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Portraits of good intentions: diversity education in the commonplaces as experienced by preservice social studies teachers

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University of Iowa

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PORTRAITS OF GOOD INTENTIONS: DIVERSITY EDUCATION IN THE
COMMONPLACES AS EXPERIENCED BY PRESERVICE SOCIAL STUDIES
TEACHERS

by

Kathryn Michele Kauper

An Abstract

Of a thesis submitted in partial fulfillment
of the requirements for the Doctor of
Philosophy degree in Teaching and Learning
in the Graduate College of
The University of Iowa

December 2012

Thesis Supervisor: Associate Professor Bruce Fehn

ABSTRACT

Curriculum standards in social studies encourage a curriculum that helps students understand how minority groups and women have historically sought access to equality of opportunity through organization and struggle, as well as a curriculum that supports democratic dialogue and mutual understanding among groups from diverse backgrounds. This study investigated how preservice social studies teachers have experienced efforts to help them understand dimensions of diversity and how these dimensions implicate classroom practices. Their pedagogical intentions were explored using educational criticism and connoisseurship, a humanities-based qualitative methodology that describes, interprets, and evaluates the various dimensions of educational experiences. This investigation followed four preservice social studies teachers and their instructors as they shared their encounters with difference and a diversity education course. Their experiences were rendered as written portraits of their intentions for teaching and learning. These portraits revealed themes of “earnest impotence” and structural obstacles that made truly transformative multicultural education difficult to achieve. Recommendations for curricular enhancements that attend to the “commonplaces” of curriculum are suggested.

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Graduate College
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CERTIFICATE OF APPROVAL

PH.D. THESIS

This is to certify that the Ph.D. thesis of

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To Randy, Alia, and Norah

The evil that is in the world almost always comes of ignorance, and good intentions may do as much harm as malevolence if they lack understanding.

Albert Camus
The Plague

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And to my sweet and mighty daughters, Alia and Norah: I love you to the moon and back.

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Curriculum standards in social studies encourage a curriculum that helps students understand how minority groups and women have historically sought access to equality of opportunity through organization and struggle, as well as a curriculum that supports democratic dialogue and mutual understanding among groups from diverse backgrounds. This study investigated how preservice social studies teachers have experienced efforts to help them understand dimensions of diversity and how these dimensions implicate classroom practices. Their pedagogical intentions were explored using educational criticism and connoisseurship, a humanities-based qualitative methodology that describes, interprets, and evaluates the various dimensions of educational experiences. This investigation followed four preservice social studies teachers and their instructors as they shared their encounters with difference and a diversity education course. Their experiences were rendered as written portraits of their intentions for teaching and learning. These portraits revealed themes of “earnest impotence” and structural obstacles that made truly transformative multicultural education difficult to achieve. Recommendations for curricular enhancements that attend to the “commonplaces” of curriculum are suggested.

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CHAPTER ONE

INTRODUCTION

For many social studies teachers in the United States, attention to diversity has become de rigueur. Standards documents in social studies, including the National Standards for History (1995), encourage teachers to have students understand how minority groups and women have sought access to equality of opportunity through organization and struggle. Social studies education programs, which prepare prospective social studies teachers, unsurprisingly, exhibit commitment to enabling preservice teachers to integrate diversity into history and social science curricula. How have preservice social studies teachers experienced efforts to help them understand dimensions of diversity and how to teach them? How did they intend to use their knowledge of diversity, and their understanding of how to teach diversity, in their future secondary school classrooms?

This dissertation answered these questions by focusing on central experiences in the professional development of aspiring teachers: above all, within a course titled, “Human Relations for the Schools” (hereafter called “Human Relations”) taught in the College of Education at a large Midwestern university which I will call the University of the Midwest. Social studies teachers, like every other elementary and secondary preservice teacher at the University, experienced the course in a complex milieu involving students, instructors and course content. The preservice social studies (PSS) teachers brought to the course their own dispositions, experiences, and knowledge about whether or how diversity should be integrated into classrooms and curricula. While in the course, as this dissertation shows, they interacted with fellow students and instructors who, to varying degrees, agreed

or disagreed with their understanding of diversity and what place it has in the teacher education program, as well as within elementary and secondary classrooms.

Diversity and Teacher Education

Before briefly introducing the Human Relations course, I want to provide an answer to this question: Why is it important to illuminate how preservice social studies teachers experienced diversity in their professional development program at the University of the Midwest and the Human Relations course in particular? The answer lies broadly, and importantly, in the history of civil rights struggles and the fact that diversity issues are very much part of the contemporary United States. The African-American Civil Rights Movement, accompanying movements for women's rights, sexual-minority rights, and equal rights struggles of peoples with disabilities, compelled universities and colleges to provide courses in history and social sciences that documented and analyzed dimensions of diversity.

These movements spurred educational researchers to investigate diversity's significance at pre-school, elementary, secondary and tertiary levels (Hu-Dehart, 2004). Social studies programs, and their language arts program counterparts, have been particularly concerned with having their preservice teachers integrate the study of diversity into their future classrooms (Ooka-Pang & Park, 1992). Has all of this historical and institutional energy disposed and enabled social studies teachers to integrate dimensions of diversity in their classrooms? Have these efforts made a difference in the professional development of social studies teachers? Do they feel prepared and disposed to have their

own future secondary school students recognize and comprehend the significance of diversity, historically and in contemporary situations, in their future classrooms?

Given the decades-long commitment of significant resources from the State, University of the Midwest, and the College of Education to preparing teachers to understand diversity, this study focuses attention, as already noted above, on a central experience of all elementary and secondary school teachers: the Human Relations course. Since the University of the Midwest's College of Education began requiring, in 1977, every teacher education student to enroll in the course, the number of future social studies teachers taking Human Relations probably has been, at least, in the hundreds. To say the course has had a "mixed reception" among those who completed it would be a considerable understatement. According to course evaluations, former students have expressed, quite passionately, their sentiments about course structure and content, as well as opinions about the instructors who taught it. While some applauded the course for the exposures offered, others found the course irrelevant to their teaching careers and believed it contained political elements, which, in their estimation, suppressed their points of view.

Nature of the Study

This study found that the participating preservice social studies teachers, as compared to their many of their peers, viewed favorably their experiences with the content and instruction they encountered through the Human Relations course. Although involved in the course with other students, from elementary or other secondary programs, they persevered in contributing to the course's "discussion sections" (i.e., classes taught by graduate teaching assistants) even in face of the often "deafening silence" of their

classmates. Why? Why did these preservice social studies teachers exhibit agency and action in the course, whereas others tended to remain comparatively passive and uninvolved?

To research the Human Relations experience, I undertook a close empirical investigation of the course: its design, which evolved over time, and instructors' and students' experiences. Using Joseph Schwab's (1969, 1973) four commonplaces – learner, instructor, content, and milieu – the study located the course within the dynamic interrelationships of the commonplaces. By focusing on each commonplace the research unearthed how the milieu of the University and College of Education interacted with Human Relations instructors and course content to shape preservice social studies teachers' experiences.

Together with the social milieu, Schwab's three other commonplaces (learner, instructor, content) provided a conceptual framework for thinking about how key features of the history and contemporary situations of the State, University of the Midwest, College of Education, the Human Relations course, and its students and teachers influenced each other. As Schwab would argue, for example, any change in one of the Human Relations course context (the commonplaces) rippled through the students' experiences and how they interpreted those experiences.

Besides using Schwab's framework to evaluate and critique (in Chapter Five of the dissertation) how Human Relations worked in the educational enterprise of preservice teachers, I employed Eisner's (1998) methodology of educational connoisseurship and criticism to understand the ways instructors and preservice social studies teachers experienced the class. Eisner, professor emeritus of art and education at Stanford

University, advanced the concepts of “connoisseurship” and “criticism” to evaluate the significance of educational practices taking place in specific, complex contexts. He used “connoisseurship” to describe researchers’ unique qualities or position to make “fine-grained discriminations among complex qualities” at work within educational contexts (Conrad and Wilson, 1985). He (Eisner, 1998) developed five dimensions in the “ecology of schooling” that a connoisseur might consider in appreciating the qualities of an educational experience: intentional, structural, pedagogical, evaluative, and curricular. The first four of these dimensions were employed as analytical tools and will be discussed in detail in Chapters Three (Methodology) and Four (Findings). The fifth dimension (curricular), is evaluated in Chapter Five by means of Schwab’s (1969, 1973) curricular commonplaces.

As Conrad and Wilson (1985) observed, a researcher’s exercise of connoisseurship requires investigators to be deeply acquainted with a particular research site. Ideally they understand the intertwined workings of, in the case under study here, preservice social studies’ teachers, the Human Relations course, its instructors, and the State, community, University, and College contexts in which preservice social studies teachers experienced the course. While Eisner (1998) does not necessarily hold that the researcher needs to have intimate knowledge of the observed phenomenon (the researcher’s ability to critique comes through the illumination of a phenomenon through the researcher’s lens), I brought to the study the deep acquaintance that Conrad and Wilson (1985) described. As a former social studies teacher, a student teacher supervisor at the University of the Midwest, an instructor who was nominated for the University’s Graduate Assistant Teaching Award for my

instructional activities as a Human Relations teaching assistant, I possessed requisite connoisseurship attributes for investigating preservice teachers' experiences with the course. My connoisseurship provided the fine grained lenses yielding subtleties of pre-service teachers' experiences.

Connoisseurship and Curriculum Revision

Connoisseurship requires researchers to explain to readers the sources of their expertise, in this case unearthing preservice social studies teachers' individual and collective experiences within the Human Relations curriculum. My intimate knowledge of Human Relations, its purposes and operations, were further refined when, in the spring 2009, a fellow graduate student and I wrote a revised curriculum for the course. The College of Education Educational Policy Studies Department, within which the course was administratively located, hired us to write curriculum revisions. As former course instructors, and graduate students who emphasized curriculum as one of our research areas, we readily accepted the opportunity to infuse the curriculum with our commitment to an understanding of diversity and social equity through civic engagement and "action learning" – a curricular approach that encourages each "actor" in the curriculum (teacher and students) to be an active participant in the community, e.g., the community of the city or the University of the Midwest, community locations beyond the classroom (Albers, 2008).

Embedded within our approach to curriculum reform was an emphasis on diversity and social equity through civic engagement. This required a significantly different framing from the one that previously informed the course. In the curriculum's previous version

there was no requirement for students to engage in a service-learning experience that took place beyond the university. In our revised curriculum, community partners, including community food banks and neighborhood child care centers that served low-income families would serve as service sites for students in the course. Extending the curriculum beyond the University for students who were largely unfamiliar with the community was a priority for us as curriculum writers. We believed these community sites provided students with potentially transformational experiences with respect to understanding of, and commitment to, integrating instruction about diversity within their future classrooms (Grove and Kauper, 2010).

My position in the Human Relations reform effort, and in this study, was also informed by nine years of social studies teaching at the secondary level and six semesters of teaching the Human Relations course. Moreover, I had several years of experience with service learning and civic engagement projects and had been involved in several multicultural education committees and task forces over the years.

The experiences I brought to the research, together with Schwab's commonplaces, illuminated how preservice social studies teachers experienced their professional development, including how the Human Relations course prepared them to offer their future students domestic and global experiences with diversity in the social studies curriculum. To comprehend these preservice social studies teachers' experiences, I investigated their understandings of diversity or difference; perceptions of how the curriculum was taught; and how the curriculum complemented or conflicted with previous views and other coursework encountered in their professional development course work.

In addition, I investigated the Human Relations instructors' (i.e., teaching assistant's) perceptions of how they enacted the curriculum and how the curriculum complemented and conflicted with their intentions for teaching the course.

As introduction to the study's findings, fully elaborated in Chapter Four, the four preservice social studies teachers who participated in the study found that the curriculum provided them a rationale to pursue democratic education (Dewey, 1918, 1933) and create curricula that supported an expression of multiple points of view and representation of multiple socio-cultural concepts. The Human Relations curriculum affirmed their previously held notions that a nuanced understanding of diversity supports democratic ideals underlying public education. And yet, these students relied heavily on their background in social studies to appreciate the intent of the course curriculum which, in their estimation, was not accessible to students who did not have a strong background in the history, sociology, psychology, or politics of difference.

Besides specifying how and why preservice social studies teachers mined the course for their development as teachers, I also unpacked the meaning and significance of "pervasive resistance" exhibited by many non-social studies preservice teachers to the content of the Human Relations course and how it was taught. This included analysis of how the instructors' preparation, or lack thereof, contributed to an incapacity to "break through the silence" of preservice teachers who either saw the Human Relations course as irrelevant, politically biased, or a source of insecurity as they looked toward their future careers in elementary and secondary school classrooms.

