *Proceedings of the Sixth International Conference on Self-Study of Teacher Education Practices* (pp. 31–35). Cedar Falls, IA: University of Northern Iowa.

Cochran-Smith, M. A. (2003). Learning and unlearning: The education of teacher educators. *Teaching and Teacher Education*, *19*, 5–28.

Cochran-Smith, M., & Lytle, S. L. (2004). Practitioner inquiry, knowledge, and university culture. In J. J. Loughran, M. L. Hamilton, V. K. Laboskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 602–649). Dordrecht: Kluwer.

Cochran-Smith, M., & Lytle, S. L. (2009). *Inquiry as stance: Practitioner research for the next generation.* New York, NY: Teachers College Press.

Counts, G. S. (1939). *The schools can teach democracy.* New York: The John Day.

Crowe, A. R., & Whitlock, T. W. (1999, April). *The education of teacher educators: A self-study of the professional development of two doctoral students in teacher education*. Paper presented at the meeting of the American Educational Research Association, Montreal, Canada. (Eric Document, ED430942)

Darling-Hammond, L. (2006). *Powerful teacher education: Lessons from exemplary programs*. San Francisco, CA: Jossey-Bass.

Dewey, J. (1910). *How we think*. New York: Heath.

Dewey, J. (1937). Education and social change. *The Social Frontier, 3*(26), 235–238.

Dinkelman, T. (2003). Self-study in teacher education: A means and ends tool for promoting reflective teaching. *Journal of Teacher Education*, *54*(1), 6–18.

Feiman-Nemser, S. (2001). From preparation to practice: Designing a continuum to strength and sustain teaching. *Teaching College Record*, *103*(6), 1013–1055.

Hamilton, M. L., & Pinnegar, S. (1998). Conclusion: The value and the promise of self-study. In M. L. Hamilton (Ed.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 235–246). London: Falmer.

Korthagen, F. A. J. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and Teacher Education*, *20*, 77–97.

LaBoskey, V. K. (2004a). The methodology of self-study and its theoretical underpinnings. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 817–869). Dordrecht: Kluwer.

LaBoskey, V. K. (2004b). Afterword. Moving the methodology of self-study research and practice forward: Challenges and opportunities. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1169–1184). Dordrecht: Kluwer.

Lortie, D. C. (2002). *Schoolteacher* (2nd ed.). Chicago, IL: University of Chicago Press. (Original work published 1975)

Loughran, J.J. (1999). *Researching teaching: Methodologies and practices for understanding pedagogy*. Philadelphia, PA: Falmer Press.

Loughran, J., & Northfield, J. (1998). A framework for the development of self-study practice. In M. L. Hamilton (Ed.), *Reconceptualizing teacher practice: Self-study in teacher education* (pp. 7–18). London: Falmer.

Marano, N. L. (1998). The teaching learning dialectic: Two cases of teachers in graduate school. *Teaching and Teacher Education, 14*(4), 429–443.

Myers, C. B. (2002). Can self-study challenge the belief that telling, showing, and guided practice constitute adequate teacher education? In J. J. Loughran & T. Russell (Eds.), *Improving teacher education practices through self-study* (pp. 130–142). London: RoutledgeFalmer.

National Council for the Social Studies. (2001, May). *Position statement on creating effective citizens*. Retrieved from http://www.socialstudies.org/positions/effectivecitizens, May 11, 2009.

Ritter, J. K., Powell, D., & Hawley T. S. (2007). Takin' it to the streets: A collaborative self-study into social studies field instruction. *Social Studies Research and Practice. 2*(3), 341–357. Retrieved from http://www.socstrp.org/issues/PDF/2.3.3.pdf, May 23, 2009.

Russell, T. (2004). Tracing the development of self-study in teacher education research and practice. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1191–1210). Dordrecht: Kluwer.

Schommer, M. (1998). The influence of age and education on epistemological beliefs. *The British Journal of Educational Psychology, 68*(4), 551–562.

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. New York: Basic Books.

Tidwell, D. (2002). A balancing act: Self-study in valuing the individual student. In J. J. Loughran & T. Russell (Eds.), *Improving teacher education practices through self-study* (pp. 30–42). London: RoutledgeFalmer.

Tyson, C. A., & Park, S. C. (2008). Civic education, social justice and critical race theory. In J. Arthur, I. Davies, & C. Hahn (Eds.), *The Sage handbook of education for citizenship and democracy* (pp. 355–366). Los Angeles, CA: Sage.

van Manen, M. (1999). The language of pedagogy and primacy of student experience. In J. J. Loughran (Ed.), *Researching teaching: Methodologies and practice for understanding pedagogy* (pp. 13–27). London: Falmer.

Zeichner, K. M. (1999). The new scholarship of teacher education. *Educational Leadership*, *28*(9), 4–15.

Zeichner, K. M., & Tabachnick, B. R. (1981). Are the effects of university teacher education "washed out" by school experience? *Journal of Teacher Education, 32*(3), 7–11.

Chapter 10
Complicating Coherence: Self-Study Research and Social Studies Teacher Education Programs and Practices

Todd Dinkelman

The main argument of this chapter—that self-study offers great potential to promote more coherent social studies teacher education programs—is neither complex nor controversial. Indeed, there is so much "common sense" to the idea, I feel compelled to justify why such a straightforward proposition warrants an entire book chapter for its elaboration. Rather than provide that justification first, my hope is that an adequate justification emerges from my elaboration of the argument itself.

The elaboration takes several different turns. First I draw on recent literature on effective teacher education programs to complicate the ways in which program coherence has been conceptualized. Then I turn to teacher education research, particularly in social studies education, to highlight how self-study research might shed light on the nature and practices of preparing social studies teachers for professional practice. Finally, I further the elaboration through illustration, as I describe a social studies teacher education program that has been influenced by self-study research over a number of years and how this work has contributed to program reform, especially reform toward greater program coherence. In short, my case is that self-study research can generate important insights into the work of social studies teacher education, insights teacher educators might put to work in the service of more powerfully coherent programs.

Complicating Coherence

Returning to the idea of common sense, one hardly needs to mine educational research to find support for the idea that coherence is an important and valued feature that sets apart more from less effective teacher education programs. Teacher education programs grounded in strikingly divergent reform traditions and paradigms may reflect different aims, organization, and methods (Liston & Zeichner, 1991). Images of teaching and learning, sequence of courses, nature of

---

T. Dinkelman (✉)
University of Georgia, 629 Aderhold Hall, Athens, GA 30602, USA
e-mail: tdink@uga.edu

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_10, © Springer Science+Business Media B.V. 2010

field experiences, standards for admission, conceptions of subject matter, faculty commitment, collaboration with schools, forms of assessment, field supervision—how these and countless other shared features are organized and implemented define teacher education programs and distinguish them from each other. At its simplest, coherence simply refers to how well these features are arranged and work together toward shared purposes (Darling-Hammond, Hammerness, Grossman, Rust, & Shulman, 2005).

Going further, Hammerness (2006) draws from Feiman-Nemser (1990) to distinguish two different forms of coherence—conceptual and structural—embedded in teacher education programs. Although not every feature of teacher education clearly falls within one category or the other, the two terms help set apart important features on the map of program coherence. Tom (1997) makes use of the same conceptual and structural distinction to group the 11 "design principles" he proposes to guide the reform of teacher education. Conceptual coherence refers to degree of shared vision held by teacher educators in a particular program. To what extent do they share agreement on the principles, ideas, and views of powerful teaching and learning supporting their work? To what extent do the views of cooperating school teachers reflect "collaborative resonance" (Cochran-Smith, 1991) with the intellectual commitments of university-based teacher educators? Structural coherence concerns the manner in which various program features and logistics (e.g., courses, practicums) are organized to work together. How does a particular sequence of various university-based courses support different kinds of field experiences? Does grouping preservice students in cohorts facilitate linkages between field and university coursework?

The ideas of conceptual and structural coherence provide a starting point for thinking about the design of coherent teacher education programs. Yet I believe the two categories fall short of encompassing what many teacher educators have in mind when thinking about coherence. Drawing from the field of curriculum studies, ideas of the enacted or experienced curriculum point to an additional way of recasting the problem of coherence. Ross (2001) describes the enacted curriculum in terms of "the day-to-day interactions among students, teachers and subject matter" (p. 30). The enacted or experienced curriculum is set apart from the formal curriculum by its attention to the actual learning that results from the educational moment, as opposed to the intended learning reflected in curriculum documents. The emphasis is on the quality of the particular learning experience for the learner.

This same idea applied to teacher education programs yields a third category of coherence—*enacted* coherence. Enacted coherence extends the lens of analysis beyond the conceptual (i.e., the concepts and ideas that form a program's vision for teacher education) and structural (i.e., the logistics, organization, and sequence of teacher education components) to include the ways in which prospective teachers actually experience and live their teacher education programs. Enacted coherence refers to the degree to which the actual experiences of a teacher education program fit together across time and settings and work toward program aims. In this sense, enacted coherence is not revealed in program descriptions, frameworks, and course sequences. As Zeichner and Conklin (2005) remind us, ". . .a program described by

teacher educators may be different from the one experienced by teacher education students" (p. 648). Howey (1996) echoes this point and suggests why enactment matters: "Ultimately preservice programs manifest their coherence in the type of pedagogy modeled for and engaged in by preservice students" (p. 143).

Yet enacted coherence, as I use the term, encompasses more than pedagogy. Clearly pedagogy is crucial to enactment, but so too are other concerns. Enacted coherence, the manifest coherence of a teacher education program, also is shaped by beliefs and perspectives about the work of teaching that prospective teachers bring with them to teacher education programs, contexts of teacher education programs, nature of learning community that forms among those who share time and space as they learn to teach, stances toward reflective inquiry communicated by teachers encountered in field experiences, and so forth. Everything that influences the way prospective teachers experience, how they makes sense of or give meaning to a program of teacher education can be understood to potentially affect enacted coherence.

Not only is it difficult to account for all that explains enacted coherence, the complexity of the construct, played out as it is in the remarkably dense nexus of programs and people in diverse contexts, means that enacted coherence is exceedingly challenging to identify. How would we know it, if we saw it? What does it look like? This same complexity also poses problems for teacher educators who would like to see more of it in their programs. Claims about enacted coherence are claims about how program experiences, the real and lived "what happens" of a program, work together, build, and develop meaning among those who live and learn in the program. The complexity borders on mystery and accounts for why we will never know for certain what teacher education "does" to prospective teachers (Britzman, 2003). The sheer and utter complexity of enacted coherence, as is true about many aspects of experience in teacher education, may go far to explain the refrain sounded over and over again in periodic reviews of research in teacher education, and stated colloquially—"we have lots to learn." What many teacher educators most want to know, what matters most to the quality of a teacher education program (e.g., how coherent is our program?) is often the most difficult to know.

As complex as it is to work with the idea of enacted coherence, the idea is central to my argument for what self-study might offer both research and practice in social studies teacher education. In the following section, I discuss social studies teacher education research with attention to what this body of work reveals about coherence, and even more important to the argument of this chapter, on what this work does not reveal. The contention is that collaborative self-study research can serve the aim of more coherent programs, and thus more effective programs, through the ways it provides insights into the complexities of enacted teacher education. Though I believe the contention is true for teacher education in any subject areas or grade levels, the case for self-study research in social studies teacher education is particularly strong for several different reasons including the nature of social studies as a curriculum area, as well as the climate, capacity, and context of social studies teacher education and teacher education research.

Researching Social Studies Teacher Education

What we know for certain about social studies teacher education from research in social studies teacher education is not much. This dim conclusion is echoed through research reviews of social studies teacher education in the last two decades (Banks & Parker, 1990; Adler, 1991; Armento 1996; Adler, 2008). All seem to agree that it is not so much the case that there is no important, telling, engaging research done in the field. Rather the persistent complaint is that whatever good research has been done has not been synthesized or connected within coherent programs of research organized around clear problems facing the field. Most often, diverse research methods are brought to bear on concepts and problems whose meaning and supporting theories either are not made clear or shift from study to study. Small-scale studies stand alone and disconnected from a program of inquiry that would allow the accumulation of formal knowledge. These problems beset research in teacher education more generally (Cochran-Smith & Zeichner, 2005), but they also appear especially pronounced in social studies teacher education.

One part of the problem for social studies teacher education has to do with the nature of social studies education itself. As a place on the map of the modern school curriculum in the United States, social studies has suffered from a lack of agreement about both its definition and its purposes (Marker & Mehlinger, 1992; Evans, 2004; Ross, 2006). The apparent consensus around social studies as preparation for democratic citizenship masks deep and continuing disagreements about form (e.g., is social studies its own unified field or simply a confederation of academic disciplines?), methods (e.g., is social studies best taught through controversy and discussion or though stories and telling?), and conceptions of democratic citizenship (e.g., are good citizens critically engaged toward progressive social change or are they more inclined toward personal responsibility and civic duty?). These unsettled issues pose obvious problems for social studies teacher education, charged as it is with the preparation of accomplished teachers in a field so unstable about its vision of accomplished teaching. Disagreements over the proper aims and methods of social studies teaching and learning reflect themselves in the structures and practices of social studies teacher education programs. As a result, research in social studies teacher education is likely to mirror the fragmented nature of social studies itself.

Other important features that set the context of research in social studies teacher education include who does the research and the conditions in which this work is done. In the United States, social studies teacher education programs are well represented in college and university-based teacher education offerings, but the responsibility for these programs does not always rest with faculty who would identify as social studies education faculty. Secondary education and discipline-based programs, such as teacher education housed in history and other social science discipline departments, are common. A good indicator of the relatively small population of social studies education researchers is membership in the College and University Faculty Assembly (CUFA), an associated group of the National Council for the Social Studies (NCSS), consisting of higher education faculty members,

graduate students, and others who examine social studies from theoretical and research perspectives. In 2009, CUFA had a membership of 814. Compare this number to another research-oriented school subject organization—the National Association of Research in Science Teaching—with over 1800 members. Also telling are comparisons among memberships in various American Educational Research Association (AERA) Special Interest Groups: Research in Social Studies Education ($n = 266$), Research in Mathematics Education ($n = 595$), Science Teaching and Learning ($n = 423$), and Writing and Literacies ($n = 372$) (Bidyut Acharya, personal communication, July 16, 2009). Clearly the number of social studies education researchers is not large, and only a fraction of this population conducts and concerns itself with research on teacher education.

Those few who have taken up social studies teacher education research do so in college and university settings that make building coordinated programs of research in teacher education difficult. Labaree (2004) describes a dominant feature in the history of education schools as the tension between the struggle for academic status purchased through research and the less respected work of preparing teachers and other education professionals. Social studies researchers, like many (though not all) of their education school colleagues, find their professional lives influenced by this tension (Cole & Knowles, 2004). Most social studies researchers are social studies teacher educators as well. Like many of their colleagues across schools and colleges of education, they find themselves balancing institutional and personal expectations of research productivity on the one hand with the work of labor-intensive teacher education programs on the other. And this balancing act is played out in a field that offers little in the way of research funding opportunities. For example, big money federal grant programs, such as those available in science, math, and technology education, simply do not exist for research in social studies education. Since 2001, the Teaching American History grant program, funded by the U.S. Department of Education, has been a notable exception, but the intent of this program is teacher professional development, not research on teacher professional development.

In this context, the lack of an accumulated research knowledge base to guide any aspect of social studies teacher education, including program coherence, is not surprising. And these conditions are not likely to change any time soon. Again, the problem is not that there is no good research done on social studies teacher education. Adler (2008) points to diverse and important work addressing socials studies methods courses, field experiences, teacher beliefs and perspectives, diversity, technology, and pedagogical content knowledge. The issue is more that the small-scale, individualistic nature of these studies makes it difficult to develop generally accepted claims about how social studies teacher education works. In addition, the survey and case study methods typical of much of this work, especially over the last few decades, tend to wash over the unique program and participant context features so important to investing findings with meaning. Put simply, the current body of research in social studies teacher education provides little insight into the nature, presence, and development of enacted coherence.

My argument is that self-study might address this shortcoming. By definition, enacted coherence is always situated coherence. The notion of situated coherence

draws on the view of teaching as “situated practice,” an idea that Liston and Zeichner (1991) describe in terms of “teachers as social actors engaged in practices within particular context. . . [and] the unacknowledged institutional and social context of this practice as well as its intended and unintended outcomes” (p. 122). What is true for teachers is true for teacher educators. The various facets of a teacher education program always work together in ways shaped by its social and institutional context. Just as important, enacted coherence also depends on the pedagogies, manners of interaction, and perspectives of practice of those teacher educators who bring particular program designs and structures to life. Thus the very nature of enacted coherence works against the idea that research will ever provide a wholly integrated and connected “knowledge base” that would guide both policy and practice in teacher education, especially so with respect to understudied fields such as the preparation of social studies teachers.

Yet knowledge and understanding of enacted coherence are crucial in the work of meaningful social studies teacher education. For many, the appeal of self-study inquiries are their power to shed light on the mystery of teacher education programs where it matters most—in their enactment. The history of self-study of teaching and teacher education research reveals understanding and improving practice as the driving catalysts in the development of the field (Loughran, 2004a). Contributing to a broader and more public knowledge base of teacher education also has played a role. Although a real tension exists between those who advocate self-study for improved practice and those who would like to see self-study for more generalized knowledge production, Zeichner has argued these different sorts of purposes are not mutually exclusive (2007). For my argument, however, self-study research as a means of learning more about enacted coherence turns on a concern for making sense of, and improving, the situated practice of teachers and teacher educators.

Several features of self-study research serve the purposes of understanding and increasing the enacted coherence of teacher education programs. Foremost among these features, self-study research of teacher education practices, by its very nature, is grounded in the context of particular teacher education programs. Thus the context of a program, the situated space in which enacted coherence takes shape, finds its way into self-study research, even as the degree to which program context is identified, explained, or even made an explicit focus of the inquiry varies. Teacher educators must look at where they work, if they want to know how the features of their program work together. Research on the nature and conceptualization of coherence, how various program designs facilitate it, theories and cases of how it evolves over time—this work can provide valuable insights about coherence in general, but enacted coherence is unique to particular program settings. Self-study research offers opportunities to study these settings.

As well, the *self* in self-study research points to an examination of prominent features of program coherence—practices and practitioners. The pedagogies and ways of being teacher educators bring to their programs color the way the program is experienced by those learning to teach. Typically, self-study of teaching and teacher education starts from the concerns and felt needs of educators derived from the complexities and unique situations of their work. From this standpoint, Korthagen and Lunenberg (2004) set self-study research apart from traditional educational research

along two dimensions directly related to self in self-study: an emphasis on both the authority of practice and personal practical theories. The authority of practice broadens the category of valued knowledge about teacher education beyond a traditional focus on expert knowledge to include the wisdom made possible by learning from practice. Such wisdom feeds into the personal practical theories—the systems of knowledge, ideas, beliefs, and images that inform the decisions teacher educators make about and within their program contexts. In short, by a focus on practices and practitioners nested in particular contexts, self-study research focuses inquiry on potentially rich sources of insight, on crucial components of enacted coherence.

Besides a focus on practices and practitioners, self-study research stands to inform enacted coherence through its action or problem-solving orientation (Loughran & Russell, 2002). The problems and challenges of teacher education enactment prompt the research questions taken up in self-study research (LaBoskey, 2004). Of course, problems and challenges, especially those encountered in the ongoing activity of teacher education, are problems and challenges because solutions and fixes are not immediately apparent. Looking at teacher education programs as interrelated systems, the idea of enacted coherence emphasizes that problems and challenges encountered in one part of a program are rarely isolated phenomena. Even when self-study methods do not account openly for the interrelatedness of program activities, knowledge generated from self-study research often leads to changes in practices, if not changes to the "selves" of those who conduct/frame the research. These changes echo in the enacted coherence of the larger program.

Finally, the importance of collaboration is an important, repeated theme apparent in self-study of teaching and teacher education practices literature (Loughran, Hamilton, LaBoskey, & Russell, 2004). Other closely related themes include challenging assumptions, reframing practice, and including the voices of those closest to the focus of inquiry (Elijah, 2004; LaBoskey, 2004; Loughran, 2004b). All of these features of self-study research suggest powerful opportunities to both better understand and improve enacted coherence. Obviously, it is hard to imagine a coherent program in which program participants do not talk to one another. The perspectives of those who experience the full sweep of a program best serve the aim of coherence when they are brought together. Self-study research not only brings different perspectives together, but also does so intentionally, systematically, and often with reference to shared, mutual concerns.

All of these features speak to the potential of self-study research to help teacher educators develop understanding about enacted coherence, especially in fields such as social studies teacher education. The collective body of published research may leave the field wanting to know about how social studies teacher education programs work to support the development of accomplished social studies teachers. However there is little reason to believe that the conditions for research on social studies teacher education are likely to change soon. Yet settings already exist for talented and responsible teacher educators to learn more about their own practices and the work of programs. Self-study research is an accessible, realistic approach to developing understanding of the lived curriculum and practices of teacher education programs experienced by the students learning to teach in them.

Self-Study Steps Toward Coherence: An Example

The following section furthers my argument by providing an illustration of how self-study research prompted an examination of the beliefs and practices of a group of social studies teacher educators around an important, but previously underexamined factor central to the quality of enacted coherence in their program. The self-study research project that provides this illustration was not focused on coherence, but the collaboration and discussion occasioned by the self-study revealed numerous issues that speak to the ways preservice teachers experience the program. Here I describe what we learned about one such issue— the varying expectations about the honesty and authenticity program instructors encourage among the beginning teachers who work their way through our program.

Over the past 5 years, the social studies teacher education program featured in this chapter has been touched by self-study in a variety of ways. Numerous instructors have conducted self-studies of various features of their work (e.g., Powell & Hawley, 2009; Ritter 2007, 2009; Ritter, Powell & Hawley, 2007). Other inquiries into the ways and outcomes of the program have taken place via self-study research situated in regular seminars in which instructors have attempted to put into practice the idea of "collaborative inquiry," a core theme of the program. Many of these seminars provided opportunities for instructors to share problems of practice encountered in various settings (e.g., methods classes, student teaching field supervision, student teaching seminars, technology-mediated discussion forums, etc). Other seminars featured attention on how instructors struggled to come to terms with the principles and standards underlying the program itself. A recent year-long seminar—ESOC 9700—used Loughran's *Developing a pedagogy of teacher education* (2006) as a base text and took up the challenge suggested by the title to focus discussion.

Some explanation of the context for the seminar helps to frame my discussion of authenticity and honesty. Twelve times across the two semesters of an academic year, ESOC 9700 brought together several social studies faculty with social studies doctoral students serving as graduate teaching assistants in an undergraduate B.S.Ed. degree program leading to initial secondary teacher certification in one of four social science disciplines (i.e., history, economics, political science, and human geography). Although the seminar was pitched as an opportunity to work toward "developing a pedagogy of teacher education," most of the seminar time was spent in discussion of the various problems and issues participants brought to the seminar on any given day. Admittedly, many of the problems and issues featured in discussion related to the pedagogy of teacher education. However, the seminar unfolded more around the particular topics that seminar participants raised at any given meeting than according to a structured plan.

One commonality shared by all seminar participants was their teacher education work in the program. Yet their experiences within the program were diverse according to the length of time they were formally associated with the program, their history as instructors of particular courses and field experiences, and their formal role at the university. Of the nine regular participants in seminar, five were graduate teaching assistants in their first to fourth years in the program, two were tenure-track faculty in their seventh and third years in the program respectively,

and one was an academic professional who worked across several different teacher education programs including the social studies program featured in this chapter.

Another important feature of self-study work framed by this seminar is the structure and nature of the program itself. Most teacher educators would find aspects of the program's structural coherence (Hammerness, 2006; Tom, 1997)—particularly the courses and field experiences, and their arrangement—recognizable according to a conventional pattern familiar to many teacher education programs. An initial seminar and field experience (ESOC 2450) introduces potential secondary social studies education to the field. Those admitted to the major via a competitive application process then take upper-level social science and history courses in other academic departments, and finish their program with a one-semester "professional block" of three course/field experiences (social studies methods, social studies curriculum, practicum and seminar). The final semester of the program consists of a 12-week full-time student teaching field experience and a companion student teaching seminar. In structural terms of course and field experiences, this social studies program looks much like those found in other U.S. schools and colleges of education.

What likely sets this social studies education program apart from others is the set of "core themes" and related standards representing the intellectual commitments of the program. The arrangement of these ideas about teaching and learning in social studies speaks to the "conceptual coherence" (Hammerness, 2006; Tom, 1997) of the program. One such theme is rationale-based practice. Beginning in the introduction to social studies course (ESOC 2450), taken prior to admission to the program, students make their first attempt to articulate their best thinking on the broader purposes of social studies and what these might mean for both what and how they will teach (Conklin, 2009). They are encouraged to return to their initial rationales as they progress through the program. At the end of the program, after completing student teaching, students are asked to present their rationales as they stand at the end-point of the program, and as the centerpiece of a comprehensive electronic portfolio in which they discuss how their rationales are evident in the various domains of teacher competency addressed in this document. In addition to rationale-based practice, four other core themes are intended to serve as intellectual lines of connection across the field experiences and courses of the program—reflective teaching, collaborative inquiry, culturally relevant pedagogy, and a conception of good teaching as "active student engagement in worthwhile learning."

In this program setting, the seminar participants came together to explore problems and achievements from their own respective spheres of influence as teacher educators. In a sense, the seminar itself was a kind of self-study in the ways we investigated our own work within the program in collaboration with others to better understand a shared concern—our developing pedagogies of teacher education. Another self-study effort was taken up by a subset of seminar participants to examine both the nature and substance of the dialogue openings created by our "community of practice" (Wenger, 1998) as social studies teacher educators. For this study, each of the 12 seminar meetings was audio taped and transcribed. These transcripts, along with notes taken during the meetings and follow-up conversations drawn from the seminar's online discussion forum, provided data

subject to analysis framed by a five-part model of "learning to teach in community" (Hammerness, Darling-Hammond, & Bransford, 2005) adapted to teacher education.

Drawing primarily from the transcripts of one seminar meeting, the following illustration provides an example of how self-study research provided a standpoint for exploring an aspect of teacher education work that shapes the enacted coherence of our program. At issue is the authenticity of voice instructors expect from preservice teachers in the various course and field experiences across the three semesters of our program. Authenticity is but one of a number of different threads of inquiry I might have chosen to highlight from the final hour of this one seminar meeting. I chose this particular aspect of the conversation because of the special challenges authenticity and honesty present for enacted coherence within our program. Of course, all teacher educators should consider expectations of authenticity and honesty, both of themselves in their own practice and of the students they teach. In the teacher education program featured here, however, the structural realities of 2450 (i.e. an introduction to social studies course taken prior to admission to the program, the initial rationale students write in this course, and a competitive admissions process that heavily weights the blind-review of these rationales) merge with the conceptual features of the program (i.e. rationale-based practice and the other core themes) in ways that make student honesty a particularly pressing concern of enacted coherence.

In this hour, we discussed a story I shared from my own sphere of influence that semester, the student teaching seminar. The story was about what appeared to me as a breakthrough moment for a student teacher in the final semester of our program, a moment that illustrates a principle of the pedagogy of teacher education that Loughran describes as "learner consent" (p. 79). As a class we had spent time unpacking one of the core themes and conceptual anchors of the program—the notion of good teaching as practice that promotes "active student engagement" in "worthwhile learning." Near the conclusion of his student teaching experience, Geoff confessed he felt like "an outsider" to the program because he did not believe he thought of "active student engagement" in the ways he believed the program conceptualized the idea. As instructor, I was struck that Geoff waited so late into the program to share how he felt. At the same time, I was relieved that he finally did express his concern. The moment raised the question of how honest students feel they can be in positioning themselves contrary to what they may perceive as the "party-line" of the program.

In our teacher education seminar, the story provided me an opportunity both to share a puzzling part of my own practice and to express how I value student honesty. In my own words:

> What was most vibrant and fresh about this for me is that Geoff said, "I felt like I'm not with the program." This consent/buy-in thing has been one of my seminar "problems of practice" extraordinaire, and I try and get at that in so many different ways, pleading for honesty... [T]he buy-in from Geoff was important for me, and had this moment not popped up, I think that Geoff could have easily skated through the final three weeks feeling, "I′m not buying into that program and I made that decision early on in the semester." It's staggering to me

> how those moments pop up throughout the semester and how easily they could be missed, if the discussion hadn't taken a slight little turn. (TD, Seminar, April 10, 2009)

This excerpt reveals an assumption supporting my view of effective teacher education programs. That is, teacher educators in a successful program should strive to create conditions wherein students feel they can be honest about, and willing to share, their developing thinking about teaching and learning. Even when honesty calls one to make the difficult admissions "I don't know yet what I believe about the core ideas of the program," or even "I disagree with the core ideas of this program," I believe a program that takes teacher development seriously must cultivate the spaces for such disclosures. Again, although I was pleased that Geoff found himself in such a space, I was concerned that it took until the final 3 weeks of the program before he voiced this view.

Moments later, Alex, a graduate teaching assistant who was nearing completion of his second time teaching the introduction to social studies course (ESOC 2450), expressed that issues of honesty complicate his own pedagogy of teacher education in his work with students at the very start of our program. He stated quite plainly to the group, "I don't know how to teach ESOC 2450." (AC, Seminar, April 10, 2009). With reference to the structured four-question rationale assignment embedded in ESOC 2450 and due at the end of the term, Alex continued,

> I don't know how to teach 2450.... Because, sometimes, I feel like I've got four questions. I've got to prepare them to answer those four questions. And, I feel like they don't have a choice in how they answer those four questions because there will be a group of unnamed others who will be looking at these papers, looking for certain ways, certain writing, and certain particular ways of answering these four questions that we've already set them up to answer. So, I had a student... they were doing a "line of contention" the other day. We were going back and forth, and I can't remember the question, but the whole class went on one side, and she said, "Well yeah. What did you expect? Didn't you expect us to all think the same way?" And then I was like, "Well, what am I doing?" We tried to set up these ways to think, and I think I've tried to give them choice and autonomy in where they go with this rationale, but to me, it seems forced, at least in 2450... We're telling them what it is: "A good social studies teacher will: 29 standards." We're telling them what it is. (AC, Seminar, April 10, 2009)

The seminar discussion continued with participants weighing in on a variety of concerns prompted by these two revelations shared by instructors teaching the bookend courses in the program. We considered the risks to authenticity that stem from a program admissions formula weighted so heavily on a rationale written after a one-semester introduction to social studies. Numerous participants picked up the question of whether there are some claims about good teaching in social studies that are beyond negotiation. Hilary, Daniel, and Brandon contested the idea of indoctrination. Both the "core themes" and the other 22 program standards organized in the program framework were problematized. Joseph troubled whether he should be more explicit about the program standards in his curriculum course. We also wondered whether program standards provide a shared language to talk about good teaching, even if we ourselves do not share unilateral beliefs about their meaning. Questions were posed about whether our program could benefit from a more

explicit, public statement about the vision of social studies we promote. Perhaps then, students would make decisions about signing on under full disclosure.

All of these issues appeared in the discussion, and arguably all provide insights into the nature of enacted coherence experienced by our students. Many of these issues relate to the question of the expectations of honesty held by instructors in this program. An analysis of the transcript of our seminar for conversation more directly focused on the question itself reveals a number of different voices that speak to the enacted coherence students experience across the full sweep of the program. The following provides an illustrative sampling of those voices in the form of "dialogue clips" or passages from the full conversation.

Mardi: So, is there an aspect of having that class and then having people espouse what you say in that class in order to get admitted that four semesters later, or however many semesters later, sets up this dynamic of "This is what the program wanted. I never really agreed with it, didn't work for me, never really believed it." Is it setting up that dynamic. . .?

Brandon: "This is what gets me in here. I'm just going to BS my way to get into this program and that's it." That's how a lot of them perceive it.

Mardi: It seems like those would be the people who are at the back end having all these issues about being resistant and not having "bought in." Because I can think about who some of those people are, and I don't know that they were people who probably did really grapple with these ideas meaningfully and start to incorporate them. I think they were probably people who did what they had to do to get in and then just did that all the way through, because that was the dynamic that got set up by how they had to get in. I don't think that we lost them somewhere along the way. I bet we just never had them from the beginning.

Todd: I don't know if this is helpful, but what makes me feel good as an instructor in [student teaching] seminar, and I think it would be true in 2450, is not that they're getting an answer that either they buy into or don't, but it gets to another core theme, this reflective teaching idea. Call it reflection or inquiry as a stance. I feel best in seminar when people demonstrate their questioning, their questions about these standards. . . I stress over and over again in e-portfolio night that the honesty push I'm trying to make here means it's okay to say, "I don't know, I don't know what I thought.". . . Is it possible that we could admit people into the program whose rationale read like this? "This next section, democracy, I haven't figured out yet. . . We've looked at several different conceptions. The one I'm most drawn to is this, but it still seems pretty abstract. [Walter] Parker says so on and so forth. That makes a lot of sense to me. At the same time, I can't see how that would play out in the classroom and it still seems abstract. That's what my thinking is about democracy and education. Next section." Would that person be penalized?

Daniel: I think it's interesting to hear you give an example... of a student who says, "I don't know." And then going on to begin explaining that you're okay with that, in juxtaposition to your saying, "I feel like there's certain answers to these questions that I am going to teach them, or that I'm supposed to teach them, to get entry into the program."

Alex: I don't know. I think terming it a rationale is dishonest at that point. I think later it's fine. But, I think terming it a rationale—it's not. It's an admissions document, and I teach it like an admissions document. I think that's a big tension that I have in the way that I teach that class... I just think as an introduction... the way we want them to think about democracy, and multicultural ed, and power and privilege—it's an impact that shatters the way that they've conceptualized life, social studies, teaching... And, I feel like I'm forcing their hand because I can't let them give, turn in, this kind of scattered, "I don't know what the hell multicultural ed is," because they have to give you an answer. I feel like I'm doing a disservice by not giving what I think is the answer.

Brandon: We ask them in the e-portfolio that one of the things they should do is question these things, and it's okay not to understand fully what's going on. But, at 2450, we can't expect that... I would love to take in a student that is questioning of something and still not sure of themselves, but when we compare that to another document and somebody else says, "Here's what I believe in." And we don't know that person, don't know what they learned or not, you tend to probably go with the one that actually argues a position as opposed to one who is still questioning about it.