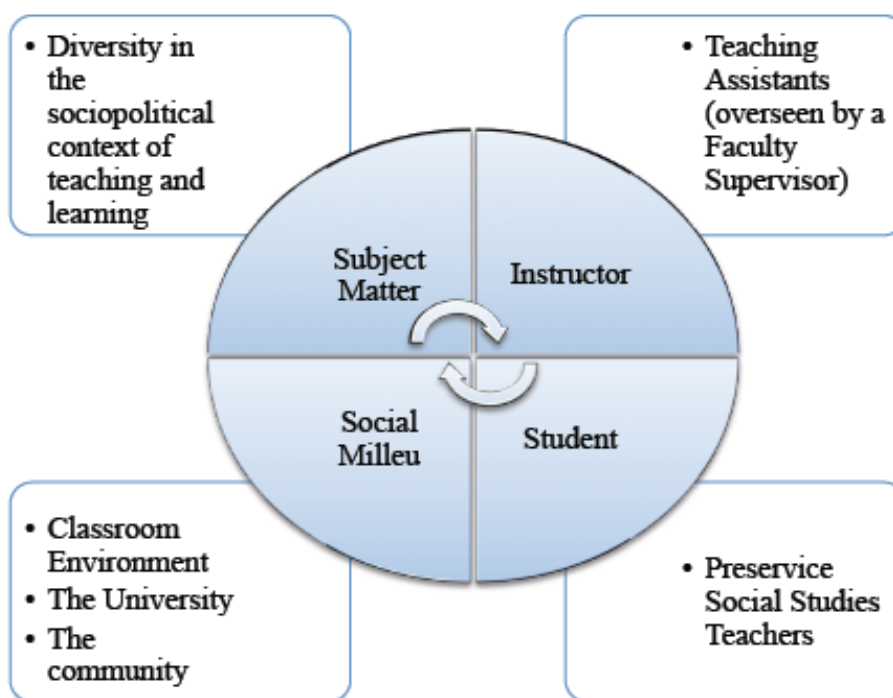
The Human Relations Curriculum: A Brief Introduction

In anticipation of a detailed presentation of the Human Relations course content provided in Chapter Four, which records, analyzes and interprets findings, I provide here a brief description of the course and how it worked within Schwab's "commonplaces" (Schwab, 1983). As noted above, Schwab provided a conceptual framework which helps describe how the Human Relations course worked within the dynamic relationship of learners, instructors, content, and milieu. Using Figure 1 below, I used Schwab's formulations to introduce how Human Relations variously influenced experiences of, especially, preservice social studies. However, Schwab's framework also focused my attention upon the instructors' strengths and limitations, as well as those preservice teachers who, unlike the prospective social studies teachers with whom I worked, resisted rather than mined the Human Relations content and instructional approaches to deepen or refine their understanding of how diversity has worked in United States history and contemporary society.

In employing Schwab's framework, I scrutinized how actors in a complicated milieu interacted constantly and continually through the Human Relations course. Schwab's model called my attention to both the most abstract dimensions (or commonplaces) of higher education while, with successive refinements, enabling me to pinpoint how the intentions and activities of Human Relations course instructors and preservice teachers interacted to generate experiences with diversity in the context of course curriculum, community, and State.

Focusing on the milieu of preservice secondary social studies teachers professional program they, like others seeking licensure, had to complete Human Relations in addition to other required courses. The “common core” courses, in addition to Human Relations, included Educational Psychology and Measurement, Technology in the Classroom, Classroom Management, Reading in the Content Areas, Foundations of Education, and Foundations of Special Education. Aspiring social studies teacher also had to complete a major in their discipline (e.g., history or geography) and two social studies methods courses, one of which included a practicum component that took place in a social studies classroom.

Figure 1 The Commonplaces of the Human Relations Curriculum



The Human Relations course supervisor, who was an associate professor and historian of education, oversaw the curriculum and coordinated the instructors and weekly lectures. The instructors were graduate students, most of whom were pursuing a doctorate

in an education-related field. Typically, each instructor led a section of approximately 20 students in discussion of readings, assignments, civic engagement experiences, and assessment of student work. Students in the course met with their instructors three hours per week in addition to weekly hour-long lectures. During the time of this study, the College offered five sections of the course.

A typical discussion section for preservice teachers began with a discussion of course readings during which the instructor posed questions about concepts emphasized in assigned articles. Students offered comments and followed-up with their own questions. During the weekly lecture, the professor offered brief introductions and then, for the majority of classes, turned the course over to an invited lecturer. The lectures focused on topics at least obliquely related to the course objectives in that they introduced, for example, legal responses to inequalities in schools such as *Brown v. Board of Education* (1954) and *Lau v. Nichols* (1974). Rarely did the lecture topic cohere substantially with course section discussions. It was the responsibility of the instructors to find opportunities to weave in concepts or content contained in the material delivered by guest lecturers.

Preservice social studies teachers were quite often familiar with concepts presented and discussed in Human Relations. They were mostly history majors, with a few of them majoring in political science, and even more occasionally, geography, anthropology, economics, psychology or sociology. Based upon my interviews with preservice social studies teachers, Human Relations provided them a rationale to pursue democratic education practices as well as to create a curriculum that supported the expression of multiple socio-cultural concepts and perspectives. The Human Relations curriculum,

moreover, affirmed previously held notions about diversity and its significance in the school's curriculum.

In contrast, interviews with, and observations of, instructors indicated they were frustrated by the inability to break through to “silent” students. Interviews with instructors found that they perceived most students would have preferred a course on how to avoid controversy or, alternatively, a more practical approach to the course content that privileged a “how to” model over the theoretical and sociological approaches to diversity emphasized in the course's structure and curriculum design. The instructors also felt ill-prepared to overcome the silences through instructional activities students that students would not perceive as threatening or silencing.

While some students exhibited resistance to course structure and content, instructors recognized preservice social studies teachers as having access to the “language” of the course content, which was sociological and historical in nature, thus helping bridge the subject matter to its context within schools. While the participants of this study criticized the Human Relations course structure and content, they brought to the class an appreciation of the historical struggles of oppressed minority groups in the United States and elsewhere. This appreciation and understanding of struggles to overcome, for example, race- and gender-based inequality, stemmed in part from experiences in their University majors.

Most preservice social studies teachers in the program were history majors. A history major had to earn 36 semester hours through the History Department that included coursework in United States, European and non-European history. The History

Department, in describing its program, stated explicit commitments to diversity, wanting students “by virtue of the geographical breadth of their studies, [to] develop a global consciousness—a historical sense of the richness and diversity of human experience—which may prove useful as they navigate the streets of Iowa City or Toronto, or Nairobi” (Vlastos, 2012). The Political Science and Psychology Departments also encouraged a broad understanding of diverse perspectives on human behavior. As such, social studies education students, compared to their counterparts from other teacher preparation programs, were potentially, and perhaps uniquely, prepared to mine for their own professional development the content and perspectives offered through the Human Relations course.

Curriculum Objectives

The stated curriculum objectives for Human Relations course (see Appendix A), indicate that the course supervisor and the section instructors taught the course from sociological and constructivist perspectives. The objectives promised that, through course lectures and discussion sections, students would understand that gender, race, sexual orientation and other cultural categories were socially constructed. Preservice teachers were to have engagement with how schools and their personnel participated in the construction of race, gender and other dimensions of difference. They also were to explore how preservice teachers can help students understand the social and political power of categories of difference and their impact on the experiences of elementary or secondary students whom they would encounter.

To comprehend how categories of difference were sociological constructions and the implications for schools and schooling, instructors wanted students to be active participants in classroom dialogue. As the research findings in Chapter Four elaborate, the instructors' ability to spark and sustain preservice teachers active participation in class discussion was a significant challenge. The instructors' reported difficulties with having students work with them to discuss dimensions of difference and how schools and other institutions succeeded, but also often failed, to challenge race- or gender-based structures of inequality. As Chapter Four also makes clear, the instructors comparative success at enlisting social studies students' participation stemmed, in part, from the latter's previous exposures to the robust scholarship on diversity taught in their academic majors or certification areas, including history, political science, and psychology. Instructors' interactions with students reflected their own teaching experiences, encounters with diversity and schools, and the strengths and limitations of their preparation to teach the Human Relations course for preservice teachers.

Benjamin and Mitra: An Introduction to the Portraits

As introduction to the dissertation, which provides portraits of four subjects' experiences with the Human Relations course, I offer a small portrait of Benjamin, one of the participants who received elaborate attention later in Chapter Four. I also briefly describe Mitra, who was Benjamin's instructor for one of the course's discussion sections. How did Benjamin experience instructors' and course supervisors' efforts to help them understand categories of difference as social constructions? How did he experience the course supervisor and instructor goals of enabling him to teach the historical and

contemporary constructions of diversity and their significance in United States history and contemporary society? How did he intend to use his knowledge of diversity, and understanding of how to teach diversity, in his future secondary social studies classroom?

Benjamin, an aspiring social studies teacher from a middle-class suburban city in the Midwest, wanted to teach in an inner-city school with a large racial minority population. According to previous research on preservice teachers this was an uncommon ambition. Most preservice teachers report an intention to teach in a school close to their hometowns and much like the one they attended (Cannata, 2010). What was it about Benjamin's experiences and aspirations to become a social studies teacher that led him to seek a placement in an inner city school?

Benjamin's ambitions were established well before his participation in the Human Relations class. He envisioned teaching underprivileged students and enabling them to transcend their circumstances through critical thinking and civic engagement. Benjamin was very much influenced by media portrayals of teachers as saviors, such as in the films *Stand and Deliver*, and *Freedom Writers*. These perceptions motivated him to become a teacher. Benjamin's reflections on his own circumstances revealed a desire to escape what he believed to be a culturally limited personal background.

Mitra, Benjamin's instructor in the Human Relations course, wanted her students to grapple with issues of race, gender and class. She believed preservice teachers needed to confront issues related to socioeconomic disparity and privilege through reflection and dialogue. However, Mitra had difficulty engaging her students with issues surrounding race, gender and class privilege. She expressed frustration that her students seemed

unwilling to engage in substantive discussions about their thoughts, feelings, and experiences with difference and inequality. Mitra believed that her students were either unwilling or unable to reflect on their own privileges that, in turn, made it difficult for them to address the course topics with a critical lens. This dynamic of instructor frustration and student silence played out like a proverbial tug-of-war, pitting Mitra against her students and creating an environment that was often awkward and tense. What factors contributed to this tension between the instructor and her students? What were Mitra's students learning as a result, and how might this experience affect the ways in which they address issues of diversity in their own classrooms? Answers to these questions will support a critical examination of how the commonplaces interacted in the Human Relations curriculum.

Mitra and Benjamin interacted through discussion and written reflections about diversity as manifested in the sociopolitical context of schools. The good intentions of Mitra and Benjamin were revealed in their commitment to understanding the curriculum, which was also written with good intentions. And yet, the structural hurdles experienced by both the instructor and the student constrained the capacity for either of them to "make good" on these intentions by way of transformative experiences, stopping short the capabilities of both actors in the curriculum and creating a circumstance of that I term in this dissertation "earnest impotence" in the Human Relations course.

Prelude to the Chapters

In Chapter Two, I present a review of the literature that frames the portraits in this study. In this review, I provide a survey of how multicultural education evolved, its history

in the University of the Midwest, College of Education, and the connected nature of the social studies and multicultural teacher education. I also present in Chapter Two an introduction to my conceptual framework that involves the use of Eisner's approaches to educational criticism and Joseph Schwab's recommendations to attend to the practical and the eclectic in the curricular commonplaces of social studies and multicultural teacher education.

Chapter Three elaborates the dissertation's research approaches. I provide context demonstrating Human Relations course's significance in terms of its own history and the State and College's commitment to it. I provide a detailed account of the course's history and the intended purpose of the curriculum as described in historical documents and policy/legislative statements. In addition, I detail the sociopolitical context in which the enactment of the curriculum took place and illustrate the methods used to evaluate the curriculum through the stories and reflections of its participants.

Chapter Four provides the portraits, my interpretations of these, and themes that emerged from the "story" of the Human Relations curriculum as it existed according to the perspectives of its students, its teachers, its subject matter, and the social milieu in which it was contained. Finally, using Joseph Schwab's "commonplaces," Chapter Five offers an evaluation of the preservice social studies teachers' experience within the curriculum as a whole, and the Human Relations course in particular, and provides recommendations for further research and curriculum revisions.