Alex: You know, I don't know why I don't know things. I know I don't know them, but I don't know why I don't know them or why things seem confusing. I'm sure I could come up with something, but if there was a way for me to tell you why I don't know something, I'd rather pretend that I know and tell you that I know and see how that flies, at least in 2450. I know maybe the e-portfolio rationale is a little different ... but that's a different story. ... Part of it is I'm still entering the conversation, both as a graduate assistant and as a teacher educator, because this wasn't the discourse in my master's program. I'm learning that discourse, and part of my reason why I'm thinking that there's this kind of grand answer is because I'm still learning that answer. I'm not so sure that I can with confidence tell my students that it's okay to answer it [the rationale assignment] with a kind of loose interpretation and be completely confident that their answer in that manner isn't going to be rejected, because there's a certain discourse that I think is pleasing to our ears as a program.

Hilary: There are also these inherent contradictions in the course and in the assignment because I think, Todd, going back to the question you asked about whether this sort of answer about "I don't know" would be acceptable, one of the things that I've talked with students in 2450

about is what does a rationale mean? What does that word mean? It means a reason for doing something. "I don't know" I don't think is a reason for doing something. It's not a basis for action. The whole assignment, the name of the assignment is "what is your reason for teaching, what is your reason for action?" So, I guess I think it's not acceptable to say "I don't know" if we're saying. "This is your rationale." And, I think there is also this contradiction of choosing your own reason when we do have a stated—I mean, I've always felt this was a tension of teaching 2450, too, is that we do have an understanding of what we think our program thinks is good teaching, and we say that explicitly to a certain extent.

Todd: In [student teaching] seminar, I don't say this is a "social justice oriented" seminar. I do say, and I try and repeat this theme over and over again, what we're about here is this "collaborative inquiry" and "reflective teaching," and now it's about making sense. Let's get ourselves in the space of these 27 standards and cast about, muck it up, stir it up, think about different ideas, try and make sense of this for yourself in light of your rationale. Very challenging things to do.... But I don't know that we all believe that... Maybe we should re-frame the rationale assignment to something called "initial castings about regarding social studies," and then that will take some of the pressure off it.

Marty: Is it okay to be in a classroom and not know what you're doing it for?

Todd: I would feel disappointed if you asked those who came through our program, "Tell us what you think about, say, indoctrination and social studies," and they said, "I never thought about it, I don't know. What is indoctrination?" That would be only appealing to me because it's an honest response. What I would love to see is somebody say "Yeah, indoctrination is an issue that I've struggled with."... I want them to struggle with the difference between indoctrination and education. This is a fundamental expectation I think we should hold in an education program.

Daniel: I wonder how many of out student teachers exiting the program would say something to the effect of, "I BSed my way through a portion of this program or all of the program," or "These are some things I used in the rationale, and I think it's crap. I don't believe that at all." I don't know if that's a few students or if that's a lot. But, it's also true that I think just because somebody takes up a language or a way of talking that we might use in this department, that doesn't always equate to indoctrination. It may mean that they actually think that those are good ideas, you know, using those words. Just because they begin to sort of take on a certain language doesn't necessarily mean they're doing it just to BS their way through the program. It might mean that there's some value in it, not always though.

Joseph: I've been sitting here thinking about all of these things that we've said, and as I've been thinking, I've been mulling over in my head how this

idea of critique and this idea of saying, "I don't know," and this idea of honesty... And it's all environmentally contextual. I guess what I mean by environmentally contextual is I think about how a lot of all of this stuff is so dependent on the kind of environment we create within our own classroom space, and I'm really intrigued that he was able to say that, and I guess feel comfortable saying that because I know one of the things that I've struggled with from the fall semester to this spring semester and I've really, really worked really hard is to try to create a safe environment where people feel that they can be honest and be critical, and question, and I think that's a really key component that I don't know how much we've talked about so far.

Marty: I'm just thinking about them in the context of their first couple of years as undergraduates, and they're choosing between being a journalism major or a management major. They don't have to take a stance to be a management major. Like, they're not adhering to a philosophy, if that's the major that you choose. I think for them, they don't see education as a political act or a political decision the way that we think that it is, and so it's like this huge transition that they're totally unprepared for. They don't have to make a political decision to be a history major, and so when they switched over to education, I think it's going to be the same as just saying, "I'm going to be a management major." And then we don't think that it is.

Todd: We have 27 standards that give us anchor points. I don't know that it gives us a common vision because there's so much interpretation of each one of those, and the success of seminar for me is when they can find out that this framework is not directive, not prescriptive. These standards are all interpretation.

Alex: They don't have space for them. In 2450, they don't have space for interpretation. I think If I were to teach another course, I think I would be comfortable with the interpretation, with the okay, find a shade. I don't feel like they can find a shade or a mish mash.

In sometimes subtle and sometimes obvious ways, the multiplicity of perspectives apparent in this discussion informed the pedagogies of those who contributed to the entire range of course and field experiences in this social studies teacher education program. Clearly, the coherence of a teacher education program is heavily influenced by the expectations of honesty, authenticity of discourse, and conditions for engagement that students experience as they make their way through it. Self-study research provided a method that led us to reveal beliefs about teacher education, beliefs that previously worked under the surface of course descriptions, program frameworks, and other artifacts of practice. As we worked together to explore our developing pedagogies of teacher education, our collaborative self-study not only provided a space in which we could make previously hidden beliefs and practices visible, but also led us to record these views, review them through the lens of learning to teach in community (Hammerness, Darling-Hammond, & Bransford,

2005), and consider how they contributed to the experiences made possible by the whole program.

In this case, self-study research opened up avenues for generating understanding about the enacted coherence of a program that already had many of the trappings of coherence in place. Indeed, the social studies teacher education program featured in this research was developed with considerable attention to both conceptual and structural coherence. However, the idea of enacted coherence suggests the need to look beyond the arrangement of courses and signature ideas that give a program its shape and substance. In the process of looking closely at our pedagogies of teacher education, we uncovered assumptions we made about the core themes of the programs that very likely worked against the enacted coherence we seek. Do the core themes and the other 22 program standards represent answers to the questions of teaching and learning in social studies, or do they more represent questions, areas of inquiry that we use to frame our work with those learning to teach in our program? Collaborative self-study research helped us to understand an important feature of our work that might have easily remained in the shadows.

Those unconvinced that this example does much to illustrate my argument about the value of self-study research and its potential to promote program coherence might respond that conservations about expectations of honesty and authenticity, or about any other feature of the work of teacher education for that matter, are just that—conversations. Conversations only influence enacted coherence to the extent they shape the practices of teacher educators. As well, teacher educators need not rely on self-study to have these conversations. Both points are well taken. Indeed, there is a strong current of support for the idea that improvement of practice is a defining feature of self-study research (LaBoskey, 2004). Some would argue that self-study research is incomplete until the researchers can answer the question, "How have you changed?"

My response is that the episode of dialogue presented here represents something more than mere conversation. Self-study brought intentional and systematic discipline to the exchange of ideas in this seminar. The result was a deeper appreciation of important assumptions about our practice as teacher educators and more consideration of what these assumptions mean for the program than might otherwise have been the case had we simply shared conversation in the hallway, if such a conversation would have happened at all. Although our self-study was not designed to document the resulting changes in our practices as instructors in this program, the continued analysis of the transcripts of seminar sessions has kept the theme of the authenticity of student voice prominent in the thinking of the instructor/researchers who continue this self-study. Clearly this self-study stands to generate understandings that might improve program coherence within our particular program.

Self-study research also might produce knowledge about social studies teacher education that could serve the field more broadly. Sharing research into the problems and successes of on-the-ground teacher education creates much-needed openings for dialogue and critical examination among teacher educators. Turned to questions about enacted coherence, self-study could play an important role in expanding

professional conversation beyond descriptive accounts of the structural and conceptual features of program reform efforts and toward what preservice students actually experience as they learn about teaching social studies in our programs. Social studies teacher education represents a small place on the map of educational research. Even with a proliferation of self-study research, it is unlikely that the next review of research on social studies teacher education is likely to reach drastically different conclusions from preceding reviews (Adler, 1991, 2008; Armento, 1996; Banks & Parker, 1990). There still will be a lot we do not know about the preparation of new social studies teachers. Yet self-study research does present a viable, accessible, and powerful approach to better understanding of teacher education practices where they matter most—in their enactment. Common sense or not, the argument connecting self-study research and improved teacher education deserves attention.

References

Adler, S. (1991). The education of social studies teachers. In J. Shaver (Ed.), *Handbook of research on social studies teaching and learning* (pp. 210–221). New York: Macmillan.

Adler, S. (2008). The education of social studies teachers. In L. Levstik & C. Tyson (Eds.), *Handbook of research in social studies teaching and learning* (pp. 329–351). New York: Routledge.

Armento, B. (1996). The professional development of social studies educators. In J. Sikula, T. J. Buttery & E. Guyton (Eds.), *Handbook of research on teacher education* (2nd ed., pp. 485–502). New York: Simon & Schuster Macmillan.

Banks, J. A., & Parker, W. C. (1990). Social studies teacher education. In W. R. Houston, M. Haberman, & J. Sikula (Eds.), *Handbook of research on teacher education* (pp. 674–686). New York: Macmillan.

Britzman, D. P. (2003). *Practice makes practice: A critical study of learning to teach* (Rev. ed.). Albany, NY: SUNY.

Cochran-Smith, M. (1991). Learning to teach against the grain. *Harvard Educational Review*, *61*(3), 279–310.

Cochran-Smith, M., & Zeichner, K. (2005). Executive summary. In M. Cochran- Smith & K. Zeichner (Eds.), *Studying teacher education: The report of the AERA Panel on Research and Teacher Education* (pp. 1–36). Mahwah, NJ: Lawrence Erlbaum.

Cole, A. L., & Knowles, J. G. (2004). Research, practice, and academia in North America. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 451–482). Dordrecht: Kluwer.

Conklin, H. (2009). Purposes, possibilities, and complexities of teaching secondary social studies. In E. E. Heilman (Ed.), *Social studies and diversity education: What we do and why we do it* (pp. 38–42). New York: Routledge.

Darling-Hammond, L., Hammerness, K., Grossman, P., Rust, F., & Shulman, L. (2005). The design of teacher education programs. In L. Darling-Hammond, J. Bransford, P. LePage, K. Hammerness, & H. Duffy (Eds.), Preparing teachers for a changing world. What teachers should learn and be able to do (pp. 390–441). San Francisco: Jossey-Bass.

Elijah, R. (2004). Voice in self-study. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 247–271). Dordrecht: Kluwer.

Evans, R. W. (2004). *The social studies wars: What should we teach the children?* New York: Teachers College Press.

Feiman-Nemser, S. (1990). Teacher preparation: Structural and conceptual analysis. In W. R. Houston, M. Haberman, & J. Sikula (Eds.), Handbook of research on teacher education (pp. 212–233). New York: Macmillan.

Hamerness, K. (2006). From coherence in theory to coherence in practice. *Teachers College Record*, *108*(7), 1241–1265.

Hammerness, K., Darling-Hammond, L., & Bransford, J. (2005). How teachers learn and develop. In L. Darling-Hammond & J. Bransford (Eds.), *Preparing teachers for a changing world: What teachers should learn and be able to do* (pp. 358–389). San Francisco, CA: Jossey-Bass

Howey, K. (1996). Designing coherent and effective teacher education programs. In J. Sikula, T. Buttery, & E. Guyton (Eds.), *Handbook of research on teacher education* (2nd ed., pp. 143–170). New York: Macmillan.

Korthagen, F., & Lunenberg, M (2004). Links between self-study and teacher education reform. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 421–449). Dordrecht: Kluwer.

Labaree, D. F. (2004). The trouble with ed schools. New Haven, CT: Yale University Press.

LaBoskey, V. K. (2004). The methodology of self-study and its theoretical underpinnings. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 817–869). Dordrecht: Kluwer.

Loughran, J. J. (2004a). A history and context of self-study of teaching and teacher education practices. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 7–39). Dordrecht: Kluwer.

Loughran, J. J. (2004b). Learning through self-study: The influence of purpose, participants and context. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 151–192). Dordrecht: Kluwer.

Loughran, J. (2006). *Developing a pedagogy of teacher education: Understanding teaching and learning about teaching*. London: Routledge.

Loughran, J. J., Hamilton, M. L., LaBoskey, V. K., & Russell T. (Eds.). (2004). *International handbook of self-study of teaching and teacher education practices*. Dordrecht: Kluwer.

Loughran, J, & Russell, T. (Eds.). (2002). *Improving teacher education through self-study practices*. London: Routledge-Falmer.

Liston, D. P., & Zeichner, K. M. (1991). *Teacher education and the social conditions of schooling*. New York: Routledge.

Marker, G., & Mehlinger, H. (1992). Social studies. In P. W. Jackson (Ed.), *Handbook of research on curriculum* (pp. 830–851). New York: Macmillan.

Powell, D., & Hawley, T. S. (2009). Four way street: Curriculum, pedagogy, content, and purpose to advance the common good. In E. E. Heilman (Ed.), *Social studies and diversity education: What we do and why we do it* (pp. 43–46). New York: Routledge.

Ritter, J. K. (2007). Forging a pedagogy of teacher education: The challenges of moving from classroom teacher to teacher educator. *Studying Teacher Education, 3*(1), 5–22.

Ritter, J. K. (2009). Developing a vision of teacher education: How my classroom teacher understandings evolved in the university environment. *Studying Teacher Education 5*(1), 45–60.

Ritter, J. K., Powell, D. J., & Hawley, T. S. (2007). Takin' it to the streets: A collaborative self-study into social studies field instruction. *Social Studies Research and Practice, 2*(3), 341–357.

Ross, E. W. (2001). Social studies teachers and curriculum. In E.W. Ross, (Ed.), *The social studies curriculum: Purposes, problems, and possibilities* (pp. 3–15). Albany: State University of New York Press.

Ross, E. W. (Ed.) (2006). *The social studies curriculum: Purposes, problems, and possibilities* (3rd ed.). Albany, NY: State University of New York Press.

Tom, A. R. (1997). *Redesigning teacher education*. Albany, NY: Sate University of New York Press.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge: Cambridge University Press.
Zeichner, K. (2007). Accumulating knowledge across self-studies in teacher education. *Journal of Teacher Education*, *58* (1), 36–46.
Zeichner, K., & Conklin, H. G. (2005). Teacher education programs. In M. Cochran- Smith & K. Zeichner (Eds.), *Studying teacher education: The report of the AERA Panel on Research and Teacher Education* (pp. 645–736). Mahwah, NJ: Lawrence Erlbaum.

Chapter 11
I Love It When a Plan Comes Together: Collaborative Self-Study in Graduate School as a Space to Reframe Thinking About Social Studies Teaching and Teacher Education

Todd S. Hawley, Alicia R. Crowe, Katie Anderson Knapp, Andrew L. Hostetler, Bryan Ashkettle, and Michael Levicky

This chapter explores the development of, and research findings generated from, a self-study collaborative consisting of four social studies education graduate students and two social studies education faculty members. Conceived as a way to explore graduate education as a space for thinking differently about social studies teaching and learning, each member chose to engage in her/his own self-study on specific connections between their work as graduate students and classroom teachers. The collective acted as a place to both support and push members in the planning and implementation of their studies from inception to public presentation of findings. This chapter serves three main purposes:

1. To discuss findings from the individual self-studies examining connections between their experiences as graduate students on their understandings of, approaches toward, and purpose for teaching social studies.
2. To examine how the individual researchers experienced the collaborative self-study group as a space to provide support, critical and constructive feedback regarding research design and data collection, and to push each other's thinking about data analysis.
3. To examine the potential for self-study research groups to influence research and practice in social studies education.

Theoretical Framework

Writing about self-study as a methodology, LaBoskey (2004) highlighted how researchers typically engage in self-studies "to generate local, situated, provisional knowledge about teaching" as a way to "trigger further deliberations, explorations, and change by other educators in other contexts" (p. 1170). Echoing LaBoskey,

T.S. Hawley (✉)
Department of Teaching, Learning, and Curriculum Studies (TLC), Kent State University, 404 White Hall, Kent, OH 44242, USA
e-mail: thawley1@kent.edu

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_11, © Springer Science+Business Media B.V. 2010

Cole and Knowles (1998) recognized that teachers and teacher educators "engage in self-study both for their own personal professional development and for broader purposes of enhanced understanding of teacher education practices, processes, programs, and contexts" (p. 42). Given this potential, Todd and Alicia realized the possibility of self-study to provide a powerful structure to facilitate attempts to reframe our purposes for, and approaches to social studies teaching and learning. As Berry and Loughran (2005) pointed out, self-study provided a useful methodology for our purposes because, "it is through 'unpacking' pedagogical experiences that understanding the complexity of teaching can come to the fore" (p. 173).

Discussing the potential of collaboration to strengthen self-study research, Louie, Drevdahl, Purdy, and Stackman (2003) argued that collaboration in self-study has the potential to provide increased support for individual researchers, a chance to engage in a higher level of discourse and critique, and an increased opportunity to generate transferable knowledge. Also, promoting the merits of collaboration in self-study research, Johnston (2006) suggested that self-study groups provide "a place to learn about doing research, to solve problems that emerge in research, and to help maintain motivation" (p. 64). Collaborative self-study groups create a unique opportunity for teachers and teacher educators to push their colleagues to ask and consider different questions about taken-for-granted assumptions, to examine their thinking during data analysis, and to help them consider different interpretations of their data (p. 64). Taking these suggestions seriously we sought to use self-study as a means of improving our practice as teachers and teacher educators (Dinkelman, 2003; Johnston, 2006).

Building on the collaborative power of self-study research, our initial conceptions for the self-study collaborative were built on the work of Cochran-Smith and Lytle's (2009) conception of inquiry as stance. According to Cochran-Smith and Lytle, the idea of inquiry as stance developed

> Out of the dialectic and synergy of inquiry, knowledge, and practice and from the intentional conceptual blurring of theory and practice, knowing and doing, conceptualizing and studying, analyzing and acting, researchers and practitioners, and public and local knowledge. (p. 3)

As teacher educators interested in pursuing the power of self-study research with social studies graduate students, Alicia and Todd were confident that tapping into the potential of collaborative, inquiry-based research, could bridge the gap between university and public school classrooms. We envisioned the self-study collective as a space to blur the lines between professor and student and between researcher and practitioner while simultaneously exploring deeper conceptions of self-study as process and research methodology.

With the goal of positioning our self-study collective in this way, we sought to engage in a process of "working the dialectic" (Cochran-Smith and Lytle's, 2009, p. x). As theorized by Cochran-Smith and Lytle, "working the dialectic refers to the reciprocal and recursive relationships of research and practice (or of theorizing and doing), as well as the dialectic of generating local knowledge of practice while also making that knowledge accessible outside the local context" (p. x). As a self-study collective, we designed our group meetings and research discussions to make the

dialectic visible as part of sharing our research questions, considering the process of data collection and analysis, and deliberating the meaning of research findings for our group and for social studies teachers and teacher educators.

Moving from Traditional Classroom Roles into a Research Collective

In the fall semester of 2008, Alicia taught a graduate-level social studies education course called *Issues and Trends in Social Studies Education*. I attended each course session with the initial goal of meeting the social studies graduate students and to get a feel for the types of conversations that were taking place at Kent State. Designed to explore the landscape of research and practice in social studies education, the course turned out to be much more. The balance of full-time graduate students and full-time classroom teachers, along with the content and process of the course, created a space for thoughtful, engaging discussions about theory and practice. Discussions generally returned to an ongoing give and take regarding the proper role of social studies research and how it could/should influence the practices of classroom teachers. This tension became part of the collective conversation as well as an individual source of tension that set the stage for the individual self-study research projects the graduate students would pursue the following semester.

As the end of the semester approached, Alicia and Todd began to consider ways to continue the conversations and to build on the sense of community that was developing among the members of this group. Ultimately we decided to approach several of the graduate students regarding their willingness to join us in forming a self-study research group. Even in Alicia's initial email to the group, the focus of exploring the influence of their experience as social studies graduate students was a central goal. Alicia's email conveyed how much we had enjoyed the class and served as an invitation to participate:

> Todd and I have thoroughly enjoyed the fall semester course. We have become increasingly interested in how all of you as new or relatively new social studies grad students and teachers/teacher to be are experiencing grad school and how you are framing and reframing your thinking (about social studies, teaching, . . .) and growing (as a teacher, as a scholar, . . .). (A. Crowe, email, 11/09/08).

After a flurry of emails, five students initially accepted our invitation, some with more hesitation than others. Ultimately one of the graduate students, the only student working on initial licensure withdrew from the group citing a lack of time to commit to the research. In the end our collective consisted of two university professors, two full-time graduate students (one working on a Master's degree and the other on her Ph.D.), and two full-time teachers (both part-time Ph.D. students).

We met at the end of the fall semester, in December, to frame our work together. We agreed to meet six times during the spring semester 2009. Our goals were to learn more about self-study research, to continue our discussions about social studies research and practice and to develop individual self-study research projects focusing on connections between graduate school and our thinking about social

studies teaching and learning. Each meeting was held at the home of a different member of the collective and began with a meal that led into our discussions. Meetings were audio taped and the recordings transcribed. After the last meeting each of the graduate students worked on data analysis and wrote a research report focusing on the findings of their individual self-studies. The reports from the graduate students are included below. After the individual research reports the chapter concludes with a discussion of the themes found across the research reports.

Graduate Student Self-Studies

During the spring 2009 semester, Todd taught a graduate-level social studies seminar and an undergraduate-level social studies methods course. Alicia was on a sabbatical, which gave her time to help structure and organize the research group. Andy and Bryan worked as full-time social studies teachers and took graduate-level courses in the evenings. Katie taught an undergraduate-level social studies course and took graduate-level courses in the evenings. Mike was a full-time graduate assistant and took classes in the evenings. This section, and the detailed discussion of the individual studies, is designed to present the short reports of the individual self-studies. Each self-study focused on the participants' particular areas of interest while the collaborative aspects maintained attention on the links between their work as graduate students and the continued development of their thinking about social studies teaching and teacher education. Together these studies explored powerful questions that are significant and ultimately practical for both teacher educators interested in expanding the possibilities of graduate education and for teachers struggling to promote engaging, worthwhile learning in social studies classrooms.

Bryan's Risk Taking in the Classroom

Context

I have, for the last 5 years, taught College Prep and Advanced Placement (AP) American Government at Solon High School in Solon, Ohio. The district is incredibly data and test result driven and the focus on test results has created what I perceive to be a negative consequence in my instruction that I am very much uncomfortable with.

During my first year at Solon, I chose to teach in a creative way that brought meaningful and entertaining content to the students. However, that year I was disappointed with my students' overall AP Exam scores. At Solon High School, your scores, along with every other teacher's scores in all AP subjects are sent out throughout the district. I was told by the administration, "Do not worry about it, I am sure you will do better next year." At that moment, I knew how I was going to be measured as a teacher at Solon High School. All of the risk taking and experimentation that I had worked so hard to develop throughout my career took a back

seat to a "drill and kill" mentality of getting students to score well on the AP test. Through this type of conventional instruction, my scores have steadily improved and I routinely have the highest scores amongst the AP American Government teachers.

All of this affects my instructional strategies at Solon in what I believe to be a negative way. I play it safe by relying on teacher-driven instruction and deliver content by means of the safest strategies for the best test results. The climate of experimentation of my previous teaching years has declined significantly. I have become part of an educational system that I despise. A system that relies on standardized instruction geared toward standardized tests. So, I used the self-study as an opportunity to become the teacher I once was, and what I want to become again. That teacher was a "risk taker".

What is Risk Taking to Me?

The idea of defining risk taking was initially a problematic endeavor. For me, risk taking involves instruction that is student driven and where students are attempting to solve real-world problems. I use the word "risk" because of the perceived danger of changing my instructional methods away from the test-based curriculum of my AP course. The risk is that such a movement away from the content could lead to lower test scores. I knew what I did not like about my instruction and had to decide how I was going to make my teaching powerful again. The teacher-led, content-driven instruction that I have for too long followed at Solon was not meaningful. I wanted my students to remember my instruction and my course beyond the AP test that they would take in May.

As I struggled to figure out what my risk-taking practice might become, the concepts and philosophies that were the most meaningful came from Ochoa-Becker's (2007) *An Issues-Centered Decision Making Curriculum*. Her writing was an affirmation to me in the way it challenged social studies teachers to take on real-world problems. Ochoa-Becker urges the field of social studies to embrace meaningful content and an approach to learning that encourages students to research and investigate and then attempt to solve real-world problems. The reason Ochoa-Becker's position resonates with me is that, in my experience, far too often, students have content thrown at them in such a way that they see very little value in the material other than short-term memorization for test preparation. Looking back on my lesson plans and my own teaching strategies, I had seen that I, and as a result, my students had fallen into this same type of routine – students are filled with information and content that is forgotten after the test. When the students develop solutions to problems, they begin to live the content. I became resolved to create a classroom that has a balance of both content- and student-driven investigation.

Self-Study Design

Initially I made a firm commitment to practice this type of "risk-taking" instruction in 2-day lessons once every 2 weeks. In the end, I attempted five separate lessons throughout the semester that I believed met the criteria of risk taking in

the classroom. I relied on weekly journaling as well as student blogs, and student surveys as sources of documentation for this study. The data from these sources made me more cognizant of my own planning and instruction and I was able to recognize and incorporate "risk-taking" activities better. In addition, I relied on the students themselves to tell me directly what they thought about my change in instruction. Through blog posts and surveys, I encouraged the students to express their opinion on the value of these "risk-taking" lessons. The responses were diverse.

An Example of Risk Taking

Of those five lessons, I believe that the investigation into race relations at Solon High School was the best example of the instruction I hoped to create. Solon City Schools currently has a racial breakdown of roughly 13% African-American and 87% Caucasian. There exists within the school a segregated environment that I found worthwhile to investigate. Based on my 5 years at the school, issues of race and race relations often fly under the radar. Race is rarely discussed in either a positive or negative way. We have not had any incidents in the school that I would see as a "racial confrontation" and racial language and slurs is no more prevalent in Solon than in other schools that I have taught in. However, the school's cafeteria looks like a lunch counter in 1950s' Selma, Alabama. This is in no way encouraged by the staff or mandated through scheduling, but it occurs anyway. Black students, with few exceptions, eat with black students, while white students eat with white students. The hallways are equally racially divided. African-American students tend to find corners or removed areas of the hallway to congregate, whereas white students find other areas of the school to talk in between classes. Lastly, with few exceptions, students of different races at Solon rarely date or are friends. These practices are not noticeably encouraged by the school's faculty or the structure of the school schedule, but rather occur in a de facto way.

I received permission from the administration, parents, and students to conduct interviews of students on their own perceptions on race. What transpired from these interviews was a very candid portrayal of how these students perceived race relations in the school. The interviews exposed some areas of common ground, as well as some elements of division. The answers were at times uncomfortable, but always honest. I organized a 2-day lesson around these interviews. I used these interviews to spur on discussions in my class by having the students break into small groups. The groups were divided between students who see the current situation as a problem versus those students who see race relations in Solon High School as fine just the way they are. I asked the students to consider the same questions that were posed to the students in the interview. Those questions focused on what the students thought were the reasons for the lack of interracial interaction and dating. Like the interviews, the small group discussions were both frank and sometimes uncomfortable with students discussing cultural differences as well as personal and family prejudices. The students then reported out what they discussed. Students were encouraged to blog on the discussion and their posts revealed a myriad of opinions that went well beyond the discussions in class.

I feel that it is important to mention that no concrete solutions came from the 2-day lesson. There was never a moment that served as an epiphany. However, when reflecting on my own instruction, that short 2-day lesson was far more meaningful to me than my traditional, no-risk, test- or standards-driven instruction that I had been accustomed to. The lesson was memorable because I had students talking about real issues that affect their lives everyday. Granted, these types of lessons will not further Solon's or my own standardized test scores. What it will do, however, is establish curriculum that has a life outside of the classroom and beyond a standardized test. Students, hopefully, took away something from those 2 days that helped them reach a greater level of understanding and empathy for those different from themselves. To that end, I also think students were involved first hand in that all-important problem-solving component advocated by Ochoa-Becker (1988). This is what I define as risk taking in the classroom.

What I Learned

The majority of my students appreciated my decision to change how and what I teach and found the exercises to be very worthwhile. However, a significant number of my students thought that such activities were a waste of time. Those students mentioned that they thought that our instruction time would be better served with more of a traditional focus on the content. I feel that these students, like me, have become conditioned by the rigors that Solon demands of standardized content and tests, and that the negative feelings toward a new strategy could be the result of being in an unfamiliar place educationally. I have come to realize the tremendous potential that risk-taking exercises have in making student learning more meaningful. Although my break from traditional methods of teaching has yet to be measured in the form of data-driven AP test results, personally and professionally I am in a more comfortable place with my instruction. I have also become a student of self-study research in that I now realize how journaling, student's surveys, and peer reflection can greatly improve my effectiveness as a teacher. So often educators look elsewhere for the changes needed for professional growth when the answers exist within us if we are willing to be honest and introspective.

The Collaborative Group

The greatest instrument in informing my research was the group of colleagues that I met monthly with to discuss our self-study research projects. The group consisted of professors and graduate students from Kent State University. These critical friends provided encouragement and advice in what directions I should head in order to become a risk taker in my classroom. I found that having non-confrontational criticism from individuals you respect and trust is vital to the success of my self-study research. The ability to get outside my own thinking and to hear other educators' ideas is the driving force in creating meaningful change in my teaching. I will continue my self-study research next school year and I hope to capitalize on the gains that I made this past year.

Katie's Complexity and Controversy in a Social Studies Methods Course

Context

As a social studies education doctoral student with a teaching fellowship, I teach two courses each semester with preservice undergraduate students. During spring semester 2009, I taught the Early Childhood Integrated Social Studies Methods course at Kent State University with 21 undergraduate women once a week for 15 weeks. After having observed my advisor teaching the same course in the fall semester, I felt somewhat prepared to teach the course. I witnessed the resistance of the fall semester students to the rather complicated and controversial ideas that the professor presented.

Throughout my graduate program, I have been pushed to consider the benefits of engaging students in complex historical and democratic thinking. Because I believe that historical thinking can help students become more active and responsible citizens, I decided it was important for me to engage students in conversations and activities like my advisor had done. However, I wanted to devise some way to push the students in their thinking without pushing them into resistance. This topic was discussed and a warning sounded in a recent issue of *Theory and Research in Social Education* (James, 2008). James cites Perry (1981) when she speaks of "nudging" students in their cognitive positions. Perry warns that, "pushing students too far beyond the next position may result in their desire to cling more firmly to their present or in some cases prior position" (As cited in James, p. 195). I began the semester trying to find the magic bullet that would push students just far enough. I knew that the only way to find this balance would be to systematically explore my curricular and instructional decisions and the students' reactions – and the stage was set for my self-study.

Self-Study Design

I heeded the advice of Samaras and Freese (2006) when I decided to keep my research questions open-ended in the beginning phases of my self-study. I began the study with the question: *Do my students change their beliefs about historical thinking during this course? What do I do to impact those beliefs?* As the study progressed and data were gathered and analyzed, the most interesting findings and challenges led me to more specific questions that remain related to historical thinking: *How do my students deal with controversy in the classroom? How are their notions of citizenship and history becoming more complicated? What role have I played in their changes in thinking? What have I specifically done in the classroom that has affected their thinking?*

Methods of data collection included journaling, blogging, student surveys, weekly exit slips, student work, and a culminating piece of art work. I used a diversity of data collection methods in order to triangulate the data and ensure a more robust vision of the experience. In all honesty, I also was new to self-study and

was not sure what kind of data would be most valuable during analysis. I therefore collected every kind of data I imagined might be helpful.

Since this was my first self-study, I followed the suggestions of Samaras and Freese (2006) regarding data analysis. I read and reread all data, coded for themes, and identified quotes and examples that supported the themes. I added one more step to the process; I looked for discrepant data and tried to make sense of those anomalies.

What I Learned

My findings were somewhat surprising and rather interesting to me. I struggled with a problem that Loughran (2007) warns about glossing over personal successes as many self-study researchers do. It felt odd to consider why things worked, and I found myself wanting to focus more on what was not working. In order to create the most detailed landscape of my work, I attempted to balance these issues.

Theme One: Complicating Thinking

The students' way of thinking about history and citizenship became significantly more complicated. The students universally reported this complication and cognitive dissonance in their exit surveys and final art projects. The increasing understanding of the "messiness" of engaging in historical thinking was also evident in many of the lessons they taught in their field placements. The changes in thinking forced me to examine what lessons and ideas caused the shift. It encouraged me to clarify my own goals and be more explicit in my decision-making process. I learned that what I value affected every student, so I must be extremely clear and thoughtful about my values.

Theme Two: Controversy

Because elementary student teachers are often uncomfortable with controversy and because controversy is inevitable in engaging in the processes of an historian (James, 2008), I purposefully set up a safe and critical environment in the classroom. Although I wasn't sure if it would work, I encouraged discussion of controversial issues through a project called "You've Got Issues!" As the semester progressed, students became more comfortable discussing and debating difficult issues. This was evidenced by a significant change in the survey results and in their self-reporting in exit slips and class discussions. As the instructor, I wanted to model an ability to be comfortable with controversy. Teaching students to examine their feelings about teaching controversial issues forced me to confront my own insecurities about conflict. I was aware of the power differential in the classroom, and I had to work to allow students the space to manage their own conflict.

Theme Three: Bias Detection

Students universally reported that the way they viewed history and citizenship (and for some, even the way they viewed daily life) had shifted. They felt that they were on a constant hunt to detect bias and uncover hidden assumptions. This theme arose repeatedly in all of the sources of data, but was particularly poignant in the final art project. I asked students to draw what they believed social studies was both before and after the methods course. I was happy to see that the ideas had become much more complex, but I was concerned with the "flip" that occurred in their thinking. Students engaged in what VanSledright (2004) calls "the good-bad dichotomy" (p. 108). For example, one of the students drew a picture of a happy depiction of Thanksgiving between Pilgrims and Native Americans for her "before" picture. In her "after" picture, the scene changed to a frightening rendition of violent explorers in a graveyard of Native Americans. She understood that the narrative passed down to her was not accurate, but she immediately vilified Columbus. Her reaction was "stymied by the dogmatic use of truth-lie dichotomy" (VanSledright, 2004, p. 109).

I was troubled by the fact that although I was able to push students in their thinking, I was not able to bring them back to center. This piece of the study will continue in all of the courses I teach. I need to constantly assess the messages I'm giving about the "truth" of history and encourage students to be comfortable in the gray areas of the process of reconstructing history.