CHAPTER TWO

REVIEW OF THE LITERATURE

Benjamin, briefly introduced in Chapter One, joined thousands of preservice teachers throughout universities and colleges in the United States who enrolled in courses that sought to prepare students to teach about the United States' diverse history, diversity and its significance in contemporary institutions, and/or potentially teaching in ethnically, racially, and otherwise diverse classrooms. Although this study focused on preservice social studies teachers' experiences in course titled "Human Relations for the Schools," its counterparts required at other colleges and universities often worked "multicultural" or "multiculturalism" into course titles. As mentioned in Chapter One and elaborated below, the Civil Rights Movement and the tremendous output of scholarship on diversity appearing in its wake compelled colleges of education to offer multicultural education courses as part of preservice teachers' professional development. Even so, of more-than 2500 programs that prepare teachers across the United States, only one-third of States required their preservice programs to take a course on multicultural education (U.S. Department of Education, 2011). The state in which this study occurred was among only nine requiring such a course.

The Aims of Multicultural Teacher Education

Multicultural teacher education (MTE) attempts to provide teachers with the tools necessary for acknowledging and appreciating that difference exists, and always has (Nieto, 2002). However, the goals of MTE vary as widely as do the goals for schooling, and even the goals for democracy, making it difficult to distill these goals to a set few (Adler, 2008).

Still, most MTE researchers would agree that the aims of multicultural education as a whole (Banks, 1997; Feinberg, 1996; Gorski, 2006; Nieto, 2002; Pai & Adler, 1997) are to:

1. Develop and foster a democratic and just society where all groups experience cultural democracy and empowerment;
2. Improve academic achievement of all students;
3. Help preservice teachers develop the knowledge, attitudes and skills needed to function within their own microcultures, the US macroculture and other micro cultures and within the global community;
4. Provide opportunities to gain cultural competency, meaning they comprehend and are disposed to discuss historical and contemporary struggles for equal opportunity.

Critics of these goals (particularly numbers three and four) above argue that multicultural education fragments society, thwarting efforts toward cultural cohesion by privileging individual differences over the collective (Bennett, 1992; D'Souza, 1991; Glazer, 1997; Mattai, 1992; Olneck, 1990; Schlessinger, 1992).

More recently, criticism of multicultural teacher education has focused on what they argue is disconnect between social justice and multicultural education (Sleeter, 2009) and ways in which multicultural education has been employed in the teacher preparation programs. These critics, such as Ngo (2012), argue MTE has been implemented in a “patronizing or tokenistic” (p. 492) manner, particularly with respect to race of ethnicity.

Sometimes preceding and sometimes paralleling, yet always influencing, the emergence of multicultural content and pedagogy were the advocates of “problem posing”

curriculum such as Freire (1970) and Shor (1992). They promoted a transformational, social justice oriented curriculum that would empower marginalized individuals and communities. More conservative, and perhaps more enduringly influential tendencies, stemmed from theory and research on multiple intelligences, experiential learning, and multiple literacies (see, for example, Deleuze & Guattari, 1987; Gardner, 1991; Kolb, 1983). Concomitant with these developments, postmodern discourses influenced development of new approaches to understand social life, including critical race theory, feminism, and queer theory. These tendencies, by elaborating comprehension of reality as a social construction (Berger & Luckmann, 1968) influenced the content of multicultural courses, including “Human Relations for the Schools” at the University of the Midwest.

Approaches to Teaching Multicultural Education

Teacher preparation programs have attempted to enable preservice teachers to attain the goals for MTE by constructing courses, or components within courses, that addressed issues of diversity as they pertained to schools and classrooms. Unsurprisingly, the methods that these courses used to implement MTE varied considerably. Banks (1997) identified four levels of multicultural content integration in the curriculum that distinguished the degree of depth and comprehensiveness of a multicultural curriculum for teacher education and classroom implementation (see Table 1).

Sleeter and Grant (1988) examined the variability among teacher education programs and identified a typology of approaches (Table 2) employed in MTE courses that parallels Banks’ levels of enacting multicultural education. Using these typologies as a framework for investigating MTE, as seen in a sample of syllabi, Gorski (2009) elaborated

Sleeter and Grant's work by employing three lenses through which to describe and evaluate MTE: conservative, liberal, and critical.

Table 1: Bank's (1997) Four Levels of Integration of Multicultural Content

<p>The Social Action Approach</p> <ul style="list-style-type: none"> • Students make decisions on important social issues and take actions to help solve them.
<p>The Transformation Approach</p> <ul style="list-style-type: none"> • The structure of the curriculum is changed to enable students to view concepts, issues, events and themes from the perspectives of diverse ethnic and cultural groups.
<p>The Additive Approach</p> <ul style="list-style-type: none"> • Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.
<p>The Contributions Approach</p> <ul style="list-style-type: none"> • Focuses on heroes, holidays, and discrete cultural elements.

While Gorski's study had numerous limitations (such as sample size and the inability to infer the classroom practices from the stated objectives in the syllabi), he refined an understanding that there was not a singular and commonly accepted approach to help preservice teachers understand diversity as it pertained to the sociopolitical context of schools.

Gorski (2009), as well as others (Bennett, 2004; Vavrus, 2004), found that courses designed to address issues related to multiculturalism in preservice teacher education programs promoted a largely assimilationist and additive method to understanding the cultural components of diversity, rather than recognizing the sociopolitical structures that impose inequality (Banks, 2003; Sleeter and Grant, 2003). Some teachers, however, employed what seemed to be additive or assimilationist approaches to multicultural education in ways that had students actually address forces that structured inequality of opportunity (Agarwal, 2008; Gorski, 2009). This suggested, of course, that the typologies and categories which Banks and which Sleeter and Grant offered researchers useful heuristic devices for trying to understand multicultural education and multicultural teacher education. However, the actual implementation of curricula in schools or preservice teacher education programs, instructors combined approaches, almost *sub rosa*, that Sleeter and Grant (1988) would see as social reconstructionist and Banks (1997) would recognize as transformational.

The Civil Rights Movement and the Seeding of Multicultural Education

Whichever variation multicultural education has taken in particular professional development programs, (and we have very few specifics about these variations) attention to diversity in tertiary level curricula stemmed from political agitation and demands of the African-American civil rights movement. The Black Civil Rights Movement has a long history, and the development of a large and outstanding historical, social science and educational literature emerged quickly in the wake of the movement that took place from the time Reverend Martin Luther King rose to political prominence, during the

Montgomery Boycott in 1955, to his assassination in 1968. The Black history and ethnic studies literature, in turn, energized production of scholarship, from the late 1960s forward, on other groups: women, Latinos, homosexuals, Native-Americans, Asian-Americans, people with disabilities, and the intersectionalities among them, e.g., African American women's history (Ruiz & Du Bois, 2000).

Table 2: Approaches in Multicultural Teacher Education (Grant and Sleeter, 1988)

Approach	Aims	View of the School	Examples
Teaching the Exceptional and Culturally Different	Assimilation; supporting students' ability to succeed in the existing environment	Democratic and just; meritocratic	Remediation of deficiencies; accommodations for students to meet the expectations of the curriculum.
Human Relations	Interpersonal harmony; affective education	All students share a common experience	Heterogeneous grouping, cooperative learning, community engagement.
Single-Group Studies	Empowerment of group members; exposure of experiences of a particular culture to improve conditions of that group	School as a place to investigate and address oppression of a particular group	Deep study of the experiences of a particular group (beyond superficial components), e.g. African American or Women's history.
Multicultural Education	Equal opportunity and cultural pluralism	School and classroom policies and procedures can promote or subvert appreciation for diversity	Diversify faculty and staff; involve community members in decision-making processes; modify curriculum and materials to reflect multicultural ideals
Education that is Multicultural and Social Reconstructionist	Transform society through education to address needs in a diverse society	School as a place for democratic and civic education	Teaching critical consciousness; social action; service learning; civic engagement

Civil rights movements energized education scholars, including history and social studies educators, to investigate how diversity worked in schools and classrooms both in the past and present. The influence of theory and research on diversity in education, in turn, influenced the content of national and state standards documents developed from

the early 1990s forward. The National Council for the Social Studies (NCSS), the primary professional association for teacher educators and teachers in the social sciences, states that the purpose of social studies is “...to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world” (NCSS, 1994). The many organizations fashioning the National Standards for History (1995) included many standards and that insisted history teachers offer students experiences involving the history of Native Americans, African-Americans and other minority groups. While celebrating signal events in United States history such as the American Revolution and movements for equality, the standards encouraged teachers and students to look carefully at the history of oppression minority groups and women experienced in the course United State history. The standards for the State in which I conducted this study, an online document called the “Core Curriculum,” also wants social studies teachers to attend to diversity in United States history and contemporary society. Although stated in very broad terms, diversity is a significant part of each social studies area standard. Under history for example, one grade 9-12 standard reads: “Understand the value of cultural diversity, as well as cohesion, within and across groups” (Social Studies Common Core, 2012).

One case study conducted by Yon and Passe (1994) examined the connection between a social studies methods course and new teacher’ perspectives on the discipline over the course of three years. This study found that the perceptions of the field of social studies stayed relatively unchanged. However, the researchers found that the culture of the school had a significant impact on how teachers view the role of social studies in the

overall school curriculum. Other studies indicate that the complex system of professional development that continues beyond the social studies methods courses has influenced teachers' instructional decision-making (Van Hover, 2008). However, the dynamic between social studies teachers and intercultural sensitivity is largely uncharted territory.

Ronald Evans (2004) described the conflicts that existed in defining the aims of social studies education as a "cultural war." Since its inception as a content area in schools at the dawn of the 20th century (citation), the field of social studies has been an area for ideological sparring between social efficiency advocates, pedagogical progressives, and later, multiculturalists and critical reconstructionists (Evans, 2004). While the various camps continue to engage in lively debates, it appears that traditional and conservative approaches to teaching in this field prevail. (Banks, 2010, Cuban 1991).

Research on Attending to Diversity in Classrooms

Emerging alongside an attention diversity in curriculum standards, a large literature has appeared designed to help prepare preservice teachers comprehend diversity and, in various ways, attend to diversity in classrooms (cf. Boyle-Baise; 1998; Gay, 2002; Ladson-Billings, 1997; Tatum, 2007; Villegas & Lucas, 2008). The literature, however, has been largely prescriptive and theoretical as opposed to investigating how multicultural education has been enacted in practice within teacher education programs. Fithcett and Heafner (2012) described goals reflected in national standards as stubbornly disconnected from practice. Thirty-five years after Lortie (1975) coined the term, "apprenticeship of observation," what we see among in-service social studies teachers is the persistence of teachers' practice as the sort they had observed in their own schooling experiences (Adler,

2008) – these have a profound effect on preconceptions about teaching and learning that new teachers bring to the task of becoming professionals.

Preservice social studies teachers, moreover, have difficulty in translating prescriptions of robust and effective multicultural education into instructional practice. Crocco (1998) and later, Crocco and Costigan (2007) highlighted structural obstacles to implementation of multicultural education in social studies classrooms: narrowed curricula, large class sizes, insufficient resources, labyrinthine educational policies and state mandates, among others. In addition to these hurdles, social studies teachers must reckon with teaching materials that remain stubbornly Westernized, Eurocentric, or culturally biased in their orientations (e.g., Epstein & Shiller, 2010; Loewen, 2007; Loewen, 2010).

Research has also shown that teachers feared giving attention to diversity in their classrooms. They expressed concern about making offensive statements or exacerbating race or class tensions in their classrooms and schools (Duesterberg, 1999; Ladson-Billings, 2000; Landsman, 2001; Tatum, 1997). Washington and Humphries (2011), in light of their findings of teacher fears of controversy, suggested that teacher educators should present methods to preservice social studies teachers that promote robust discussions of controversial issues while simultaneously remaining cognizant of the school community and context, insisting that it is not a matter of if these discussions should take place, but how.

Moreover, another phenomenon that appears to be common in the literature on preservice teachers' responses to multicultural education is that the preservice teachers are perceived as deficient in their knowledge about diversity, which, as Lowenstein (2009)

argues, is largely defined along racial and ethnic lines (see, for example Swartz, 2003; Walker-Dalhouse & Dalhouse, 2009). This deficit-laden view of preservice teachers does not acknowledge that preservice teachers have knowledge, skills, and dispositions about diversity that could be, alternatively, viewed as resources in the examination of multicultural education. While multicultural education scholars support the laudable position for a pedagogy that avoids a deficit-view of students in the K-12 classrooms, it follows that teacher educators should model this for teacher candidates. Lowenstein (2009) and Settlage (2011) recommended a disruption of this phenomenon by challenging teacher educators to recognize how their actions and perceptions may hinder the development of culturally sensitive teacher educators.

Besides the obstacles to multicultural teacher education that researchers have identified, it appears teachers may actively marginalize attention to diversity in ways DiPardo and Fehn (2000) saw as the “depoliticization of multicultural education.” Coming from environments wherein teachers encounter obstacles or actively work to marginalize attention to diversity secondary school students who moved on to pursue teaching careers have had little opportunity experiencing multicultural social studies education in action. They even have trouble imagining what multicultural teaching, in practice, looks like (Goodwin, 1994). In the absence of experiencing multicultural instruction in elementary and secondary schools, preservice teachers did not enjoy what Lortie termed “apprenticeship of observation” (Lortie, 1975). It should not be surprising that even students from racial and ethnic minorities had few exposures in schools (as compared, for example, to exposures within families) with histories of civil rights struggle and the various

multicultural lenses or perspectives through which history has been researched and interpreted (Bolgatz, 2005; Levstik, 2000).

While research strongly suggests that prescriptions for effective multicultural education have not gained much of a foothold in social studies or other classrooms some professional development programs have tried to create conditions fostering teachers capacities to teach diversity and fashion instruction in ways that draws upon minority group strengths and experiences. Fitchett and Heafner (2010) encouraged teacher training that required preservice teachers to continually infuse pedagogical practices with attention to the dimensions of diversity represented inside classrooms. They recommended that teachers reflect on how they could draw upon particular groups of student “funds of knowledge” (Moll, et al, 1992) in fashioning curricular content and pedagogical strategies.

Castro et al.’s (2012) research suggested that preservice teachers should, if possible, experience diverse classroom settings during their professional development programs. Such experiences would be particularly vital if professional development programs want to develop teachers sympathetic with a social justice orientation toward social studies education. Castro and his colleagues came to these conclusions through observations of a cohort of preservice social studies teachers who experienced an urban-based education. They found that preservice teachers with experience in urban schools with diverse populations expressed more of an affinity for a social-justice orientation to instruction than peers enrolled in a strictly campus-based program at the same university. The latter, in contrast, expressed affinity for responsible/competent citizenship practices (Castro et al., 2012). Smith and Gruenewald (2007) also argued that community-based professional

development experiences created conditions for robust multicultural professional development. More particularly they advocated bringing schools together with their communities to solve local problems. They argued critical issues of race, class, gender and other aspects of culture remained abstractions unless preservice teachers encountered them while observing up close the concrete experiences of diverse populations. Smith and Sobel (2010) also argued that preservice teachers should be enabled to consider local contexts in creating curricula, which included themes of diversity. They advocated such approaches even in largely homogenous locales, wherein questions as to why homogeneity prevailed could provoke rich investigations of a place's cultural history.

How did the University of the Midwest's professional development practices fit within the large prescriptive literature and comparatively anemic research on implementation of multicultural education in schools and classrooms? The research I conducted to answer this question represented the first effort, of which I am aware, to systematically investigate PSS teachers' experiences with diversity and professional development within a college of education. As such, I was unable to compare University of the Midwest's preservice experiences with research-based investigations of prospective teachers in other college or universities. Consequently, I turned to research on the history of multicultural education in the State wherein I conducted the study in order to provide richer context. By conducting and sharing history research on the history of civil rights and the state I set the stage for conveying how the University of the Midwest's preservice teachers experienced preparation to teach about the United States' diverse history and the diversity infusing contemporary societies.

History of the Human Relations Course at the University Midwest

As noted in Chapter One, the Human Relations course, as well others like it offered through Colleges of Education throughout the United States, emerged out of civil rights struggles. Revisions of the course at the University of the Midwest reflected the determination of the State's citizens and their representatives that teachers in all subject matters needed to understand how to develop culturally-responsive teaching practices.

The course's transformation over time also reflected the practical concerns of implementing State mandates regarding multicultural teacher preparation. The University of the Midwest's College of Education had to figure out ways of providing MTE to hundreds of preservice teachers each semester. As this chapter makes clear, college and department needs overwhelmed Human Relations course goals of having preservice teachers comprehend socio-political forces structuring inequality in schools and classrooms. Practical exigencies, including Department of Educational Policy and Leadership Studies' need to hire and pay graduate teaching assistants, fundamentally constrained the possibilities for implementation of, for example, transformational or social reconstructionist MTE.

The kind of multicultural teacher education preservice social studies experienced in 2009, when I conducted research for this study, reflected the colliding forces of the African American civil rights movement in the State and the University of the Midwest's College of Education's efforts to meet a variety of its own particular obligations. The civil rights movement side of this "collision" has a very interesting history in a State wherein the black population constituted less than percent of the State's total population.

The State's African Americans helped forge the national civil rights movement and opened for minority groups new political, economic, and educational opportunities. In part these developments stemmed from the concentration of Blacks in particular sections of the States where sometimes militant actions surfaced to challenge what Blacks recognized as a racist status quo. These developments attained great momentum after World War II when returning veterans, who risked their lives in the fight against fascism, confronted segregation and discrimination upon arriving home. In the State's capital city, for example, in the late 1940s and throughout the 1950s there was a vigorous anti-desegregation campaign leading to significant anti-discrimination in the state of Iowa. Between 1968 and 1972, Black Power movements in Iowa's larger cities, fueled successful demands for the study of African-American history and culture in urban schools (Fehn & Jefferson, 2010).

Historian Hal Chase (2001), in his exhaustively researched history of Black education in the State, documented many student movements in colleges and universities insisting upon the hiring of more Black teachers and professors. At one University, in 1967, students and professors formally proposed the following points to the University's president: "recruitment of minority students and faculty, courses on minorities, in-service programs on minorities, in-service programs on minorities for prospective teachers" (Chase, p. 154). While Chase documented African Americans decades long agitation for Black representation in the State's teaching workforce, he pointed toward the 1964 Civil Rights Act and the 1965 Voting Rights Act as particularly noteworthy in spurring the State's legislature to enact, among others the following law:

Chapter 280.3, which mandated uniform school requirements, explicitly prohibiting discrimination on the basis of race, color, creed, sex, marital status, or national origin in the public schools of [the State]. This covers “all components of the education program.” The [State] Civil Rights Commission and the . . . Department of Education are charged with monitoring and enforcement. Chapter 256.11, The [State] School Standards, requires that all school programs be taught from a multicultural, non-sexist perspective. . . [T]he . . . Department of Education . . . was designated as the monitoring and compliance agency (Chase, p. 155).

In 1994, moreover, the State’s Department of Education and Bureau of School Administration distributed to school districts “A Model Multicultural Education Plan that included goals for multicultural education and in-service training for teachers to infuse multicultural approaches into their classrooms (Chase, 2001).

Virginia Harper, an African American teacher and civil rights activist appointed in 1971 by the governor to the State Board of Public Instruction was instrumental in implementing state-wide guidelines on multicultural and nonsexist education. With her support, a local group called Concerned Parents of Waterloo petitioned the Iowa State Department of Public Instruction about the absence of equal educational opportunity in Waterloo and asked the State to obtain further desegregation and the elimination of racist teaching materials (Waterloo Daily Courier, 1972).

In response, the Department of Public Instruction instituted teacher “Human Relations” in-services, which the Board of Educational Examiners later expanded to a requirement all teacher candidates complete coursework that included, initially, a three-hour workshop for recertification credit and, in 1977, a stand-alone course on Human Relations. Later the Examiners called for a “Human Relations component” embedded within the teacher education curriculum requirements ([State] Department of Public

Instruction, 1977). Within the context of these historical developments The University of the Midwest's Human Relations for the Schools course emerged along with similar courses developed in other colleges of education in the State and nationwide.

The State's requirement, instituted in 1977, for a "Human Relations" component as part of a teacher preparation programs reflected understanding of multicultural education at that time: the course sought primarily to encourage tolerance, as opposed to the objectives sought in "content integration" or "single group studies" approaches that emphasized a particular group's history, experiences with oppression, and the group's efforts to resist oppression (Banks, 1997; Sleeter and Grant, 1988). By the late 1980s, the tremendous scholarly turbulence and production created by civil rights movement transformed understandings of multicultural education and influenced, among many other academic developments, how teachers should be prepared to help elementary and secondary students understand diversity historically and in contemporary society. Multicultural educators and theorists (Banks, 1997; Gorski, 2006; Ladson-Billings, 2006; Nieto, 2002; Sleeter, C. & Grant, C., 1988) pressed for new kinds of multicultural education to meet the needs of minority students, which would prepare teachers with knowledge, behaviors, and dispositions to meet minority students' distinct needs or equip young people with skills to work towards a more just society (Banks, 1993).

In the thirty years since the State legislature revised the Human Relations requirement, multicultural theorists have reframed diversity education from a tolerance approach to the prevailing social reconstructionist orientation (Banks & McGee, 2010; Sleeter, 2009; Nieto, 2002). The social reconstructionist approach, according to Sleeter and

Grant's (2008) formulation, calls for a curriculum that encourages active stances that challenge the status quo by working in community to investigate and address social problems. The social reconstructionist orientation advocates professional development for teachers that fosters social justice through the examining social questions the answers to which best serve a pluralistic (Alba and Nee, 2003; Banks, et al 2005; Banks, 2007).

Influenced by these new developments in the field of multicultural education, the State Department of Education developed a set of objectives that required programs for teacher education to implement Human Relations "components" in their official curricula. Table 4 records these objectives. Table 5 indicates objectives adopted by the University of the Midwest's College of Education adopted. The bolded elements of both tables highlight and emphasize distinctions between the two sets of objectives. The choice, for example, to eliminate the phrase "and deal with" in section b of Table 4 may indicate a conscious effort on the part of the University of the Midwest's College of Education to use language that does not commit the curriculum to action-oriented outcomes. The Human Relations course objectives reflect the College of Education's graduate program goals and academic structure and its faculty members' scholarly backgrounds and interests. Namely, the course goals emphasized offering preservice teachers an understanding of how elementary and secondary schools, and the communities in which schools were located, socially constructed diversity and unequal educational experiences. For the most part, however, the course curriculum is largely in alignment with the state objectives for the human relations component.

Table 4: State Administrative Code 282—13.22(272)

Human Relations components shall be developed by teacher preparation institutions. In-service Human Relations components may also be developed by educational agencies other than teacher preparation institutions, as approved by the board of educational examiners.

13.22(1) Advisory committee. Education agencies developing Human Relations components shall give evidence that in the development of their programs they were assisted by an advisory committee. The advisory committee shall consist of equal representation of various minority and majority groups.

13.22(2) Standards for approved components. Human Relations components will be approved by the board of educational examiners upon submission of evidence that the components are designed to develop the ability of participants to:

- a. Be aware of and understand the values, lifestyles, history, and contributions of various identifiable subgroups in our society.
- b. Recognize and deal with dehumanizing biases such as sexism, racism, prejudice, and discrimination and become aware of the impact that such biases have on interpersonal relations.
- c. Translate knowledge of Human Relations into attitudes, skills, and techniques which will result in favorable learning experiences for students.
- d. Recognize the ways in which dehumanizing biases may be reflected in instructional materials.
- e. Respect human diversity and the rights of each individual.
- f. Relate effectively to other individuals and various subgroups other than one's own.

13.22(3) Evaluation. Educational agencies providing the Human Relations components shall indicate the means to be utilized for evaluation.

Table 5: The University of the Midwest: Human Relations for the Schools

To understand and be sensitive to the values, beliefs, lifestyles, and attitudes of individuals and the diverse groups found in a pluralistic society.

To recognize dehumanizing biases such as sexism, racism, homophobia, prejudice and discrimination and understand the impact that such biases have on interpersonal relations.

To translate knowledge of Human Relations into attitudes, skills, and techniques that will result in favorable learning experiences for students.

To recognize ways in which dehumanizing biases may be reflected in instructional materials, methodologies, media, and everyday encounters and understand how these interactions may influence classroom dynamics and student learning.

To respect human diversity and the rights of each individual.

To relate effectively to other individuals and various subgroups other than one's own.

To understand and apply basic sociological concepts to Human Relations issues.

To increase oral and written communications skills through in-class discussions and written assignments.

This inflection of MTE derived from the University of the Midwest's College of Education effort to provide and finance a considerable menu of graduate study programs at the MA and PhD levels. Between 2007 and 2012, when I conducted this study, these programs were implemented through four Departments: Teaching and Learning; Counselor Education; Psychological and Quantitative Foundations and Educational Policy and Leadership Studies. To provide graduate students enrolled in EPLS the College of Education moved the Human Relations course from Teaching and Learning (at that time called the Department of Curriculum and Instruction) to Educational Policy and Leadership Studies.