The Collaborative Process

Participating in a group of critical friends during this self-study process was a necessary endeavor for me and I learned several things. First, I believe the methods of data collection I chose, the analysis I conducted, and the reflection in which I engaged would have been starkly different without my colleagues' feedback and support. In a practical sense, the group meetings forced me to be accountable for my study. I knew I was responsible to the group and that I had to come to our meetings with new data, questions, and insights. The group provided me with the necessary motivation to continue my study.

Second, the group, especially the two professors, constantly questioned me during the meetings. Although I felt some inner resistance, I eventually found that a shift in my thinking occurred. I struggled throughout the entire study with the focus on self. Because I've engaged in action research, I wanted to continue to focus on my students and their learning experiences. I learned, though, in this collaborative space, that student focus is only half of the equation. I needed to become more reflective about my choices, my thinking, and my assumptions. Without the careful questions asked of me, I may have missed the point.

Third, through watching my peers, I was able to "try on" their methods of data collection and inquiry stance. For instance, one of the members showed us his journal. I was impressed with the narrative and realized that thoughtful, consistent reflection would probably be helpful to me as well. I started my own journal. My insightful colleagues were the supportive, challenging catalyst that I needed to engage in a meaningful self-study.

Michael's Creativity and the Social Studies Classroom

> To know the truth is to know the self...
> –Pete Rock from the album *Mecca and the Soul Brother*

Context

I am a daredevil, an alchemist, an artist, a list maker, a nomad, a contractor, a caretaker, a student, a teacher, a researcher, and a practitioner of the social studies. Quests for answers always seem to evolve into more questions. Failures often become my phoenix and my successes largely go unknown existing in futures I can only hope to see. My path is often the road less traveled. I believe this to be the plight of a Socratic educator. However, after 6 years in the high school classroom dealing with the politics of schools I sensed my frustrations mounting. I sought change. I applied for and was granted sabbatical leave and spent the year nearly completing my master's degree in curriculum and instruction with a concentration in social studies education.

As a graduate assistant and full-time student I was fully immersed in the culture of graduate school. My mind turned like an amusement park carousel with the constant offering of worthwhile readings and thoughtful conversations with professors and classmates alike. My mind was reopening. Throughout the beginning years of my teaching career, I had slowly allowed the toxicity of the profession to erode my bright, full-color-spectrum thinking into black and white; and as George Lucas warns in the *Star Wars* films, thinking in absolutes leads to the dark side (and I have always endeavored to be more of a Jedi Master as a teacher). The perceived limitations and obstacles of standards and schools were dissipating and a greater knowledge base, one that asks powerful questions and considers what is possible, was emerging in its stead. My pedagogy was growing, as were the tools that I had at my disposal. It was time to create.

Self-Study Design

Reflecting on my practice through the discipline of self-study, I explored the idea of creativity becoming a more prominent part of my social studies classroom in relation to curriculum, materials, lesson planning, classroom instruction, evaluation, and student input by asking the simple question, "How can I become a more creative social studies teacher?" To help make sense of this question I attempted to find research specific to creative social studies teaching and learning. This effort proved futile so I settled for researching creative teaching and ultimately finding some of the framework provided by scholar Bob Jeffrey (2006) useful. He describes creative learning as having four significant parts:

- *Relevance*. Learning that is meaningful to the immediate needs and interests of pupils and to the group as a whole. (p. 401)

– *Ownership of knowledge*. The pupil learns for (themselves), not the teacher's, examiner's, or society's knowledge. Creative learning is internalized and makes a difference to the pupil's self. (p. 401)
– *Control of learning processes*. The pupil is self-motivated, not governed by extrinsic factors, or purely task-oriented exercises. (p. 401)
– *Innovation*. Something new is created. A major change has taken place, a new skill mastered, new insight gained, new understanding realized, new, meaningful knowledge acquired (p. 401).

Data collection included my brainstorming, idea dumping, stream-of-conscience writing and journaling, blogging, and the creation of a personal teacher rationale (likely accomplished with a near permanent cup of lukewarm coffee in hand). Data analysis consisted of carefully reading and rereading these various writings and notes in search of patterns and/or themes and then revisiting the pieces that were extracted during processing to ensure proper inclusion and relevance.

What I Learned

My findings reveal a sensible arch from abstract idea conception and infancy to tangible classroom practice. My self-study process begins with many "what is creatively possible" questions and evolves to become another series of "how can it be created" logistical concerns before transitioning to near-endless attempts made at answering these questions and concerns through rationale building and ideas that better account for purpose in conceiving a creative curriculum.

The concept of a teacher being an artist or "that teaching is a complex art form" (Grainger, Barnes, & Scofeham, 2004, p. 252) is recurring and prominent. Teachers' holding the freedom to work democratically toward learning goals alongside their students, rather than as authoritarians, also emerges. Within my writings, a strong critique is present of school districts and an educational system that extracts creativity from education and instead emphasizes rigidness and sterility and views learners as followers and future cogs in the machine of society rather than as leaders and independent, creative, critical thinkers.

The pursuit of imaginative, innovative products that demonstrate deeper student understanding, comprehension, and personal meaning making in learning as well as considerations for more authentic, non-traditional assessments surfaced in my writings. Because I did not have a class to interact with and receive feedback from, I drew on the work of scholars Grainger, Barnes, and Scofeham (2004) who suggest that, "creative teachers make use of their own creativity, not just to interest and engage the learners, but also to promote new thinking and learning" (p. 252). As I return to the classroom, I plan to conduct further research on creative teaching by gathering data from student responses and reactions to the shared creative classroom. I hope to establish and further consider Jeffrey's (2006) construction of creative learning and ultimately provide richer perspective for future, interested parties.

The Collaborative Process

By participating in vast, profound, provocative dialogues in our courses, at our monthly meetings and off-campus gatherings, and throughout the process of our self-study groups' blog site, my thinking was pushed and refined. My peers served as a lifeline back to the classroom I had vacated for the year; and their collective, shared experiences and deft perspectives facilitated my contemplation of what needed to be present in my own thinking about the social studies environment I hoped to generate. Our self-study group helped to rein in my thinking when it went astray and provided necessary boundaries; akin to a kite in a strong wind that would blow away should someone cease to hold the string. The sharing of their studies was a constant influence and stimulus that helped to provide valuable connections within the social studies discipline. Without the group, my study would have likely devolved into meaningless mental masturbatory writing, but together as an assembly of collaborators we were able to have a structured, conversational social studies orgy!

Andy's Bridging Graduate Studies and Teaching Practice Through Self-Study

Context

As a teacher-learner, I approached this study from the perspective of both a graduate student in the last half of my first year of a Ph.D. program and a social studies teacher of 6 years. This inquiry took place both at Kent State University and a rural/suburban high school classroom with, primarily, eleventh grade students. As I progressed through the Ph.D. program and continued teaching I became aware of various aspects of my teaching from professional and pedagogical perspectives including image, efficacy, instruction, management, the environment in which I teach and which I create to teach within, and more. As these aspects of my teaching emerged through study and reflection it made sense for me to engage in a collaborative research group that would push me to recognize connections between graduate work and my teaching practice to improve my practice and work with others to improve theirs. In the semester prior to this research I had begun to think more about the frustrations I experienced as a teacher engaged in the dual roles of secondary social studies teacher and graduate student. My research questions emerged out of this sense of duality.

Self-Study Design

In an initial attempt to articulate my questions for this study I shared them on our self-study group blog as

> In what ways does my graduate work affect my teaching practice and thinking as a teacher? How is this tied to my effectiveness as a classroom teacher and graduate student? Are these

> roles (teacher/learner) independent of each other in my practice or does improving in one role result inevitably in improvement in the other? (Blog Post, January 1, 2009)

I approached these questions through inquiry into my rationale for and results of decision making and behavior in the classroom, pedagogical, and as a teacher-leader in interaction with colleagues, professional.

Early in this study I was asked what I mean by "effectiveness" as a teacher. For this study I defined effectiveness as the resulting experience of those involved as closely aligned with the intentions of the professional or pedagogical decision. Through this reframing, my own understanding of what I meant in my initial questions was deepened. This was the first of many collaborative interactions that pushed my thinking about my practice as a teacher-learner.

Methods of data collection were primarily qualitative including near daily journaling and blogging for documenting and reflecting on my own work as a teacher and learner, student work, and transcribed self-study group meetings. Journaling consisted of writing analytically about my own thinking and decision making, student responses, behaviors, and comments, graduate courses, assignments, assessments, and collegial interactions when these events occurred. Additionally, I posted one or two times a month in attempts to articulate thoughts about experiences and receive feedback from participants. I also created a blog for my students' use as a place to complete assignments and eventually contribute to my understanding of their individual and collective experiences with my class.

After discussing various analysis methods with our self-study group I decided to read and reread my various sources of data. First, I read data and coded themes and marked the number of times they appear in journaling and blogging. Second, I coded primarily through the lens of my research questions looking for specific connections between graduate work and my teaching practice. As these themes and connections emerged I then began to recognize ways other aspects challenged and influenced my practice.

What I Learned

Most of my findings within the lens of my research question were not surprising to me; however, I was very surprised to discover unexpected results of engaging in collaborative self-study. The influence of self-study and connections between graduate studies and teaching practice are evident in three themes found in this study, *professional influence, pedagogical influence,* and *self-study influence*.

Professional Influence

Professionally, I found 25 references to ways in which graduate school offered a means to support my choices with a theoretical foundation. The result was an increased sense of efficacy as a teacher and improved professional image. Evidence for this influence was found throughout my journal. This evidence includes decreasing frustration with ineffectiveness as a member of Faculty Advisory and Rigor &

Relevance committees at my high school. A major event discussed in the journal was an experience with a corporation who provided our school with an economics curriculum package. It was evident throughout the pages of my journal that meetings with this company, my department head, a colleague, and my administration led to an end result of not being pressured to implement aspects of the program with which I disagreed (pp. 63–68). "[The issue is] still looming but three others [department head, curriculum director, principal] are trying to help resolve the issue, the curriculum director offered to pay the $1,600 so we did not have to use their implementation standards" (Journal Entry, March, 25, 2009).

Pedagogical Influence

Pedagogically, graduate school seemed to influence my practice in a variety of ways, with *instructional methods* and *student response* being significant sub-themes. Instructionally, I found that creating a blog for my students and its implementation were a direct result of the use of blogs in both fall and spring semesters as a graduate student. This also led me to a fascinating realization about my students' responses as an indication of their experience with my class. Students, with a fair degree of honesty, commented on their expectations and engagement in the classroom. Through their blog posts and class discussion I discovered that many of my students expected teacher-centered instruction and a more structured authoritarian environment in the classroom. "I posed five questions phrased to be less 'fact-finding' and more for understanding what they read, making inferences based on reading and thinking critically about the reading and our 'law problem', I had a chance to have great conversations with a lot of students today" (Journal Entry, January 26, 2009). These conversations were often questions and comments like the following: "Why are we doing this?" "What's the point of the blog?" and "These answers aren't in the reading!" They frequently commented on their discomfort with the more student-centered, constructivist, learning environment that I had worked to create as a direct result of graduate coursework. This discovery was unexpected and has led to preparation for actively discussing this challenge with students next year.

Influence of Self-Study

Unexpectedly, the act of engaging in self-study has, in and of itself, led to connections between graduate work and my teaching practice. My initial worries about this, evidenced in the following journal entry:

> I have already noticed that there are many decisions and choices I make daily that are directly connected to graduate work. I wonder how much of this is part of a kind of self-fulfilling phenomena? How has my selection of what to write about for that day been impacted by my knowledge of doing this study, and beyond that am I making specific decisions throughout the day knowing that they would tie in nicely to this study? Is this a bad or good thing? (Journal Entry, January 25, 2009)

I now embrace this as an unexpected and inherent benefit of the power of self-study to push us to improve our practice and through sharing work to spread and improve the practice of others.

Collaborative Process

The influence of the group on my work was twofold. First, participants pushed my thinking by working to reframe my thoughts, data, and experiences. As we would report out in monthly meetings or offer comments on the blog, participants would frequently ask questions about our thinking or perspective. This push was a necessary aspect of our research unattainable as individuals who, without this reframing, would be left to our unchecked assumptions and misperceptions. For example, as I was framing my initial research questions a participant responded to my blog post asking what I meant by "effectiveness" as a teacher. The question helped me to reframe what I intended to question and as a result helped to shape my work and learning throughout the project.

Secondly, the group worked to keep me accountable to my commitment. The decision to journal on a near daily basis and post to the blog regularly were difficult commitments while teaching full time and taking two graduate courses. Looking forward to our monthly meetings worked to hold me accountable for my voluntary commitment. The group has grown into a true professional learning community as we have worked and learned together about self-study, social education, and each other's experiences.

Discussion

Initially designed to extend conversations sparked in a graduate-level social studies course, our self-study research group evolved, some might even say mutated, into a collective of teachers and teacher educators committed to "working the dialectic" (Cochran-Smith & Lytle, 2009, p. x) and blurring the lines between theory, research, and practice. With a strong focus on exploring connections between the participants' experiences as social studies graduate students learning as part of a program drawing heavily on the theoretical and epistemological aspects of self-study as both a process and research method. Together we experienced the power and potential of Cochran-Smith and Lytle's (2009) vision of inquiry as stance.

Although each of the participants chose different research questions and had different individual goals for their self-study research, three common themes emerged from their research reports. The three themes are (a) a desire to promote student engagement; (b) an increased sense of professionalism; and (c) an appreciation for the power of collaborative self-study research. Together these themes demonstrate the potential of integrating self-study as a process and research methodology with graduate education in social studies.

Promoting Student Engagement

The first theme that emerged from the individual studies was the desire to develop new ways to promote student engagement. This theme was consistent, although in different ways, across each of the four studies. Bryan's study was designed to examine his ability to take risks as a teacher. In his case, risk taking was teaching that went beyond teaching to the test, and promoted student engagement through decision making and problem solving. Together these goals were designed to promote engagement as part of preparing students for the Advanced Placement exam. Instead of pouring the information into his student's heads, Bryan wanted to promote engagement as a means to increasing student interest to go beyond simply memorizing the content. Like Bryan in many ways, Mike's study was designed to examine his ability to become more of a creative teacher while studying full-time as a graduate student. Creativity for Mike was not simply an attempt to have more fun as a teacher. Instead, the search for creative teaching methods and ideas focused on developing ways to increase his students' engagement with social studies content.

Katie's study was designed to investigate her ability to simultaneously push her students' conceptions of social studies and their ability to consider controversial issues. As part of her attempts to promote a more critical perspective toward social studies teaching and learning, Katie chose to explore her ability to engage her students without pushing them away or turning them off to her goals. Andy pushed himself to be a more effective teacher. In doing so he learned that he wanted to focus more on his methods and the types of responses he received from his students. Ultimately his goal was to create lessons that were engaging in ways that pushed students to think and work in new ways.

Increased Sense of Professionalism

Inherent in each of the four research reports is a connection between the experience of participating in the self-study research projects and the development of a deeper sense of self as a professional social studies teacher. For Katie, the process began as an attempt to teach a class once taught by her mentor. While initially worried that she would not have the ability to teach as powerfully as her mentor, and resistant to the idea that she was also a good teacher, Katie's experience illuminated her developing sense of self as a professional social studies teacher educator. In her case, she learned that she was capable of teaching a course designed to challenge her students' conceptions of social studies and of their ability to teach controversial issues.

In similar ways, Bryan and Andy found the process of studying their own practice as classroom teachers to be equally rewarding regarding their sense of self as professional social studies teachers. Bryan's attempt to take risks helped him return to a vision of himself as a creative, engaging teacher. As a professional social studies teacher, Bryan could now envision himself taking risks within the data-driven context of his high school without feeling like he had sold out to the pressures of his

administration. Andy, like Bryan, sought to become an effective teacher capable of doing more than preparing students to pass tests. In Andy's case, he also found the experience of participating in the self-study research process to be liberating professionally. An unexpected result for Andy was his ability to hold firm to his vision of powerful social studies teaching and learning and to provide a solid rationale for his decision making.

Functioning without any students to try out his newly developed ideas about creative teaching, Mike leaned on the group for feedback and advice. Despite the lack of interaction with students and the ability to self-assess, Mike's outlook on his potential to become more professional improved throughout his research process. The ability to present ideas to the group and get feedback from both professors and classroom teachers enabled Mike to develop a sense of self that was both more professional and more creative – not something Mike felt when he began the process. This alone speaks to the power of collaborative self-study to enhance the ability of social studies teachers to develop a deeper sense of self as professionals capable of generating local knowledge that can speak to a larger audience.

The Power of Collaborative Self-Study

Without hesitation all of the participants spoke to the power of collaborative self-study research, both as a means for increasing their ability to imagine possibilities for their research studies and in terms of their ability to analyze data and discuss their findings. Each participant made strong connections with the group as a source of motivation and support. Mike, Katie, and Andy each specifically discussed how the process of collaboration served as a source of inspiration, accountability, and motivation. As part of her increased motivation, Katie discussed her ability to "try on" new methods and to consider approaches to data collection and analysis that her colleagues were using. For Mike, the collaborative pushed his thinking and managed to pull him back when his thinking started to stray from his intended goals of developing creative lesson plans and served as a means of reconnecting him to the classroom he will inhabit next year.