Over the years EPLS had developed three doctoral level programs: 1. Higher Education; 2. Educational Administration; 3. Social Foundations of Education. The latter program offered mostly graduate level course work in the history, sociology, anthropology, and philosophy of education. In order to have a robust graduate program EPLS had to offer and provide funding support to its PhD students. Human Relations course objectives emphasized on understanding and applying "basic sociological concepts to Human Relations issues." This component was added to the course objectives upon the relocation of the course from the Curriculum and Instruction Department to the social foundations program. The course reflected the influence of a sociologist of education who oversaw the course's implementation. This course objective also reflected the department's desire to position the course in an academic (as opposed to a clinical) setting (personal communication, 2012).

Slouching Toward Mutual Adaptation

The power of these institutional forces at the College and Departmental level for framing and informing the Human Relations course was starkly revealed when, in spring, 2009, I participated in an EPLS initiative to revise the Human Relations curriculum. The new Human Relations course supervisor, an associate professor in the Educational Policy and Leadership Studies program, was responding to a rising number of student complaints concerning disjointed organization and the significantly different levels of work required in different sections of the course. In fact, it was the case that no standardized curriculum existed for the Human Relation course. Rather, each instructor of the discussion sections created his or her own course syllabus and curriculum each semester. At different points in the course history, instructors grounded their course readings on a common course text or set of readings, but they liberally supplemented the common text with additional readings of their choice, sometimes in lieu of the common text.

The revised Human Relations curriculum, then, was inspired by the combined need on the part of the course supervisor to bring some sense of commonality to the several sections of the course. In writing the revised curriculum, my colleague and I discussed our concerns with retaining the original course objectives. We felt they still asserted a tolerance-oriented understanding of multicultural education and merely advocated for an affective experience in the Human Relations classes as opposed to delineating the expectations that preservice teachers would learn to apply the knowledge, skills, and dispositions as these are encountered throughout the course.

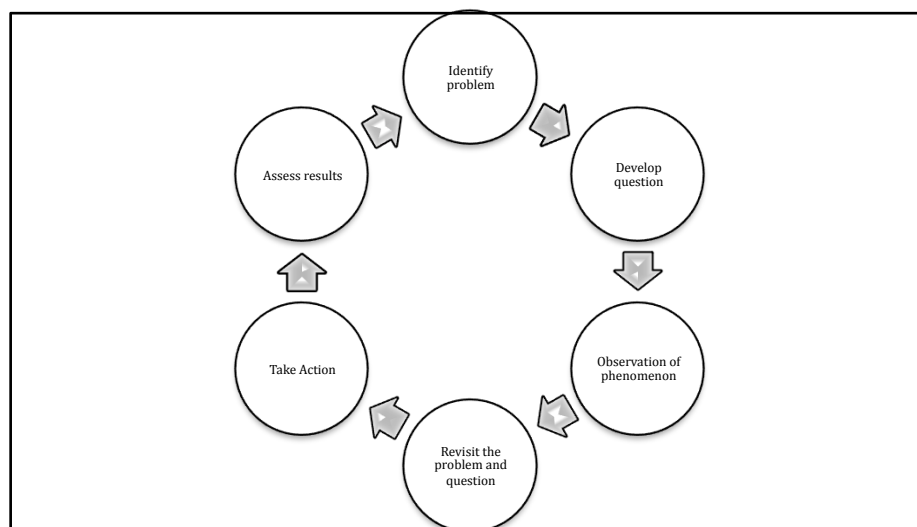
The course supervisor's reaction to our proposed Human Relations course revisions unveiled the exigencies or conditions under which she was working and made her ill-disposed to our more "radical" suggestions. Although the course supervisor gave us wide latitude in reforming the course she was not concerned with having the course reflect particular perspectives or transformational experiences and thus, we worked to bring the course in line with our own proclivities for social reconstructionism. She was not particularly interested in a curriculum that encouraged self-reflection and civic engagement for both the instructors and their students. Informing our revisions was an "action learning" model (e.g. Albers, 2008), which called for a learning-engaging-reflecting experience for instructors and students. In effect, she regarded as impractical the model (Figure 2) informing our revisions. Our intentions were to bring the course in close coherence with the view that teachers and student worked together, entering the "circle" to identify a problem (such as hunger) in the community, enter the community, locate data on hunger, and work to address the problem from a sociological perspective. This last component, the action part of the cycle, addresses the course objective in Table 4 that states that students should be able to "...recognize and deal with dehumanizing biases such as sexism, racism, prejudice, and discrimination and become aware of the impact that such biases have on interpersonal relations" which is the portion, mentioned previously, that had been eliminated by the College.

Yet, even as we created an action-learning curriculum that gave preservice teachers an opportunity to view their role as a change agent as opposed to one who is isolated and fearful of change (Lortie, 1975), we did not pursue any discussion with the course

supervisor about the possibility of changing these course objectives, as it was our perception that isolation and conservatism was the preferred modus operandi. In other words, we understood, based on our conversations with the supervisor, that a social reconstructionist approach was not the preferred curricular orientation. Our failure to pursue such a discussion resulted in a curriculum that was at odds with the supervisor's view of the course's possibilities for multicultural teacher education. She did not think it would be practically possible, for example, to have all preservice teachers experience diversity in community settings outside of the University.

My colleague and I presented our revised curriculum to the course supervisor and course instructors in the summer 2010. During the fall of 2010, the curriculum was taught with our revisions in place and was largely well-received by the course instructors. However, a major critique of the curriculum was that the civic engagement component was difficult to implement, as it required significant communication with community partners in order to arrange the service components.

Figure 2 Action Learning Process (adapted from Gibson and Nisbet, 2006)



By the spring of 2010, the community partnership choices had dwindled to a couple of easily-accessed service organizations near and within the university setting. Also, the lecture topics did not continue to follow the course instructors' topics for their discussion sections. The topics, instead, emphasized a watered-down version of the supervisor's own research interests or were led by community members who were in some way involved in diversity and education. These topics did not align with the discussion sections led by the instructors and it became clear that the instructors were "on their own" again, in regard to the curriculum. Finally, the weekly supervisor/instructor meetings stopped emphasizing pedagogical concerns within the discussion sections and instead were information-delivery sessions (and often cancelled if no items were on the agenda). It was clear that during the time of this study, the impact of the curriculum revision was minimal and that the Human Relations course had devolved to a version of its previous self.

The preservice social studies teachers' experiences with the Human Relations course were influenced by conditions and exigencies acting upon College of Education administrators and EPLS faculty as they sought to provide robust graduate programs, funding for graduate students, and a course that would meet State demands for multicultural teacher education. University of the Midwest preservice social studies teachers, who were represented as participants in this study, encountered multicultural experiences that stemmed from the briefly reviewed history civil rights struggles in the region, as well as College of Education accommodations described above.

Preparing Preservice Social Studies Teachers for Diverse Classrooms

The College of Education accommodations leading to emphasis of multicultural content largely divorced from pedagogical strategies to teach it represented a highly significant development. Given that preservice secondary social studies teachers at the University of the Midwest majored in history or one of the social sciences, it was perhaps not surprising to find that the subjects of this study were able to mine the Human Relations course to refine their understanding of dimensions of diversity and how to teach it. Other preservice teachers, however – those from elementary education and math education for example – had greater difficulty integrating academic multicultural exposures into their professional development as classroom teachers responsible both for academic content and pedagogically transforming the content for elementary or secondary school students to learn it (Shulman, 1982).

Besides exposure to academic content associated with majors in history and social sciences, students in the University of the Midwest's social studies education program experienced courses steeped in what Lee Shulman (1986, 1987) famously described as “pedagogical content knowledge” (Fehn and Koeppen, 1998). In his formulation, Shulman urged development of teachers who were content specialists and had the capacity to translate this content in ways meaningful to students. Shulman's very student Sam Wineburg (2001) and other influential history educators such Peter Seixas (1996) have successfully circulated among teacher educators a view of social studies instruction that encourages elementary and secondary students to exercise their imaginations during

encounters with historical artifacts and use them to compose their own unique versions of past events and developments.

Translating content in meaningful ways for students requires an eclectic approach to curriculum making. It calls for an attendance to questions that address how subject matter converges with teaching, learning, and the social context. As Dewey and Bentley (1949) argued, the social and the individual are not distinct, and with this understanding comes a need to attend to the social-individual “transaction,” the reciprocal and symbiotic relationship between knowing and doing, which is not to be confused with “interaction,” which implies that one impacts the other (Miller, 1963). In other words, to create a curriculum that allows for the meaningful translation of content, the relationship between each of the aspects within a curriculum needs to be connected.

Joseph Schwab (1969) provided a useful framework on which to hang these aspects of curriculum. The complex nature of teacher education compels teacher educators to contend with not only the theories and methodologies of pedagogy but the subject matter of the disciplines preservice teachers will teach in their future classrooms, as well. Add to this the cultural diversity and democratic ideals of schooling, and such a framework becomes all the more useful for teacher educators to consider, deliberately and purposefully, the ways in which we can realize culturally competent, meaningful, and educative experiences for preservice teachers.

Schwab and the Curriculum Commonplaces

Schwab (1969) caused a stir among curricularists when he offered his provocative claim that “curriculum is moribund” and the cause of its death was “inveterate,

unexamined, and mistaken reliance on theory” (p.1). The antidote to this condition, he argued, could only be concocted through a movement from the theoretical “to the practical...and to the eclectic” (p. 1). By this, Schwab meant that we need to attend to the deliberative processes of curriculum that moves us from the knowledge and understanding that theoretical inquiry provides to a decision that needs to be made within a particular educational context (Huebner, 1976; Null, 2011). This is done by means of the eclectic: educational questions that are examined through multiple perspectives, as opposed to soliciting the work of a single theory. The practical arts are the means by which we determine the tangible characteristics of the educational situation and use our understanding of these characteristics to determine a plan of action. As Null (2011) wrote, “Lab-based researchers are not so much interested in questions like ‘Should we do this or that...’ but rather questions like ‘What is the nature of this object?’...Questions of a ‘What should we do?’ variety deal with states of affairs, not with states of mind.” (p. 26). Curriculum matters, then, should deal with states of affairs. He recommended a partnership of the curricular commonplaces, or ‘what is understood to be true’ in the areas in which the curriculum is enacted (Null, 2011).

Schwab (1983) identified five curriculum commonplaces: the students, the teachers, the subject matter, the social milieu, and (later) the curriculum maker. Each of these offer something powerful to a curriculum and, as the commonplaces represent a plurality and the widest representation of those who can address the concerns of the curriculum, lends a more democratic approach to curriculum development (Reid, 1999). They are useful for an examination of how a curriculum is experienced because, as Schwab

argued, a slight of any one of these five commonplaces results in an incomplete and, as such, problematic curriculum.

In this study, I used the commonplaces as a tool for evaluating the nature of preservice social studies teachers' experiences within a MTE curriculum. In fact, this evaluative mechanism has been used before to examine social studies curriculum. Crocco (2006) employed Schwab's commonplaces to understand the place of gender in the social studies curriculum. She found that the commonplaces "reinforce the notion that gender and social education intersect in a variety of ways" (p. 172). She identified the subject matter as scholarship on gender in social studies as well as the representation of gender in curriculum materials. She then expanded this examination to survey the social milieu that consists of a K-12 and post-secondary teacher education force that is overwhelmingly female. Turning then to the commonplaces of teachers and students, Crocco pointed out that there are limited resources available for teachers to turn to in regard to helping young girls and women negotiate the cultural differences between immigrant families and those who have been in the U.S. for some time. The use of Schwab's commonplaces, in conjunction with Bacchi's (1999) "What's the Problem?" approach to assessment problems in policy, provided a means for understanding the systemic nature of neglect regarding gender in the social studies curriculum, at both the local and global levels. The same can possibly be seen in regard to other forms of cultural representation. My use of a Schwabian framework to analyze possibilities and limitations in MTE is described in Chapter Three and discussed at length in Chapter Five.

Educational Connoisseurship and Criticism

Elliot Eisner illuminated ways in which researchers might evaluate educational experiences through the use of a humanities-based method called educational criticism and connoisseurship (educational criticism), which is an evaluation of educational experiences by means of an appreciation for and disclosure of the subtle qualities of these experiences. (Eisner, 1998). And while Roby (2008) described educational criticism and connoisseurship as emphasizing the commonplace of teachers, this is not necessarily the case because this methodology is not limited to the evaluation of teacher practices (see, for example, Niebur, 1997; Frye, 2002; Mickahail, 2010).

In fact, educational criticism offers a helpful methodology for evaluating the commonplaces of an MTE (or any other) curriculum because the critic must be well-informed on the various dimensions of educational experiences such as those recommended by Eisner (1998): intention, structure, curriculum, pedagogy, and evaluation (discussed in detail in Chapter Three). In my review of scholarly literature, I found no studies that used educational criticism to evaluate MTE curricula as it pertained to the experiences of social studies teachers. The research body on MTE curricula, writ large, is largely theoretical: empirical research that does exist emphasizes surveys of syllabi and the official curriculum of teacher education programs (cf. Gorski, 2010; Banks, 2005; Grant and Sleeter, 2008) or the ways in which multicultural pedagogies are expressed in the classroom (Grant & Gibson, 2011). With Eisner providing the research orientation and Schwab a framework for locating the experiences of the study's subjects, I turn now to Chapter Three to describe the design and implementation of this study.

CHAPTER THREE

EDUCATIONAL CRITICISM AND CONNOISSEURSHIP

This study focused on preservice social studies (PSS) teachers' experiences within the context of a curriculum that sought to promote an understanding of, and appreciation for, diversity in schools. More particularly, the Human Relations course, the central focus of this study, offered to students a variety of exposures of how diversity worked in the social construction of educational institutions and classrooms. To reveal these experiences, I used the qualitative methodology developed by Eisner (1976) called educational connoisseurship and criticism. Data collection techniques included interviews with participants, classroom observations, and historical research on the Human Relations course at the University of the Midwest.

In this chapter, I provide my rationale for my central methodology, educational criticism and connoisseurship (Eisner, 1998), and associated qualitative data collection techniques. After elaborating upon the nature of educational criticism and connoisseurship, I describe my methods for the participant selection process, data collection, and data analysis approaches. This chapter also includes discussion of ethical considerations, issues of credibility, and the study's limitations.

Research Questions

As made clear in previous chapters, my research questions concerned matters of preservice social studies teachers' experiences with diversity and education about diversity, especially within the context of the course "Human Relations for the Schools" (Human Relations). In the course of the research process, I formulated three questions:

1. How did preservice social studies teachers experience efforts to help them understand dimensions of diversity and how to teach it?
2. How did the preservice social studies teachers experience the course supervisor and instructor goals of enabling them to teach the historical and contemporary constructions of diversity and their significance in history and contemporary society?
3. How did these preservice social studies teachers intend to use their knowledge of diversity, and their understanding of how to teach diversity, in their future secondary school classrooms?

Rationale for Methodology: Educational Criticism and Connoisseurship

To find out participants' perceptions of experiences with the Human Relations course, I drew especially upon Eisner's humanities-based methodology, educational criticism and connoisseurship (hereafter termed with the shorthand "educational criticism"). Eisner (1976) developed educational criticism to enable researchers' evaluations of the meanings of participants' experiences in, especially, educational settings in which they participated. To explore, interpret, and present the significance of the Human Relations course to preservice social studies teachers, I used interviews, documents and observations to create vignettes, or "portraits," of the participants.

To do this, I used the educational criticism process which includes four stages: description, interpretation, evaluation, and thematics. Description allows readers to see the activity the researcher is observing. This component of educational criticism provides the textures and sounds of a situation and allows the audience to sense what is being described.

Interpretation makes meaning of the situation described. The researcher refers to relevant literature as well as to her own expertise in illuminating what the situation means to those involved. The evaluative component of educational criticism is an appraisal of the observed phenomenon. It is a value-statement, a judgment, about the phenomenon being observed with particular attention to what is “of value” to those in the particular context. And finally, thematics connect the phenomenon to a larger context, providing an articulation of common traits and “pervasive qualities” (Eisner, 1998, p. 104). These unifying features provide researchers with categories that may be useful when appraising the educational experiences with which they are concerned. While each of these components of educational criticism overlap and interact, each is essential for the analysis of data and the explanation of meaningful findings.

In the portraits I display in Chapter Four, there is both description and interpretation of these descriptions. I detail the features of the preservice social studies teachers’ interactions within the curriculum and then interpret what I believe to be the importance of these interactions. Upon reflecting on these descriptions and interpretations, I employ an evaluation by asking the question, “What is of value to those involved?” The answer to this question is different for each portrait and shared, along with the themes, which are embedded throughout the portraits, in Chapter Five.

The transaction that takes place within the curriculum, that is, between the student, teacher, social milieu, and the subject matter, is profoundly complex. The researcher examining an experience within a curriculum must attend to a myriad of stimuli in order to make sense of the experience as a whole, much like the theater critic must

attend to multiple components of a play – the actors, the audience, the stage, the script. I argue that the enactment of a curriculum, therefore, includes artistic qualities and it behooves us to better understand how to appreciate and assess those qualities.

A connoisseur is one who deeply understands the qualities of an object or phenomenon. Connoisseurship can exist privately in the mind and experience of an individual and the appreciation for the various qualities of the connoisseur's interest may never be revealed to others. However, the critic is a connoisseur who articulates these qualities for an audience and allows the audience the opportunity to experience the object or event of interest with a nuanced, if surrogate, eye. The critic does this by first describing the objective characteristics in great detail and then providing for the audience an interpretation and evaluation of these details. In other words, the critic captures and presents for the audience a sense for the subtle and complex nature of the object or event of interest (Eisner, 1998). Following Eisner's lead, I sought to comprehend preservice social studies students' experiences as "actors" enmeshed within a university professional development program for teachers that included a course focused on diversity, namely, Human Relations.

To paraphrase Eisner (1998), the connoisseur appreciates while the critic discloses. It is also important to note that appreciation does not necessarily equate to a positive critique. Rather, to appreciate something means to "experience the qualities that constitute [the thing] and to understand something about [it]." (Eisner, 1998, p. 69). Given the importance of the critic's position in conducting educational criticism, Eisner's approach required the researcher to be "up front" with the background and experiences

that make him or her a “connoisseur” possessed of the knowledge and experience to find out about and express to others the experience of subjects, in this case, participants who had complicated experiences in a complicated educational setting. As such, I provide below a “self-portrait” of experiences that positioned me to have a unique and exceptional opportunity to act as connoisseur of my subjects’ educational experiences with Human Relations for the Schools.

Eisner’s rationale for researchers supplying to readers their connoisseurship credentials derived from his view that researchers inevitably conduct inquiries from subjective positions. If these standpoints are provided to readers, these subjective standpoints yield valuable data for completing refined portraits of subjects in a research setting. This epistemological standpoint coheres with an ontology that recognizes experiences as ever-emergent and requires the fine-grained lenses of the connoisseur to capture and share complicated experiences and settings with readers. As Eisner (1998) expressed it: “connoisseurship is the art of appreciation. It can be displayed in any realm in which the character, import, or value of objects, situations, and performances is distributed and variable, including educational practice” (p. 63).

As a research and interpretive method, criticism, or the “art of disclosure,” renders this study’s data in such a way as to allow the readers to vicariously experience the nuances of the subject (Eisner, 1985, p. 92). Disclosure can and should be artful but it must be accurate, as well. As Eisner (1976) writes, “What the critic strives for is to articulate or render those ineffable qualities constituting art in a language that makes them vivid” (p.141). The use of metaphor and analogy are tools that the critic employs in order to

create an artful representation of experience. The mastery of these tools, through “vivid” and precise language, is required for accuracy. For this particular study, through vignettes, or, as I call them, “portraits,” I describe the experiences of preservice social studies teachers for readers and provide an in-depth understanding of preservice social studies teachers’ experiences with the Human Relations course and their understanding of diversity in schools and classrooms. In using the term “portraits,” I am emphasizing the descriptive nature of the preservice social studies teachers’ stories as a single representation. The term “portrait” also serves as a metaphor of individuals who stand alone within the context of the Human Relations curriculum, a feature that I elaborate more fully on in Chapter Four. I present preservice social studies teachers’ educational experiences by attending to the particularities of the Human Relations classroom milieu, as well as larger historical and sociological contexts in which classroom activities took place.

Dimensions of Educational Experiences

Because of the nature of educational criticism, the evaluation of preservice social studies teachers schooling experiences required my deep understanding of the dimensions involved within the context in which those experiences played out. Eisner (1998) identified dimensions educational critics, or others interested in school reform, might consider to fully comprehend educational experiences. These include the intentional, pedagogical, curricular, structural, and evaluative (Table 3).

In this study, to repeat, I deployed four of the five dimensions as areas for consideration in the evaluation of preservice social studies teachers’ experiences in the Human Relations curriculum: the intentional, the pedagogical, the evaluative and the structural. The curricular

dimension is addressed in Chapter Five using Schwab's (1969) curriculum commonplaces as a framework to evaluate preservice social studies teachers' experiences within the curriculum as a whole. In some cases, I chose to combine my interpretation of dimensions that were so closely related that distinguishing between that which is structural and that which is pedagogical was inauthentic. For example, if the structural organization of the class was influenced by pedagogical choices, these two dimensions were combined.

**Table 3: Dimensions of Educational Experiences
(Eisner, 1998)**

Dimension	Definition	Description and Examples from the Study
Intentional	Explicit or implicit aims	Preservice social studies teachers' and instructors' aims for multicultural education ("I hope I have a diverse classroom." "I will teach in the city.")
Pedagogical	Styles, materials, and outcomes	Discussion, reflection, volunteering; lecturing; writing journal reflections
Curricular	What is taught and learned	Multicultural Education: Bilingual education; Poverty in schools; Master statuses
Structural	The organization of the class; how it is scheduled; location; sections	One large class divided into smaller sections with different instructors; TA Meetings; Whole-group lecture, 50 minutes per week; discussion sections, 2.5 hours per week
Evaluative	Judgments made about performance and outcomes	Grades, weight of assignments, comments on papers; choices made by students to demonstrate proficiency; impressions of challenge/ease of assignments; nature of assignments

After a review of data for each participant, it became apparent to me that some dimensions were less accessible to me than others as I was not engaged in observations of my participants from these vantage points. For example, the pedagogical dimension was less accessible to me in my observations of the preservice social studies teachers, although their intentions for pedagogy were described in their stories. This poses a limitation to my study because certainly if these dimensions were each given equal weight in my analysis, I

would have illuminated a greater portion of the overall canvas of the curriculum. I would have, however, needed to launch a more intensive examination of the interactions between the instructors and the preservice social studies teachers and my study was not designed to do this.

Conceptual Framework

As mentioned before, I postpone an analysis of the curricular dimension of Eisner's (1998) ecology of schooling until Chapter Five. This serves two purposes within my conceptual framework, one is metaphorical and the other is analytical. One finding, as will be elucidated in Chapter Four, is about the disconnected nature of the Human Relations curriculum as experienced by preservice social studies teachers. Part of this disconnection, I argue, is a lack of attendance to Joseph Schwab's (1969) belief that a complete and coherent curriculum requires the articulation of each of the curriculum "commonplaces." Schwab identified four commonplaces in a curriculum: that of the teacher, the student, the subject matter, and the social milieu. I used Schwab's commonplaces as a definition of curriculum and applied this framework to Eisner's (1998) ecological dimension of curriculum, thus magnifying the importance of each of the commonplaces within this dimension while also emphasizing the necessity for cohesion among them. Thus, I use Schwab's commonplaces to analyze the curricular dimension as part of the evaluative process in educational criticism.

Researcher Autobiography: Becoming a Connoisseur

As noted above, educational critics pursuit of answers to research questions, including those I have raised, attain increased warrant through knowledge of experiences and values the connoisseur brought to observations, interviews and other means of obtaining data. In the course

of this study I reflected deeply upon my own autobiography to understand what I brought, in terms of values, experiences, and even political commitment, to understanding the Human Relations course and preservice teachers experiences with the course as well as their experiences with diversity, teaching, and learning.

Growing up in South Texas, I was steeped in a multicultural landscape. My own family reflected a complicated religious pluralism with representation in the Judaic, Catholic, Baptist, Unitarian, and Buddhist traditions. There was an international presence in my social world, as well. We were fortunate to have close family friends from Yemen, Ghana, Thailand, and Mexico, mostly as a result of my parents' professions in medicine and higher education, and the high school I attended reflected my community's extensive Mexican heritage.

While racial and ethnic tension was palpable in my community, I understood from a very young age that those who embraced multiculturalism had access to a wealth of perspectives that did not seem within reach to those who shunned difference. And yet, I did not experience a multicultural curriculum in my secondary school classrooms. My history classes were textbook-driven and devoid of any substantive discussion about gender, race, religion, or other topics that invited investigations of diversity's historical or contemporary significance. Diversity was experienced beyond the social studies and other classrooms, not within it. Neutrality appeared to be the aim, and universal ideals were privileged over cultural distinctions.

It wasn't until I attended college to major in cultural anthropology and traveled through Asia and South America that I came to understand the tensions and conflicts between minority and majority cultures and societies. I felt robbed of an opportunity to engage with these ideas during high school and wondered about my peers' experiences with

the curriculum (particularly those who were of a racial or ethnic minority background), most of whom did not continue with their formal education after high school.