As a whole, the three themes make visible the influence of the self-study collaborative on the thinking of four social studies graduate students who explicitly sought to understand their teaching more deeply. Together the themes demonstrate the potential for social studies teachers to utilize self-study research methods to explore and influence their vision of good social studies teaching and learning. This study demonstrates the potential for other teachers to create research collectives to develop a commitment to increasing student engagement, the ability for the process of conducting self-study research to improve a teacher's sense of self as a professional, and the power of becoming part of a collaborative research community. These are not small feats. Collaborative self-study for social studies teachers clearly has the potential to improve both teaching and learning in social studies classrooms and graduate education in social studies teacher education programs. It is clear that

through this collaborative process we were able to blur the lines between research and practice, knower and known, and teacher and learner.

Conclusion

Exploring graduate education as a place for teachers to reflect upon and reframe their practice is an under-explored and under-theorized aspect of social studies teacher education. At the same time, self-study is gaining momentum as social studies teachers and teacher educators take seriously Dinkelman's (2003) vision of self-study as "a means to promote reflective thinking and as a substantive end of teacher education in its own right" (p. 7). Together these studies provide insight into the work of graduate students and teacher educators working to improve their practice, to push students to think differently without pushing them away, to develop stronger rationales for their work, to become more creative, to take risks, and to make sense of the process of collaborative self-study as an extension of, and a way to, significantly improve graduate education.

We believe that these are noble goals and hope to open up a larger conversation regarding the potential for collaborative self-study groups to develop as spaces for teachers and teacher educators to harness the power of collaborative inquiry as they engage in the complex work of examining their own practice as a means of improving teaching and learning in their classrooms. We hope that our work might encourage social studies teacher educators to create opportunities for graduate students to engage in collaborative self-study research as part of enacting what Cochran-Smith (2005) calls an "'inquiry stance' on practice, by treating their own work as sites for systematic and intentional inquiry and their own and others' research as generative of new possibilities" (p. 8). By working the dialectic, social studies teacher educators, graduate students, and classroom teachers can blur the lines that often separate their worlds and hopefully make social studies research more meaningful for teachers and for students.

References

Berry, A., & Loughran, J. J. (2005). Teaching about teaching: The role of self-study. In C. Mitchell, S. Weber, & K. O'Reilly-Scanlon (Eds.), *Just who do we think we are? Methodologies for autobiography and self-study in teaching* (pp. 168–180). New York: Routledge Falmer.

Cochran-Smith, M. (2005). The new teacher education: For better or for worse. *Educational Researcher, 34*(7), 3–17.

Cochran-Smith, M., & Lytle, S. L. (2009). Inquiry as stance: Practitioner research for the next generation. New York: Teachers College Press.

Cole, A. L., Knowles, J. G. (1998). Reforming teacher education through self-study. In A. L. Cole, R. Elijah, & J. G. Knowles (Eds.), *The heart of the matter: Teacher educators and teacher education reform* (pp. 41–54). San Francisco, CA: Caddo Gap.

Dinkelman, T. (2003). Self-study in teacher education: A means and ends tool for promoting reflective teaching. *Journal of Teacher Education*, *54*(1), 6–18.

Grainger, T., Barnes, J., & Scoffham, S. (2004). A creative cocktail: Creative teaching in initial teacher education. *Journal of Education for Teaching, 30*(3), 243–253.

James, J. H. (2008). Teachers as protectors: Making sense of preservice teachers' resistance to interpretation in elementary history teaching. *Theory and Research in Social Education, 36*(3), 172–205.

Jeffrey, B. (2006). Creative teaching and learning: toward a common discourse and practice. *Cambridge Journal of Education, 36*(3), 399–414.

Johnston, M. (2006). The lamp and the mirror: Action research and self studies in the social studies. In K. Barton (Ed.), *Research methods in social studies education: Contemporary issues and perspectives* (pp. 57–83). Greenwich, CT: Information Age.

LaBoskey, V. K. (2004). Afterword. Moving the methodology of self-study research and practice forward: Challenges and opportunities. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 1169–1184). Dordrecht: Kluwer.

Loughran, J. J. (2007). A history and context of self-study in teaching and teacher education practices. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 7–39). Dordrecht: Springer.

Louie, B. Y., Drevdahl, D., Purdy, J. M., & Stackman, R. W. (2003). Advancing the scholarship of teaching through collaborative self-study. *Journal of Higher Education*, *74(*2), 150–171.

Ochoa-Becker, A. (2007). *Democratic education for social studies: An issues-centered decision making curriculum.* Charlotte, NC: Information Age.

Samaras, A. P., & Freese, A. R. (2006). *Self-Study of teaching practices*. New York: Peter Lang.

VanSledright, B. A. (2004). What does it mean to think historically... and how do you teach it? *Social Education, 68*(3), 230–233.

Chapter 12
Looking Across and Moving Forward: Shared Connections and Future Questions

Alicia R. Crowe

The examples within this book provide several examples of how self-study can help advance the work of social studies educators whether through intimate personal journeys into your own family history (Farr Darling) or through a group exploring many individual avenues while supporting and pushing one another along the way (Hawley, Crowe, Knapp, Hostetler, Ashkettle, and Levicky). I offer in this concluding chapter my interpretations of what is present and what I take away from this group of teacher scholars. To do this, I open with an overview of two select themes that emerged across the examples of studies presented in this book. This is followed by a brief summary of some of the ways I see these chapters relating to one another. I then share my thoughts on the two questions I posed in the introduction based on what I see in these chapters: What can self-study do to advance social studies education? And, how can social studies focused self-studies add to larger conversations in self-study about teacher education? I conclude with a sampling of questions that emerged for me from reading the pieces included in this book.

Themes Across the Works

To start the conversation, a snapshot of the words written by each author might be an interesting view for readers. Image 1 on the next page is a word cloud of the 75 most commonly used words across the works presented in Chapters 2–11 (the chapters that represent studies).[1] The size of the words in the image reflects the number of times the word appears relative to the rest of the words in the group.

A.R. Crowe (✉)
Department of Teaching, Learning, and Curriculum Studies (TLC), Kent State University, 404 White Hall, Kent, OH 44242, USA
e-mail: acrowe@kent.edu

[1] Common words, number words, and numbers were removed. These included a, the, an, also, may, although, however, like, these, those, the written numbers one through twelve, and the written out ordinals first through fifth. I also removed names of participants or the authors.

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology*, Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9_12, © Springer Science+Business Media B.V. 2010

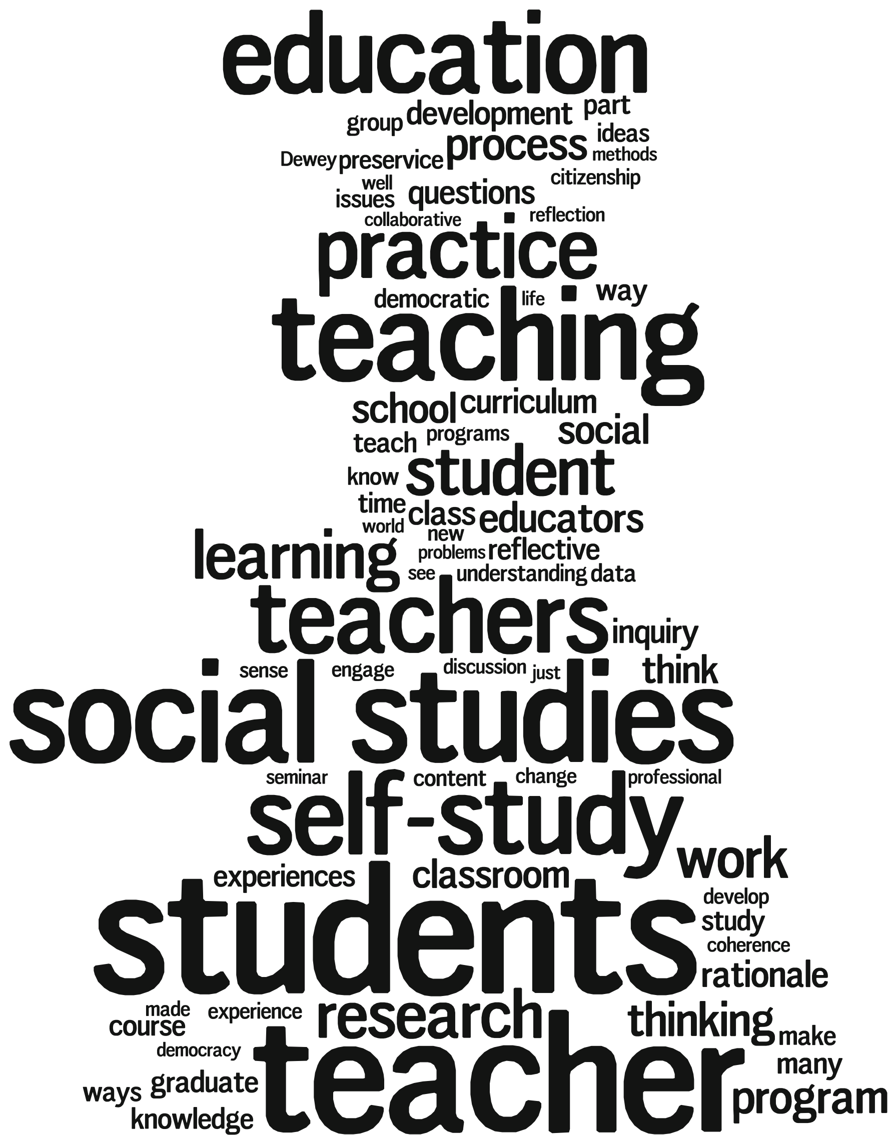

Image 1 Word Cloud created in Wordle (www.wordle.net) of the body of Chapters 2–11

From this quick snapshot, a reader begins to get a sense of what is valued in these works as well as the variation in the ways the authors focus their self-studies. *Research*, *inquiry*, *reflection/reflective*, and *thinking* appear. These terms begin to give a sense of the deliberate and focused nature of self-study. Words like *teacher/teaching*, *students*, and *learning* add another dimension. They show the emphasis on this essential relationship. Words such as *democratic*, *democracy*,

and *citizenship* appear as well. These terms give the inquiry and thinking about relationships and processes a purpose.

After the image, I present two of the themes I saw throughout the works in this book: understanding and improvement – with a democratic twist and opening up the messiness of teaching and teacher education. I hope that these are useful and that you also saw other themes that are meaningful to you.

Understanding and Improvement – with a Democratic Twist

Across the chapters a common sense of the value of understanding yourself, your teaching, or your program to improve it emerges. Since improvement of practice is a core purpose of self-study it would be surprising to not see this theme. Each chapter approaches this improvement or growth in different ways, but the notion of learning and growing connects them all. In social studies, the common theme of democratic education, gives the *understanding and improvement* embedded in self-studies a clear purpose especially tied to the nature of our subject matter background – becoming a better democratic educator.

As I read and re-read the chapters I continue to find new ways that they focus on, value, and model democratic education. In some of the pieces the focus on democratic education is broad and in others it is highly focused on a specific value or skill needed for a democracy or democratic living. Powell presents an argument about the strong connection between a healthy democracy, teaching for democratic education, and reflective thinking and the role self-study can play in helping teachers and teacher educators to become better democratic educators. Ritter's study is about his exploration of his attempts to model democratic teaching. Hostetler's study gives readers insight into a teacher trying to teach in more democratic ways in action. Trout discusses ways in which she enacted caring and in doing so how she found she did not push her democratic goals as much as she would have liked. Farr Darling's exploration of connections between her and her grandmother's journeys include a focus on Farr Darling's democratic values as well as her desire to have classrooms that reflect these values. Through all of these, a broad focus on the democratic project comes through clearly.

In other pieces this focus on democratic education manifests itself through a focus on teaching about or for the understanding of diversity. Lang's and Tudball's studies are solidly focused on studying their teaching so that their students become teachers who teach in ways that reflect a complex and deep understanding of diversity. And, although Trout did not explicitly set out to study diversity (she started out with a much more broad focus on caring and democratic education), it was clear that this was one of her values as a social studies educator. In the end, her self-study showed how she grappled with bringing ideas of diversity, equality, and justice into her practice.

In other pieces democratic ideals in the form of discussion and dialogue are emphasized. Hawley shares in his study his strong commitment to "creating a space for students to openly engage in democratic dialogue" (pg. 63–64). His study

examined this value (a part of his rationale) in action. The collaborative works of Dinkelman and Hawley, Crowe, Knapp, Hostetler, Ashkettle, and Levicky embody this ideal of democratic dialogue. Dinkelman's shows us faculty and doctoral students coming together to deliberate issues within their teaching lives to more fully understand and engage in better practices as teachers. In the piece by Hawley et al., we see a group brought together by shared interests in the teaching and learning of social studies. The members of the collaborative group valued the experiences and knowledge of each other and engaged in discussions that pushed each of them to consider new ideas. In this, they participated in a deliberative, democratic space.

Opening up the Messiness of Teaching and Teacher Education

Teaching is definitely untidy. For many of us, this untidiness (also complexity, ambiguity, and messiness) is part of the excitement of teaching. It is the nature of the endeavor itself that helps explain why many forms of research have yet to tap into the inner workings of social studies teaching and especially teacher education. We have little deep and rich public knowledge about social studies teacher education. As Dinkelman and I shared earlier (Chapter 1), looking into the mysteries of teaching practice may be one of the ways that self-study can benefit social studies education. Many of the studies contained within this book help us look into the teaching practices of social studies teachers and teacher educators. Each of the studies reveals, in its own ways, the messiness of teaching social studies whether teaching children or adults who will then teach children.

Hawley's study of his rationale-in-action in his social studies teacher education classes (preservice and in-service) furnishes a look into how he saw his rationale playing out (or not playing out) in his interactions with students. His self-study helps him become more deliberate in his teaching and his public display of this through the self-study genre allows other teacher educators an inside view into this process. Ritter's chapter shows us how he struggled to model democratic education through his self-study. His descriptions of what he did, how he communicated with his students, and what he saw upon analyzing his data reveals some of the complexities involved in teaching future democratic educators. Hostetler's chapter, like Hawley's and Ritter's reveals the inner workings of a social studies educator but this time, a high school level teacher and graduate student, not a teacher educator. His piece reveals his journey of learning about and changing his own teaching in a complex process where the method of study (self-study) became the tool that helped facilitate the changes in his practice that he wished to happen. His study also gives teacher educators insight into the thinking of an in-service teacher and graduate student, which could help us greatly in thinking about how to teach such students.

Lang, Tudball, and Trout help us look into the complexities of social studies teacher education as well, but they provide a slightly different view into the messiness of teacher education. These authors include the students' voices as well as their own. Lang's descriptions lay out for us what her students were thinking about diversity and then how she took what they were writing to her and what she saw them

do in their teaching and change her practice. Tudball's writing reveals some of her decision making struggles up close as well. We see how her students responded to certain aspects of her curriculum and teaching and how she learned from this and made changes. These examples help other teacher educators begin to see how she and her students were thinking about the internationalization of her curriculum and teaching as well as how she came to change because of it. Trout details several of her interactions with one of her student teachers along with her thinking and actions related to these encounters. Her account allows us to see some of the delicate interplay between a teacher educator wanting to promote certain ideals about good teaching and her student teacher who is trying to learn to teach.

Dinkelman and Hawley, Crowe, Knapp, Hostetler, Ashkettle, and Levicky provide us yet another view into teacher education. Dinkelman's chapter shows the power of self-study to facilitate complicated conversations within teacher education. His piece simultaneously shows us how self-study can help members of a program consider their program together while showing the public what that process looks like. Through the discipline of self-study, he and his colleagues were able to engage in conversations, reveal assumptions, and examine experiences that otherwise might have gone untouched. These conversations highlight important work in teacher education and the facilitation of such conversations along with the documentation and analysis of them could benefit all teacher educators as they plan and enact their own programs. Hawley et al. show us another way to engage in collaborative self-study. Their chapter, in several voices, exemplifies how social studies teachers in graduate school can use self-study to break down walls between theory and practice.

Farr Darling gives us yet another view. Her work helps to show some of the ways our personal histories influence who we are as teachers and who we become as teacher educators. Her self-study journey brought forward details and connections that were not as explicit or clear when she began. Once this journey begins, deeper understanding of who we are occurs. This increased understanding of who we are as teachers can help us be clearer about what we value and what we want to teach. Together, these studies capture a rich picture of social studies teaching and teacher education practices and begin to show the potential of self-study for researching social studies education from the inside.

Building Connections Across the Works

As you read the chapters, you likely began to see connections between and among authors, topics, and experiences. I would like to share with you a few select connections as examples of how these works complement and relate to one another.

In the first chapter of this book, "Self-Study and Social Studies: Framing the Conversation," Dinkelman and I shared three ways in which the two fields, social studies education and self-study, share a common history and interests: a history of discussion, debate, and dialogue over the definition of the field itself, a commitment

to equity and social justice, and a long history of members holding a high regard and deep connection to John Dewey (especially his ideas about reflective thinking). Chapters 5 (Lang), 7 (Tudball), and 8 (Trout), reflect a stated commitment to issues of social justice, diversity, and equity. The connections to Dewey are explicit in the works of Powell (Chapter 2), Farr Darling (Chapter 3), and Ritter (Chapter 6). And, the strong influence of reflective thinking is present across all chapters. For example, Hawley's study (Chapter 4) and Hostetler's study (Chapter 9) provide examples of a teacher educator and a teacher, respectively, studying their own practice to further understand their own practice. Their two chapters along with the others that report studies offer concrete examples of self-study as a deliberate and systematic method to engage in reflective thinking, aligning intention with action, and developing knowledge from experience.