Robert Hanvey (1976) described the experience of viewing the world from a different cultural vantage point “transpection” – a step beyond empathy. I remember feeling perturbed by a traveling companion who remarked on the “beauty” of work in the Himalayas. I was disturbed by the exotification of privation and toil, this by a well-fed American who stood at least two feet taller than most other women her age. Experience and knowledge were necessarily intertwined in my movement toward attaining a “global mind.” Political awareness and witnessing abject poverty and disease in countries around the world, juxtaposed with becoming painfully aware of my own privileges that I began to recognize as being born within a certain place in a world divided unequally along lines of race, class and gender. These insights sent me running to get my teaching license. The career choice seemed ironic in light of my own lackluster experiences as a student. Now, at this turning point in my life, I intended to provide my future students with a more conscious and purposeful multicultural education than what I had experienced.

Teaching a curriculum infused with a global human rights perspective, which I have embraced, was not always well-received by some of my students’ more socially conservative parents. Yet, the overall community in which I taught was receptive to my approach to teaching social studies, based on my conversations with most parents with whom I communicated. I developed service-learning components and cultural experiences as integral to my curricular designs. Looking back, I truly felt that my students’ education about and for the world was vastly richer than my own at their age.

However, the space and constraint to develop a curriculum that was fully sensitive to current global issues and intercultural understanding became a preoccupation of mine. I began to feel dissatisfied with district assessments that were being implemented that would restrict my ability to do my work as I saw fit, and I began noticing teachers around me who were afraid and unsure about what they could and could not say as teachers about cultural and political concerns. On the morning of September 11, 2001, we met as a faculty to discuss how to approach the tragic events of the World Trade Center and Pentagon attacks with our students. The principal, always concerned about safety, called for a school-wide media shut down. I vociferously decried this censorship, but many of my colleagues were afraid that students would ask questions that they were not prepared to answer.

I look back on this tragedy now and realize that it was the first step in my desire to research the parameters of political and cultural relevance and the practice of multicultural education among teachers. While studying for my master's degree, I began to explore such matters, but it was my experiences while teaching the Human Relations course, during the early stages of my doctoral work, which heightened my concern about how to equip preservice teachers with multicultural education that would, in turn, make a difference to their future students. The ambivalence, and in some cases, overt resistance I observed among several of my students in the six semesters I taught the course piqued my curiosity about what preservice teachers brought to their exposures to the Human Relations course and how the course affected them.

When I was first asked to teach the course, I was warned – by my peers and supervisor – that I would experience indifference and resistance from students and that I needed to approach the topics with care and delicacy. I was presented with a newsletter and handout of selected teacher evaluation comments that captured students’ impressions of the Human Relations course such as: “I have been discriminated against because I am White;” “I deserve a clean slate;” and “I hate it when minority students play the ‘race card.’ I’m a good guy trying to HELP them – it’s so unfair when assumptions are made about MY motivations and beliefs.” While my own teacher evaluations were quite positive and I was proud to be nominated by my students for a graduate teaching award, I was not immune to these remarks and did have a couple of occasions in my teaching that left me wondering, “What is it about this curriculum or it’s implementation that provokes such frustration?”

Participants

To answer this question, and others above, I selected four preservice social studies teachers using purposeful network sampling (Merriam, 2009). The participants were enrolled in a social studies methods course and were completing requirement for initial teaching licensure through the secondary social studies education program. In addition, the preservice social studies teacher participants had recently taken, or were enrolled in the Human Relations course.

The preservice social studies teachers (two female, two male, each of whom identified as White) were enrolled in the teacher preparation program at the University of the Midwest, College of Education. Three of the preservice social studies teachers were undergraduate students while one was a graduate student pursuing her master’s degree in

social studies education with licensure. To find the participants, I was granted permission by the professor of the secondary social studies methods course to present my study proposal and invite students (preservice social studies teachers) to participate. During this presentation, I articulated the requirements of the study and provided the consent form to each individual in the class of 17 students (Appendix B).

After the presentation, seven interested students contacted me. From this initial sampling method, I then chose to use a purposeful sampling approach in order to winnow the participants to four individuals who were taking the course with the participating Human Relations instructors, as this stipulation made classroom observations more feasible and it was a number I felt to be manageable so that ample time for scheduling interviews was available.

While including each of the seven initial participants in the study would have been illuminating and would have added more texture to the portraits presented here, time and space constraints supported the limitation of the final number of participants. It is not unusual for educational criticism inquiries to use only four or five participants (Moroye, 2007) and I found that maintaining a smaller number of participants allowed me to more deeply understand their experiences within the curriculum. The remaining three were kept on a wait list in case any of the initial participants chose to bow out of the study. After confirming the consent of the two Human Relations instructors (Appendix C) and confirming participation four preservice social studies teachers, I assigned to each a pseudonym that they either chose or gave me permission to choose for them. These pseudonyms are used throughout the dissertation.

Interviews

Each preservice social studies teacher in this study was interviewed three times in one and one-half hour digitally-recorded sessions at the start, middle, and end of the semester. The instructors were also interviewed twice in one and one-half hour sessions: once at the start of the semester and once at the end of the semester. I conducted extensive instructor interviews to provide rich context for comprehending preservice social studies teachers' experiences within and interpretations of, the Human Relations course. The interview sessions were followed up with phone, e-mail, or face-to-face correspondence to clarify and elaborate on any questions that remained unanswered. Interviews were transcribed, with the aid of ExpressDictate, to Microsoft Word documents within one to two weeks after the interview. After transcription, participants were provided the opportunity to read the interviews and verify the validity of the transcripts. In my member checking, none of the participants requested revisions, omissions, or alterations and two declined the opportunity to read their transcripts. The interviews were conducted between January of 2010 and May of 2010. The locale for the interviews was chosen by the participants, who were offered the option of interviewing in a local coffeehouse, an empty classroom, or my office. In most cases, the interviews took place in my office on the University of the Midwest campus. Three participants preferred to meet at the coffeehouse. While the public location posed some issues with sound quality and privacy, I found that the respondents who chose this locale presented themselves in a more informal and natural manner, perhaps due to the neutrality of the space or perhaps because of their inherent dispositions.

My questions were based on a semi-structured interview guide (see Appendix C and D) but I allowed for many deviations from these questions as the topic of interest warranted. If I was unable to get a respondent to answer a focused question, I followed up with this question in the subsequent correspondence. Each of the participants responded to these requests for follow-up information.

To guide my interview process so that I could deeply interpret participants' reflections upon their experiences with the Human Relations curriculum, I drew elements from a complementary methodology to educational criticism, narrative inquiry. While I did not fully engage in narrative inquiry methodology, I took cues from its approach to interviewing participants. In particular, I found that using aspects of this approach provided entrée to the meaning of the dimensions of difference through the stories told by the participants. As a study of life experiences, narrative inquiry finds direction through the participants' stories about the experience under investigation. It emphasizes relationships or collaboration between researcher and participant (Pinnegar & Daynes, 2007). A central focus of narrative inquiry is to provide a stage on which to showcase the stories that may be overlooked in educational research. Thus, I used narrative inquiry approaches in the interviews, which included a check of the stories as they emerged with the participants during interviews to better understand the meanings of the ideas they were imparting (Creswell, 2008).

As such, I was interested in maintaining a conversational style to my interviewing method, so some self-disclosure was evident in the transcripts. While some researchers, such as Weiss (1994), disagree with the idea that self-disclosure leads to disclosure, my

interviewing philosophy followed Eisner's in that "conducting a good interview is, in some ways, like participating in a good conversation" (Eisner, 1998, p. 183). The reciprocity between my respondents and myself allowed for development of rapport to the extent that I was able to access stories that I did not believe I would have been able to access had I rigidly adhered to a formal interview structure. Later, after the interviews had been completed and verified by the respondents, two of my respondents contacted me again to share, unsolicited, additional information, which they agreed to let me incorporate into my body of data.

Other Data Collection Methods and Analysis

The analysis of the interviews was conducted initially using the line-by-line coding method (Glaser, 1978). I chose to start with a line-by-line coding of the data because this approach allowed me to be open to the emerging themes. After each interview was initially coded, I implemented the constant comparative method to identify how the data compares between interviews and within the same interview (Charmaz, 2006). Then I employed focused coding to develop categories out of the initial codes (Appendix E). From these categories, I identified the themes that emerged from the data (described in Chapter Four).

In addition to the interview data, I observed the preservice social studies teachers in their social studies methods course and Human Relations course two times, respectively, during the semester. It is important to note that while the preservice social studies teachers in the study were all in the same social studies methods course, they did not know who of their classmates was participating in the study, nor did anyone in any of their classes have knowledge about who was participating in the study. Prior to the observation of the

Human Relations class, the instructor provided me with the reading that the class was expected to discuss. While the Human Relations instructors did not create “lesson plans” per se, they did let me know what they intended to do in order to promote discussion. During the observations, I focused on the content of the class topics, participants’ (preservice social studies teacher’s and the Human Relations instructor’s) involvement in dialogue and activities, and the extent to which the content or objectives of the curriculum was expressed.

Besides readings for class discussions, I analyzed other artifacts created by the preservice social studies teacher participants. Participants provided their reflection essays as assigned by their course instructors, their discussion postings on the course management system, power point presentations, and lesson plans prepared for their social studies methods class. These items were read and coded according to the categories created from the interview transcripts and analyzed using Silverman’s (1993) advice for textual analysis, which is to identify their content and, in some cases, narrative structures, for their representativeness. The themes and variations I identified in these texts were compared with those in the interviews and observational data and will be discussed in detail in Chapter Four.

Interpretation of Data: Artistic and Metaphoric Approaches

In order to interpret the themes that arose in my initial coding and categorizing of the data, I incorporated a variety of connoisseurship techniques to see my data in other forms and from various angles. I used “word clouds” with the online program, “Wordle,” to visually identify the frequency of certain terms used by the participants. I also pulled

from the interview transcripts and written reflections portions that struck me as poignant and arranged these on a document with varying margin widths. Manipulating the words, phrases, sentences, and paragraphs to cause expansion and contraction of the lines, at times mimicking poetry stanzas, on the screen allowed me to consider the import of the words in various ways.

Also, as part of a class demonstration to my students about developing metaphors for a paper assignment, and inspired by one of my former professor's use of art to develop meaning, I asked students to help me create an abstract symbol of the phrase, "Human Relations," which came up most frequently in the interview transcripts. The renditions of Human Relations, while not particularly magical as graphic representations, contributed to my interpretation of how students perceived the course in general, and its title in particular.

In the preservice social studies teacher participants' stories, I saw glimmers of my own experiences, which provided additional and unexpected textures to my interpretation of their words. I was concerned that the reflection I saw of myself served as a potential limitation to my analyses, but my attendance to Eisner's (1998) recommendations for credibility, this did not appear to have erroneously affected my understanding of my participants' intentions. I employed "structural corroboration," or triangulation, by cross-checking my data sources and identifying consistencies while addressing any inconsistencies I came across through my interpretation and by clarifying or establishing "consensual validation" with my participants. As mentioned previously, I did this by providing my transcripts of interviews for verification by my participants. Finally, I

achieved “referential adequacy” (Eisner, 1998, p. 110) by providing clear and accurate descriptions and interpretations of hidden or subtle clues in the data.

In representing the participants’ words, I kept their words and sentences intact and wrote them verbatim. There were times that a speaker had idiosyncrasies in the way that they talked (for instance, in using “uhh...” as they were collecting their thoughts) and, for the most part, I eliminated these utterances if I believed that they didn’t offer anything to the interpretation of their expressions. Readers will notice in Chapter Four that I retained large portions of the speakers’ responses, which I believe better allows the reader to see the complexity of their expressions and provided evidence for my interpretations.

A Note on Human Relations Instructors

The two instructors who participated in the study each came from two different disciplinary backgrounds: social foundations of education and counseling psychology. I sent out a request for participants to each of the five Human Relations instructors and it was Mitra and Susan who agreed to volunteer their time for this study. Mitra was a counseling psychology doctoral candidate whose research interests included gender equity and religious tolerance. At the time of this study, Mitra was new to teaching the Human Relations class and had never previously taught in any context. Susan, a PhD candidate in the Social Foundations of Education department with an interest in history, had taught Human Relations for six semesters prior to this study and had previous college-teaching experience.

Technically speaking, these instructors were “Teaching Assistants” (TAs) and were graduate students pursuing doctoral degrees in their respective academic programs. I

chose, for the sake of clarity (and in line with their own descriptions of their roles), to call them “instructors” throughout the dissertation. Since, as will be more fully described in Chapter Four, these instructors held primary responsibility for the implementation of the curriculum, whereas the supervisor of the course had little contact with the students enrolled, I felt it was appropriate to describe them as instructors. Still, the preservice social studies teachers were keenly aware that their instructors were graduate students and occasionally referred to them as “TAs” in their interviews.