Beyond the connections the two fields share, we also proposed that self-study is one means by which social studies education can reach its goal of improved practice. Specifically, we proposed that self-study can help us look into the mystery of the social studies teacher education process to expose and begin to understand the messiness of these teaching and learning processes as well as improve social studies teacher education. Hawley (Chapter 4), Lang, (Chapter 5), Ritter (Chapter 6), Tudball (7), and Trout (Chapter 8) offer good examples of self-study helping us see into the "mystery" of social studies teacher education practices. Dinkelman's chapter (Chapter 10) helps provide an example of how a program whose members adopt a self-study stance and engage in collaborative self-study can both reveal more about the teacher education process and improve their program. We also offer that self-study can bring a different type of community to social studies education, one that adds to the strength we already have as a field. Hawley, Crowe, Knapp, Hostetler, Ashkettle, and Levicky's chapter (Chapter 11) shares an example of a collaborative self-study and shows one such community. We also wrote that self-study is for everyone, not just teacher educators. In this assertion we remained cautious because we understand the constraints teachers in pre-K–12 schools often feel. Hostetler's study (Chapter 9) affords readers a glimpse into self-study as a part of the life of a current high school social studies teacher.

There are many ways that Powell's arguments in "Join or Die" (Chapter 2) related to other works in this volume. I chose to highlight one here. As Powell presents an argument for the power of self-study in social studies, he asserts that self-study can be a disciplined and systematic way for social studies teachers and teacher educators to live the ideas of Dewey, pragmatism, and reflective thinking/teaching and to, in the end, teach in ways that more strongly support and nurture democratic ways of living. Through several of the examples (Chapter 5–9, 11) represented in other chapters, we see parts or all of Powell's argument come to life. As two examples, Trout's chapter (Chapter 8) is an example of a teacher educator struggling with just this. Her self-study reveals her attempts to balance her own positions with where the preservice teacher is in his development while both modeling and encouraging reflective thinking. Hostetler's study (Chapter 9) shows another example. His self-study helped him explore his beliefs and intentions and bring these in line with his actions as a social studies teacher.

Ritter shares a similar argument to Powell's: "It is important for social studies teachers interested in democratic citizenship to be mindful of their decisions and actions in the classroom" (p. 88). Many of the studies in this book are examples of this mindfulness. Lang's work, as seen through her study of her work with preservice teachers can be classified as mindful. So can Tudball's work as seen through her self-study. Both authors give us great depth of detail on their decision making or mindfulness. The connections between what they experienced, through student work or interviews and through interactions in class or observations, and what they then did in practice were clear and explicit. These teacher educators were deliberate and thoughtful in their practice, and the self-study process enabled them to be this way. Hawley's self-study of his enactment of his rationale in his teaching is another example of what a teacher educator can learn about his practice being focused on his decisions and actions.

Farr Darling's study provides an example of a way to engage in self-study to gain a deeper understanding of who we are and what we value. Farr Darling's piece also reminds me of two areas. First, it reminds me of a strand of self-study that focuses on learning more about your self by examining personal history in various contexts (e.g., collaboratively, historically) (Samaras, Hicks, & Garvey Berger, 2007). Personal history self-study in various forms adds richness to our understandings of ourselves and our actions as teachers/teacher educators. As Samaras et al. share, "personal history self-study researchers are providing support for the notion that who we are as people, affects who we are as teachers and consequently our students' learning" (p. 906). Farr Darling's piece is an example of what this might look like as a social studies educator. This process connects well to Hawley's discussions of rationale-based social studies teaching and teacher education. A new teacher educator might begin with a journey like Farr Darling's; use this to begin to articulate a rationale, and then move into a study of that rationale in practice, like Hawley.

The second area that Farr Darling pushed me to consider is the wealth of literature on teacher beliefs. Many have written about teacher beliefs in studies or have provided reviews of multiple studies (Lortie, 1975; Pajares, 1992; Richardson, 1996 are often cited sources when discussing teacher beliefs). It is fairly well accepted that beliefs influence teacher's actions and learning (Kagan, 1992; Richardson, 1996). Interest in teacher beliefs began in the 1970s and persisted throughout the 1980s and 1990s (Richardson, 1996). Hostetler's study gives us an inside look at a teacher's beliefs and practices in action. But, what about the beliefs of teacher educators or social studies teacher educators in particular? Farr Darling's historical approach could be a method for articulating, examining, and understanding one's beliefs.

Ritter mentions in his chapter that intention for him did not always translate into action. As he explains there were several instances where, "I struggled to live my values in my practice as a social studies teacher educator" (p. 99). Hostetler's study also brings this into focus. In the end, his study is both about studying and facilitating the process of bringing his intentions inline with his actions. Trout's self-study reveals some of the tension in teaching with multiple values. Although she began with the intent of examining how she practiced an ethic of care in her

work as a supervisor, she soon found that she was actually trying to balance this ethic of care while promoting democratic ideals.

What Can Self-Study Do to Advance Social Studies Education?

Looking only to the studies in this book, I see at least four ways that self-study can help advance social studies education. First, self-study can help us, social studies teachers at all levels, be more mindful of our actions, beliefs, and practices. As already discussed, this is clear across many of the studies. Second, self-study as disciplined inquiry can help each of us become scholars of our own practice while also contributing to a developing knowledge base of what it means to teach social studies and to teach social studies teachers. Third, self-study can help a wider audience of social studies teachers and teacher educators (beyond those who come to CUFA each year) to become rejuvenated and energized. Many of the studies within this book show evidence of a teacher gaining a renewed sense of purpose, enjoyment, or agency. Fourth, self-study can help build networks of teachers and teacher educators that encourage and support research about practice to improve practice.

How Can Social Studies Focused Self-Studies Add to Larger Conversations in Self-Study About Teacher Education?

Engaging in ongoing self-study research and writing with Amanda Berry (Berry & Crowe, 2006, 2009; Crowe & Berry, 2007) we have noticed that we rarely talk about the subject matter aspects of our teaching of teachers (unlike me, she is a biology teacher educator). We have talked about this before but it has not become central to our self-study work. Across our self-study work we have had rich conversations about broad, "big picture" concepts and interests that cross subject matter lines. This work has been interesting, invigorating, and inspiring even. This is typical in self-study. But, what might it do for us, or for self-study to also have conversations that bring the uniqueness of the subject matter disciplines that we prepare our prospective teachers to teach to the forefront. The chapters in this book present arguments for or provide specific examples of self-study being used to study not just teaching and teacher education practices but specifically social studies education teaching and teacher education practices. This is unique and important.

Looking across the ideas shared in this book, I see at least two ways that bringing the subject, social studies in this case, forward in self-study work can contribute to self-study conversations about teacher education. First, like the focus on general aspects of teacher education in self-study helped members of the self-study community learn a great deal from each other about how to teach, a subject matter focus can deepen our understanding of what is shared across disciplines. Social studies education self-studies, self-studies that take under study fundamental concepts of our field (e.g., social justice, diversity, democratic teaching) can add a great deal

to the self-study community. Social justice is a long-standing part of social studies education and can be a powerful focus for self-studies. In the examples presented in this book, Hostetler points to this in reflecting on his experience with self-study, Lang's study exemplifies this, and although Trout did not begin her self-study with an intent to infuse issues of diversity or equity, her social studies background made it surface in her experience with her student teacher. Although social justice is an underlying theme in self-study (LaBoskey, 2007), it is a focus that is not as strong in the self-study literature thus far as it could be (Griffiths, Bass, Johnston, & Perselli, 2007). Griffith, Bass, Johnston, and Perselli suggest that self-study researchers may be concerned about "saying the wrong thing" or dealing with something that is so "hard and stomach churning." A field like social studies that is already comfortable with grappling with issues of and studying social justice may be able to offer to self-study expertise on bringing topics like these to the forefront. Self-studies that show how teacher educators grapple with meanings of social justice and how they guide their students, future teachers, to consider and begin to see themselves as advocates and agents for social justice could add rich depth to the self-study literature in an area that many social studies educators have felt at home with for many years.

Second, taking a subject matter focus will bring new conversations to the self-study community. Making the focus specific to social studies, or any subject matter, will help us cultivate more knowledge about teaching and teacher education and continue to enrich our community. Conversations within self-study among those who have similar subject matter backgrounds (those who teach future mathematics, science, and foreign language teachers, for example) may contribute to the development of a body of knowledge around the teaching of teachers in those specific subject areas as self-study has done for more general aspects of teacher education. It makes me excited to wonder how we might grow as a community if social studies teacher educators, mathematics teacher educators, and science teacher educators, for example, begin to research, present, and learn from how we each grapple with the teaching of our specialized subjects.

Self-Study Questions for Social Studies Educators

As editor of this book I have had the distinct pleasure of reading these pieces on multiple occasions. The more I read them, the more questions I am inspired to ask. I hope that others are equally inspired. Below is a short list of those questions that might be useful for others as they begin to contemplate their own self-study research program.

- How can I use self-study to become a better teacher of social studies?
- How am I enacting a pedagogy of social justice?
- How does my teaching model one or multiple forms of citizenship (views of "good citizen")?
- How am I supporting the creation of a democratic classroom?
  - What am I doing that oppresses my students?

- How does where I come from (e.g., family, place, race, gender) influence who I am as a teacher?
    - How does this influence my teaching?
    - How does it influence my students' experiences?
- What do I teach my students, future teachers, by the ways that I teach?
- What is my rationale?
    - Do I teach in ways that support my rationale?
- Does our teacher education program support new teachers to teach social studies in powerful ways?
- Are we coherent in our teacher education program?
    - Who are we?
    - What do we believe?
    - How do we enact it?
- Do we teach in ways within our teacher education program that help our students grapple with questions of citizenship, diversity, and justice?
    - If we think we do, how are we doing it?
    - Are we good models or not?

References

Berry, A., & Crowe, A. R. (2006). Extending our boundaries through self-study: Framing a research agenda through beginning a critical friendship. In L. M. Fitzgerald, M. L. Heston, & D. L. Tidwell (Eds.), *Collaboration and Community: Pushing Boundaries through Self-Study. Proceedings of the Sixth International Conference on Self-Study of Teacher Education Practices* (pp. 31–35). Cedar Falls, IA: University of Northern Iowa.

Berry, A., & Crowe, A. (2009). Many miles and many emails: Using a self-study to think about, refine and reframe practice. In D. Tidwell & M. Heston (Eds.), *Research methods for the self-study of practice*. Dordrecht: Springer.

Crowe, A. R., & Berry, A. (2007). Teaching prospective teachers about learning to think like a teacher: Articulating our principles of practice. In T. Russell & J. J. Loughran (Eds.), *Enacting a pedagogy of teacher education: Values, relationships and practices*. London: Routledge.

Griffiths, M., Bass, L. Johnston, M., & Perselli, V. (2007). Knowledge, social justice, and self-study. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 651–707). Dordrecht: Springer. (Original work published 2004).

Kagan, D. M. (1992). Professional growth among preservice and beginning teachers. *Review of Educational Research, 62*(2), 129–169.

LaBoskey, V. K. (2007). The methodology of self-study and its theoretical underpinnings. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices* (pp. 817-869). Dordrecht: Springer. (Original work published 2004).

Lortie, D. C. (1975). *Schoolteacher: A sociological study*. Chicago, IL: University of Chicago Press.

Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of Educational Research, 62*(3), 307–332.

Richardson, V. (1996). The role of attitudes and beliefs in learning to teach. In J. Sikula (Ed.), *Handbook of Research on Teacher Education* (pp. 102–119). New York: Macmillan.

Samaras, A. P., Hicks, M. A., & Garvey Berger, J. (2007). Self-study through personal history. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study teaching and teacher education practices* (pp. 905-942). Dordrecht: Springer. (Original work published 2004).

Name Index

A
Acharya, B., 3, 161
Adler, S., 12, 14, 122, 124, 160–161, 173
Alex, 167, 169, 171
Alice, 25, 40
Alleman, J., 73–75, 82
Allen, D. S., 10
Almeida, L. S., 120
American Educational Research Association (AERA), 3, 89, 161
Ana, 79
Andy, 180, 193–194
Anna, 39–40, 46
Apple, M. W., 29
Armento, B., 14, 160, 173
Ashkettle, B., 62, 177–195
Asia Education Foundation, 111

B
Baird, J., 9
Banks, J. A., 10, 14, 49, 160, 173
Barnes, A. C., 188
Barnes, J., 25
Barr, R. D., 10–11
Barth, J. L., 10–11
Barton, K. C., 13, 59–60, 130, 140
Bass, L., 13, 205
Baumgartner, L., 106
Bazeley, P., 125
Beane, J. A., 29
Beard, C. A., 56
Beck, C., 6
Becker-Ochoa, A. S., 29
Berger, G. J., 92, 203
Berlak, H., 24
Berry, A., 9, 60, 89, 91, 111, 143, 178, 204
Beyer, L. E., 90
Billy, 45–49
Bodone, F., 61
Borko, H., 120
Brady, P., 120
Brandenburg, R., 60
Brandon, 167–169
Bransford, J., 166, 171
Brekelmans, M., 89
Britzman, D. P., 159
Brookfield, S. D., 21
Brophy, J., 73–75, 82
Brown, E., 11, 43
Buchmann, M., 120
Buhrow, B., 75, 79, 81
Bullock, S. M., 89
Butler, N. M., 45

C
Cacciattolo, M., 72
Caffarella, R., 106
Caires, S., 120
Calderhead, J., 21
California Pacific Exhibition, 49
Cathy, 79–80
Cherednichenko, B., 72
Chris, 109–110, 113, 115
Clandinin, D. J., 12
Clarke, A., 21
Clift, R. T., 89, 120
Cnudde, V., 120
Cochran-Smith, M., 5–7, 89–90, 140–142, 158, 160, 178, 192, 195
Cochran-Smith, M. A., 140, 141
Cohen, D. K., 22
Cole, A., 38
Cole, A. L., 21, 91–92, 161, 178
College and University Faculty Assembly (CUFA), 11, 160, 204
Commager, H. S., 21
Conklin, H., 158
Conklin, H. G., 165

A.R. Crowe (ed.), *Advancing Social Studies Education through Self-Study Methodology,* Self Study of Teaching and Teacher Education Practices 10,
DOI 10.1007/978-90-481-3943-9, © Springer Science+Business Media B.V. 2010

Connelly, M., 12
Counts, G. S., 93, 139, 153
Cox, B. C., 12, 29
Cranton, P., 105
Crocco, M. S., 39, 41
Crowe, A., 141
Crowe, A. R., 1–16, 60, 62, 143, 177–195, 197, 200–202, 204
Cuban, L., 22, 40, 46

D
Dakich, E., 72
Dalmau, M., 61, 72
Dalmau, M. C., 61, 72
Daniel, 167, 169–170
Darling, L. F., 37–52, 197, 201–203
Darling-Hammond, L., 152, 158, 166, 171
David, 106, 109–110, 113–114
Davies, A., 72
Delia, A., 40
Denzin, N. K., 91
Derrick, 121–135
deVoss, G. G., 120
Dewey, J., 10–12, 21–29, 31–34, 37–38, 40, 44–46, 50–51, 87–88, 90, 122, 139–142, 144, 153, 202
De Wit, H., 197
Dinkelman, T., 1–16, 21–22, 32–33, 55, 59–60, 122, 124, 142–143, 157–173, 178, 195, 200–202
Donnell, K., 6–7
Drevdahl, D. J., 21, 178
Ducharme, E., 89

E
East, K., 6
Edwards, J., 103–104
Elijah, R., 163
Ellington, L., 93
Engle, S., 29
Erben, M., 91
Erickson, G., 21
Evans, R. W., 10–11, 30, 160

F
Farr, F. F., 37, 39, 42, 47, 52
Farr, W. F., 42
Farr, W. M., 41
Farrar, 22
Feiman-Nemser, S., 139, 158
Feinberg, W., 90
Feldman, A., 7–8, 74
Fenton, E., 12
Finn, C. E., 45, 49, 122
Fisher, S., 40
Fitzgerald, L., 91
Fitzgerald, L. M., 9, 60
Flo, C., 37
Flo, S., 38
Freese, A., 185
Freese, A. R., 5, 184

G
Gagnon, P., 122
Galman, S., 9
Garcia, A. U., 79, 81
Gay, J., 72
Geoff, 166–167
Georgia, 79
Ginsburg, M. B., 89
Glass, L., 111
Goodlad, J. I., 22
Goodman, J., 26, 29
Gore, J. M., 89
Grainger, T., 188
Grant, S. G., 30
Greene, M., 39
Griffiths, M., 13, 205
Griffiths, V., 21
Grossman, P., 90, 158
Grossman, P. L., 30
Grumet, 38–39, 51
Guðjónsdóttir, H., 61, 72–73, 75
Gunstone, R., 89
Gutmann, A., 29
Guyton, E., 120

H
Hamilton, M. L., 3, 5–9, 12, 21, 108, 122, 124, 139, 141–143, 145, 163
Hammerness, K., 158, 165–166, 171
Harnish, J., 122
Harrison, M., 40
Harrison, R. P., 42
Hawley, T. S., 12–13, 55–69, 85, 121, 141, 144, 164, 177–193, 197, 199–203
Heaton, R. M., 89
Heilman, E. E., 15, 68
Henry, 79
Hertzberg, H., 122
Hess, D. E., 94
Heston, M. L., 9, 60
Hicks, M. A., 92, 203
Hilary, 167, 169
Hooley, N., 72
Horace Mann School, 46
Hostetler, A. L., 62, 139–154, 177–193, 197, 199–203, 205

Houser, N. O., 10
Howell, L., 49
Howey, K., 159
Hudson, 48
Hunt, M. P., 26–28, 30
Hursh, D. W., 29

I
Information and communication technologies (ICTs), 114

J
James, J. H., 184–185
Janesick, V. J., 30
Jeffrey, B., 187–188
Jenny, 109, 115
Jermaine, 83–84
Jessica, 80
Johnson, R. U., 42
Johnston, M., 12–13, 124, 178, 205
Johnston-Parsons, M., 13
Joram, E., 30
Joseph, 167, 170

K
Kagan, D. M., 203
Kahne, J., 10
Kelly, C., 72
Kennedy, M., 123
Kessels, J. P. A. M., 112
Kincheloe, J. L., 22, 27–29, 74
Kitchen, J., 9, 61
Kluender, M., 89
Knapp, K. A., 62, 177–195, 197, 200–202
Knight, A. K., 122
Knight, J., 74, 82, 107–108, 111
Knighton, B., 73–74, 82
Knowles, G., 38
Knowles, J. G., 21, 91–92, 161, 178
Kondowe, B., 116
Korthagen, F., 89, 99
Korthagen, F. A., 74, 112, 116, 162
Kosnik, C., 6, 9, 89
Koster, B., 89
Kreitzer, A., 30
Kruger, T., 72–73
Kvale, S., 125

L
Labaree, D. F., 161
Laboratory School, 23, 25
LaBoskey, V. K., 3, 8, 11, 21, 60–63, 74, 91, 124, 139–140, 142–144, 150, 163, 170, 177, 205
Lampert, M., 89
Lang, D. E., 13, 71–85, 200, 202
Lanier, J., 89
Lassonde, C. A., 9
Lee, Y., 13
Leming, J., 30
Leming, J. S., 201
Levicky, M., 62, 177–195, 197, 200–202
Levstik, L. S., 59–60, 88, 130
Lighthall, F. F., 61
Lil, 39
Lindquist, T., 81
Liston, D. P., 6, 21, 33, 157, 162
Little, J., 89
Lortie, D. C., 30, 65, 152–153, 203
Loughran, J., 30, 65, 152–153, 203
Loughran, J. J., 3, 5, 8–9, 12, 21, 33, 55, 68, 74, 89–91, 93, 108, 139, 142–144, 154, 162–164, 166, 178, 185
Louie, B. Y., 21, 178
Lucas, G., 187
Lucretia, 39
Lunenberg, M., 89, 99, 162
Lytle, S. L., 5, 7, 141–142, 178, 192

M
Madaus, G. F., 30
Malulah, 82–83
Mann, H., 40, 46
Mannisto, P., 120
Marano, N. L., 139, 141, 143
Mardi, 168
Margolis, J., 6, 13, 55
Mariana, 80
Marker, G., 160
Martin, S., 71
Marty, 170–171
Massialas, B., 12
Massialas, B. G., 29
Master of Arts in Teaching (MAT), 75
Maura, 80, 82
Mayer-Smith, J., 120
Mayfield, V., 120
McAninch, A. C., 12
McIntyre, D. J., 120
McNeil, L., 22
McNiff, J., 7
Mehlinger, H., 160
Menand, L., 23, 25
Merriam, S., 106
Metcalf, L. E., 26–28, 30
Miguel, 80–81
Mike, 180, 193–194

Mills, G., 7
Mindes, G., 73
Mishler, E., 63
Mitchell, C., 9
Montecinos, C., 120
Moon, B., 120
Muir, J., 42
Mulraney, R., 72
Munro, P., 39, 41
Myers, C. B., 141, 153

N
National Council for Social Studies (NCSS), 12, 71, 73, 76, 122, 140–141, 153, 160
Nelson, J. L., 29
Newmann, F. M., 29, 56–59, 61, 123
Nobuhiro, 110
Noddings, N., 119, 121–125
Noffke, S. E., 7
Noreen, 77
Northfield, J., 33, 74, 89, 108, 139, 142–144
Nott, D. L., 120

O
Ochoa, A., 29
Ochoa-Becker, A., 29, 181, 183
Olds, E. F., 40
Oliver, D. W., 29
Olmstead, M., 120
Organisation for Economic Cooperation and Development (OECD), 107
Ow, M., 120

P
Pagano, J., 90
Pajares, M. F., 203
Paley, V., 48
Park, S. C., 142
Parker, C., 61
Parker, W. C., 11, 14, 22, 29, 87, 90, 92, 95, 122, 160, 168, 173
Paugh, P., 7
Paul, A., 40
Peck, A. S., 40
Peltokallio, L., 120
Pennsylvania Normal School, 39
Perselli, V., 13, 205
Pike, G., 112
Pinar, W., 39
Pinar, W. F., 66
Pinnegar, S., 5–9, 60–61, 108, 122, 124, 139, 141–143, 145
Pithouse, K., 9
Powell, A. G., 22
Powell, D., 12–13, 21–34, 65, 85, 199, 202, 203
Powell, D. J., 55, 62, 121, 141, 164
Professional development schools (PDS), 75
Purdy, J. M., 21, 178

R
Ravitch, D., 122
Rich, A., 38
Richardson, V., 203
Ritter, J. K., 12–13, 55, 62, 85, 87–100, 121, 141, 143, 164, 199–200, 202–203
Riveros, M., 120
Robert, 42
Ross, E. W., 10, 12, 26, 28–29, 88, 158, 160
Russell, T., 3, 5–6, 21, 55, 74, 90–91, 139, 143–144, 153, 163
Rust, F., 158
Ryan, A., 37–38, 44–46, 50–51, 177–195

S
Salas, K. D., 93, 96
Samaras, A., 184–185
Samaras, A. P., 5, 91–92, 203
Sanderson, G., 105
Saxe, D. W., 30
Schommer, M., 152
Schön, D. A., 7, 21, 33, 105, 139, 141–143, 151–152
Schooner, P., 49
Secada, W. G., 123
Selby, D., 112
Self-Study of Teacher Education Practices (S-STEP), 3, 74, 76, 91
Shaver, J. P., 24, 29, 56–59, 61–68, 68
Shaver, P., 13
Shermis, S. S., 10–11
Shulman, L., 158
Sierra Club, 42
Sikkenga, K., 6, 13, 55
Singer, A. J., 88, 90
Siry, C., 13, 71
Smith, L., 6
Solis, M. C., 120
Sonny, 42–44, 52
Stackman, R. W., 21, 178
Stanley, W. B., 29
Stodolosky, S. S., 30
Strong, S., 45
Strong-Wilson, T., 39, 56, 58–59
Studies of Society and Environment (SOSE), 105, 109
Suzuki, E., 120

Swennen, A., 99
Swisher, V., 48

T
Tabachnick, B. R., 152
Talvitie, U., 120
Tenorio, R., 93
Thomas, M., 13
Thornton, S. J., 29, 30, 59–60
Tidwell, D., 91, 143
Tidwell, D. L., 9
Tom, A. R., 158, 165
Tomlinson, C. A., 83
Trisha, 78
Trout, M., 119–135, 199–203, 205
Tsolidis, G., 104
Tudball, L., 103–116, 199–203
Tyson, C. A., 142

U
Ulrich, L. T., 50
UNESCO, 106
United States Congress, 127

V
van Hover, S. D., 30
van Manen, M., 147, 150
Vandergrift, 39–40
VanSledright, B. A., 186
Victorian Curriculum Assessment Authority (VCAA), 104
Vinson, K. D., 88

W
Walters, S., 93
Watras, J., 122
Weber, S., 9
Wehlage, G., G., 123
Weiler, K., 38–41
Weiss, D., 93
Wenger, E., 165
West Orange High, 45–48, 50
Westbrook, R. B., 29
Westheimer, J., 10
Whitehead, J., 7, 89
Whitlock, T. W., 141
Whitson, J. A., 90
Wideen, M., 120
Wilkes, 110
Will, 41–42, 45, 48–49, 52
Wineburg, S., 96
Wink, 81
World Council for Curriculum and Instruction, 111
Wornal, D., 41–42
Worthington, K., 6
Wubbels, T., 89

Y
Yeager, E. A., 30
Yin, R. K., 124–125

Z
Zeichner, K., 4, 144, 153
Zeichner, K. M., 6–7, 21, 33, 89, 152, 157–158, 160, 162
Zimpher, N. L., 120

Subject Index

A
Action research, 3, 7, 9, 12, 105, 186

B
Blogs, 114, 182, 191

C
Care/caring, xix–xxi, 44–46, 49, 119–135, 199, 203–204
  commit, 121, 134
  engrosses, 121, 124–125, 127–128, 130–131, 134
  motivational displacement, 121, 131–132
Citizenship, xvii–xxi, 10, 22, 29, 31, 56–57, 61, 67, 87–100, 103, 106, 112, 114, 122, 140–141, 148, 150, 153, 160, 184–186, 199, 203, 205–206
Coherence
  enacted, 158–159, 161–164, 166, 168, 172
  program, 157–158, 161–162, 172
Collaboration/collaborative, xix, xxi–xii, 7–9, 11–13, 55, 61–63, 65–68, 71, 77, 93, 95, 105, 108, 112, 116, 119–122, 130–132, 134–135, 139, 141–145, 150, 152–154, 158–159, 163–165, 170–172, 177–195, 200–203
Coteaching, 71, 75, 77, 80
Creativity/creative teaching, 187–188, 193–194
Cultural understanding, 28
Curriculum, xix–xxi, 13, 34, 43, 49–50, 56–57, 65–66, 71–85, 88–89, 95, 103–116, 122–123, 128, 130, 132, 134–135, 145, 148, 158–160, 163, 165, 167, 181, 183, 187–188, 191, 201

D
Data
  analysis, 63, 66, 146, 177–178, 180, 185, 188
  collection, 7, 9, 60, 63, 76, 124, 143, 145–146, 177, 178–179, 184, 186, 188, 190, 194
Decision making, 28, 55–60, 63, 65–66, 69, 81, 88, 93, 99, 140–141, 144, 146, 152, 154, 181, 185, 190, 193–194, 201, 203
Deliberation, 25, 48, 59, 65–66, 91, 141, 150, 177–178
Democracy, xv, xvii–xviii, xx, 1, 10–11, 22–28, 31–32, 34, 50–51, 71–85, 88, 90, 97, 135, 139–140, 153–154, 168–169, 198–199
Democratic citizenship, xvii–xxi, 22, 87–100, 150, 153, 160, 203
Democratic education, xxi, 11, 22, 24, 29, 87, 199–200
Democratic life, xviii, 87, 122, 140, 199
Democratic values, xxi, 140, 199
Dewey, John, xix–xx, 10–12, 21–29, 31–34, 37–38, 40, 44–46, 50–51, 87–88, 90, 122, 139–142, 144, 153, 202
Diversity, xviii, xx, 5, 9, 11–13, 71–85, 95, 103, 116, 132–133, 161, 184, 199–200, 202, 204–206
Documentation, xvii–xviii, xx, 71–85, 122, 182, 201
Dogmatic thinking, 28
Dualistic thinking, 23, 28

E
Efficacy, 147–148, 152, 154, 189–190
Electronic discussions/discussion boards, 71–72, 76, 88, 92–94, 96
Elementary social studies
  education, 71, 73–74
  teacher education, xx, 13, 74, 77, 83
Epistemology, xvii–xviii, 22, 32
Equity, xix, 10–11, 111, 135, 148, 202, 205

Experienced/in-service teacher(s), xx, xxii, 10, 59, 152–153, 159, 162, 177–179, 181, 184, 186, 189–191, 200

F
Field experience, 72, 158–159, 161, 164–166, 171

G
Graduate education, 177, 180, 192, 194–195

H
Historical thinking, 184–185

I
Images, 28, 124, 157–158, 163
Industrialization, 27
Inquiry, 1–9, 11–12, 14–15, 24, 28–29, 33, 39, 46, 60–61, 72, 74, 97–99, 108, 111–113, 115, 140–143, 146–147, 151, 153–154, 159–166, 168, 170, 172, 178, 186, 189–190, 198–199, 204
  stance, 11–12, 140–141, 147, 151–152, 186, 195
Internationalisation/internationalising curriculum and teaching, 104–112, 114–116, 201

K
Knowledge, xxi, 4, 7–8, 10, 12, 15, 23–24, 28, 32–34, 50–51, 64, 66, 68, 73–74, 76–77, 79–80, 82–84, 87, 89, 91–93, 97, 104–105, 107–108, 110–112, 114, 116, 126, 140–143, 146, 149–150, 152–153, 160–163, 172, 177–178, 187–188, 191, 194, 200, 202, 204–205

L
Laboratory school, 23, 25
Learning, xix–xx, 87–100, 128, 130, 187

M
Methods
  blogs, 191
  class/course, 15, 65, 164
  collaboration, 7–9, 142, 164, 178, 194
  electronic discussions/discussion board, 71–72, 88, 92–94
  historical, 39, 44, 184, 203
  journals/journaling by teacher/teacher educator, 123
  observations/field notes, 75, 124–126, 133, 203
  Praxis Inquiry Protocol forms, 72–73, 83
  student work, 179, 184, 190, 203
Modeling, xix–xx, 11, 68, 87–100, 202
Modernity, 28

N
National Council for the Social Studies (NCSS), xvi, 12, 56, 71, 73, 76, 122, 140–141, 153, 160–161
Noddings, Nel, xxi, 119, 121–125

P
Postmodern, 27–28
Practice, 73, 76–83, 135, 153–154, 189–192
Practicum, 103, 106, 123, 165
Pragmatic thinking, xviii, 22–23
Pragmatism, xix–xx, 22–26, 31–34, 202
Praxis Inquiry (PI), 71–74, 76, 84–85
Praxis Inquiry Protocol (PIP), 71–73, 75–80, 82–85
  practice changed, 73, 77, 79, 81–83
  practice described, 73, 76–82
  practice explained, 73, 78–79, 81–82
  practice theorized, 73, 81
Problem solving, 7, 25, 32, 73, 81, 127, 140–141, 152, 154, 163, 193
Process, 65–66, 108, 186, 189, 192
Professional development, 21, 75, 88, 91, 107, 120, 125, 139, 144, 151, 153–154, 161, 177–178
Professional relationships, 120–121
Program coherence, 157–158, 161–162, 172
Prospective/preservice teachers, xix–xxi, 13, 15, 30–31, 71–85, 88–89, 99–100, 106, 158–159, 164, 166, 202–204
Purpose of social studies, xvii, 99, 130
  teacher education, xvi–xxii, 2, 12, 14–16, 55–57, 60–61, 67–69, 87–100, 109, 123, 157–173, 194, 200, 202

Q
Questions, xix, xxii, 68, 144–145, 167–168, 197–206

R
Rationale
  -based teaching, 56
  -building, 56–59, 61–63, 188
Reflection, 7, 9, 12, 22, 25–26, 28–34, 42, 66–67, 72, 74–75, 79–80, 84, 88, 92–99, 105, 107, 111, 124, 129, 141–142, 151, 154, 168, 183, 186, 189, 198
  reflective practitioner, 147, 151–152, 154
  reflective teaching, xix–xx, 6–7, 21–22, 26–31, 93, 165, 168, 170

reflective thinking, xix, 10–12, 22–26, 29–34, 141–142, 195, 199, 202
Relationships, 1, 6, 10, 23, 28, 51, 64, 95, 97, 109, 119–121, 124, 126, 130, 142, 148, 153, 178, 199
Research, xix, xxi, 4–5, 11, 14–145, 89–92, 120, 123–124, 144–145, 157–173, 179–180, 184, 198
Risk-taking, 181–183

S
Self-study as teaching, 71–85
Self-study of teacher education practices (S-STEP), xv–xvi, 3, 74, 76, 91
Social change, 31, 140–142, 151, 153, 160
Social education, 11, 22, 122, 139–140, 151–154, 184, 192
Social justice, xix, 10–11, 13, 72–74, 76, 93–94, 104–105, 109, 111, 115, 142, 147–148, 153, 170, 202, 204–205
Social skills, xix–xxi, 119–135
Student(s), 63–65, 74, 103–104, 109–116, 182–183, 186, 191
engagement, 93, 130–132, 149, 165–166, 193–194
resistance, 147–150, 152
teacher(s), xviii–xix, 62, 89, 92–95, 97–100, 103, 109, 112, 116, 119–126, 129–130, 135, 166, 170, 185, 201, 205

T
Teacher
education, 72–74, 87–100, 157–173, 177–195, 200–201, 204–205
education programs, xix, xxi, 13–15, 30, 32, 56, 59, 68, 72, 89, 104, 120, 123, 134, 152, 154, 157–173, 194, 206
educators, 74, 139, 205–206
Teaching prospective/preservice teacher(s), xix–xxi, 13, 15, 30–31, 71–85, 88–89, 99–100, 106, 158–159, 164, 166, 202–204

U
University supervisor(s), 120

V
Value(s), xv, xxi, 1, 4, 11, 14, 16, 25, 31, 89, 99, 105, 107–108, 111–112, 115, 140, 185, 199, 203
of self-study, xvii, 32–33, 172

W
What is self-study/defining self-study, 3, 142–143