Chapter Summary

As described in Chapter One, my findings showcased the participants’ stories and found direction through these alongside the use of Schwab’s (1969) “commonplaces” and Eisner’s (1988) “ecology of schooling” as conceptual frameworks. To interpret preservice social studies teachers’ experiences with the Human Relations curriculum from their stories, I employed Eisner’s (2002) guiding question for educational criticism and connoisseurship: “What does the situation mean to those involved?” (p. 202). I suggest answers to this question in the next chapter, Chapter Four, where I introduce the Human Relations curriculum and the instructors and preservice social studies teachers. Portraits of the participants are shared with detailed descriptions and my interpretation of these portraits as it relates to the overall experiences of the preservice social studies teachers in the Human Relations curriculum.

In Chapter Five, I return to Schwab’s (1969) curriculum commonplaces, which I used as a framework to make recommendations and an evaluation of the themes and implications for my findings. To do this, I connected the themes to each of the

commonplaces (the students, the teachers, the subject matter, and the social milieu) and addressed the possibilities and limitations of this curriculum within each dimension.

CHAPTER FOUR

THE PORTRAITS

This chapter describes the experiences of individuals, particularly preservice social studies teachers, involved in the Human Relations curriculum. It provides an interpretation of the curriculum's import to those involved in its enactment. In describing how the curriculum operated, I present the four preservice social studies teachers, two of their instructors, Mitra and Susan, and the social context as "portraits" which I use to explain key features of the experienced curriculum. I provide the perspectives of the Human Relations instructors along with those of the preservice social studies teachers in order to paint a broader landscape of the curriculum and better understand how the intentions of the actors in the course connected with the aims of the curriculum. As mentioned previously, I use the qualitative methodology educational criticism and connoisseurship, comprising four parts: description, interpretation, evaluation, and thematics (Eisner, 1998). This chapter provides the descriptions and my interpretation of these descriptions and Chapter Five will evaluate and identify the themes present in within and among the participants' experiences. Eisner's methodological approach informed my composition of descriptive vignettes, or portraits, of my conversations and observations of the participants.

The descriptions provide detailed representations and extended quotes of the two instructors and four preservice social studies teachers as constructed through my interviews and observations, as well as their written reflections. Since the dissertation focuses on the preservice social studies teachers' experiences with the Human Relations curriculum, and,

as such, their instructors' portraits do not contain the fine-grained detail as those of the preservice social studies teachers. Nevertheless, the instructors were an integral part of the Human Relations curriculum and I included an outline of their experiences teaching the course to better represent the array of students' experiences in the curriculum.

I chose to use Eisner's (1998) ecology of educational experiences as a series of lenses through which I examined preservice social studies teacher experiences with the Human Relations curriculum. This ecological, or systemic, perspective of the educational experience incorporates some of the most important aspects of curriculum for a connoisseur to appreciate and understand. Described as a conglomeration of "dimensions," this framework enabled me to render detailed portraits of the instructors' and the preservice social studies teachers' encounters with the Human Relations curriculum.

Eisner's Ecology of Schooling

Elliot Eisner (1998) delineated significant dimensions that make up the ecology of schools: the intentional, the structural, the curricular, the pedagogical, and the evaluative. Modeled after Moroye's (2007) educational criticism of ecologically-minded teachers, I employed four of these dimensions to provide the framework for these portraits: the intentional, the structural, the pedagogical, and the evaluative. In each of the portraits, my descriptions and interpretations of the dimensions are woven throughout. At the end of the portrait, I identify the emerging themes within each of the dimensions separately. The fifth dimension, the curricular, is discussed in Chapter Five.

To explain the aims of the preservice social studies teachers in the social studies teacher preparation program, I first employed the intentional dimension. My analysis of this dimension attempted to uncover both what was intentional and unintentional in regard to how the preservice social studies teachers would address diversity in their future classrooms. While the intentions of these future teachers were variously achieved or frustrated, an examination of what these goals were was important in comprehending how they experienced the Human Relations curriculum.

The structural dimension illuminated the tangible mechanisms involved in the teaching and learning of the Human Relations course, such as the technology, the arrangement of the room and lecture hall, and materials used by the instructors and the students. It also shed light on the organization and division of the course as a whole.

The pedagogical dimension called attention to the transaction that took place between the teacher(s) and the student(s). As Eisner (1998) stated, “one cannot teach someone nothing” (p. 77) and the educational connoisseur is thus charged with attending to the “covert cues” of teaching and learning that “address the very qualities of teaching that typically elude standardized observation schedules and standardized achievement tests.” (Eisner, 1998, p. 77). In this dimension, I considered the interaction among and between the preservice social studies teachers in the study with their peers and their instructors. These interactions provided another layer for interpretation as they indicated the preservice social studies teacher in a social learning context and served as an aperture through which to interpret their developing teacher identities.

Finally, the evaluative dimension helps the educational connoisseur assess how teacher candidates internalized the experiences and subject matter provided through the curriculum. This dimension had a powerful influence on how students (teacher candidates) interpreted what was important about the subject matter and the experiences provided within the curriculum. In light of this facet of connoisseurship, I critically examined the preservice social studies teacher's written assignments as submitted to their Human Relations instructors and those submitted to social studies methods and practicum professors.

The Pedagogical Dimension: Susan and Mitra

I now offer brief portraits of Mitra and Susan: instructors who taught the Human Relations course in which preservice social studies students Claire, Benjamin, Mark, and Naomi were enrolled. The portraits of these instructors, conduits of the curriculum, exposed the frustration, with and doubt about, teaching aspects of multiculturalism and social equity to future classroom teachers who, largely, had little experience with such topics within the context of K-12 schools. In addition, these portraits of frustration and doubt elaborate structural components of the Human Relations course that exacerbated the isolation and powerlessness the instructors experienced while teaching the class.

The ways Human Relations course instructors interacted with and shaped the curriculum were, of course, very different than the ways in which their students experienced the curriculum. However, it is in the space that the instructors and their students converged that the curriculum was, to a significant extent, activated and experienced. As the following portraits show, the Human Relations curriculum failed to

overcome the instructors' lack of K-12 teaching knowledge and experience and their recognition that, without much course support from the supervisor, they felt insecure about and powerless with regard to implementing a robust community-based action learning experience.

While the portraits of Mitra and Susan are not as refined as those of the preservice social studies teachers I am about to introduce, their "voices" in the analysis of the curriculum enabled a more refined evaluation of experiences within the Human Relations course for those involved, namely, the preservice social studies teachers. The instructors and their students experienced the same official curriculum from vastly different orientations, and yet, as will be illustrated shortly, the constraints of the curriculum limited the ability of both groups to attain the objectives the course intended for them to realize. Moreover, the ways in which each of the individual instructors compensated for the curriculum's deficiencies further elaborates the curriculum instructors and students experienced.

Mitra: A Portrait of Frustration

"They look at me like I'm crazy when I talk about being not doing." Mitra was a counseling psychology doctoral candidate and an Iranian immigrant whose research interests included gender equity and religious tolerance. With her professional background in counseling psychology, Mitra intended to help her students see that the course was not about "political correctness." By "political correctness" she meant that the intention of the course was not to teach students how to be prudent about language and behaviors and minimize offensive speech. Rather, she felt that the purpose of the course was for students

to learn about the issues of cultural and economic pluralism and incorporate the concepts associated with these issues through dialogue and written work.

Mitra reported that her students expressed frustration with the lack of concrete examples on how to be culturally responsive when faced with the realities of school structures and policies. They were not satisfied with Mitra's response that this course is about "being," not "doing." She searched for supplemental articles that helped illuminate some of the conceptual frameworks of the course in practical terms.

They look at me like I'm crazy when I talk about being not doing. That "being" part - they don't know what that means and I'm just a mushy instructor. Social justice isn't about being - tell me what to do. But when I show [my students] teachers' examples, they get it. But then they say, there's no way we could do this without getting fired. We have a curriculum. That's a sign to me that you don't know enough about the issues yet to take action. That's why this class is about learning about the issues before jumping into actions. I think that's frustrating for them.

My observations of Mitra's class revealed tensions that were alluded to during the interviews with her. Two tensions in particular are illustrated here: the tension of ignorance and the tension of silence. Students were reluctant to respond to Mitra's questions about the reading materials, which described teachers' extensions of content into social action projects aiming to improve race relations at an inner-city middle school. It was clear that in this particular classroom, the students' represented a wide range of civic literacy. For example, one student remarked, "Well, democracy means that majority rules, so that's how social movements work." In addition, there was much silence to be endured in the class. Later, when discussing the course with one of Mitra's students, the student described the experience as "a brutal marathon": a solitary and painful experience. The official objectives of the Human Relations course complemented students' predisposition

towards wanting concrete examples of how to be culturally sensitive. Yet, as will be described more fully in Chapter Five, the knowledge and predisposition of the curriculum authors and instructors resulted in an enacted curriculum focused on process and dispositions (“being”) and not skills development and behaviors (“doing”).

While arguably Mitra’s pedagogical approach could hardly be called “banking” (Freire, 1970), the students were being exposed to new concepts while at the same time being asked to critically analyze through dialogue on material with which they had little mastery. Scaffolding was clearly lacking in instruction, but Mitra, having had no pedagogical training, was not able to support students through this method, not through lack of effort, but simply because it had not occurred to her. Perhaps this is why students, according to Mitra, felt that this was a “course in political correctness – on how to talk the talk.” Mitra attempted to fill her gap in pedagogical knowledge by reading about various approaches and strategies teachers could use to promote discussion, but this was an endeavor that was sought in isolation. Her lack of collaboration prevented her from understanding the distinction between Socratic method as an act of questioning and Socratic dialogue as an act of knowledge construction. As a result, her questions intimidated students into silence.

Mitra wished that the weekly instructors’ meetings with the supervisor were used as they were intended in the revised curriculum, which indicated that this time should be used for collaborating and sharing strategies to implement in the discussion sections of the course. Instead, the weekly meetings, while religiously kept, were largely filled with administrative information dissemination and updates on the next semester’s business.

Mitra expressed multiple times in our conversations that she needed more support and guidance, but did not feel it was her place to request this.

When I was hired, [the previous supervisor], told me to 'be me' and 'bring myself and my experiences' into the class. He said to me that we're all in this together. Now I don't feel that that's the case. I know the curriculum describes TA meetings that way, but we just don't do it.

Mitra characterized the isolation that an instructor can experience when a curriculum is not linked with its commonplaces. With the revision of the curriculum, however, Mitra did feel better prepared to discuss the process of becoming a culturally competent educator. Still, she struggled with students' expressed needs to ground the process in concrete, practical terms – years of training on their part that socialized them in ways that, according to Mitra, the students continued to expect a skills-based behaviorist curriculum as opposed to a process-oriented “education for being.”

Susan exhibited similar characteristics of isolation and an incapacity to meet students' needs to possess an understanding of how, practically, to integrate attention to diversity in classrooms. Her attempts to modify the curriculum to suit her needs as an instructor and those of her students was, like Mitra's, to supplement with additional reading materials. As I describe subsequently, Susan believed that her role as a teacher in the Human Relations course required that she view herself simultaneously as a learner and a teacher.

Susan: A Portrait of Doubt

Susan had taught eight semesters of Human Relations at the time of my observations of her class. When asked how she prepared for teaching the course the first

time, she described her observation of another instructor who led a discussion on Peggy McIntosh's (1988) "White Privilege: Unpacking the Invisible Knapsack." While familiar with the concept of privilege, this was the first time Susan had ever encountered it as something she needed to recognize before she could ask her students to do the same. She questioned the legitimacy of her authority as an instructor given her self-identity as a White, "privileged" doctoral student who had never taught in a K-12 environment. Each semester, she questioned her own authority to teach preservice teachers, and found it lacking. Susan's feelings of insecurity and lack of authority led her to never feel too comfortable with the topics of the course. She justified this discomfort as an opportunity.

I tried not to ever feel too comfortable with the topics. If I was too comfortable, it meant I wasn't being critical or analytical enough. I had to keep challenging myself by bringing in new material. I looked to my students to do this, so yes, I felt I had to do it, too.

Susan acknowledged the importance of self-reflection in the process of teaching about difference. The way she approached critique and analysis was to bring in new material. I did not discuss with Susan what new material she chose to bring in (and, correspondingly, what material she set aside as a result). From our conversations and my observations of her classroom, I did not gather that Susan pursued innovations in her pedagogical approaches in order to challenge herself in new ways with the material. She had internalized multicultural and equity awareness as a process that she was undertaking as an instructor and her aim was for her students to do the same. Susan, having had no previous pedagogical training prior to teaching this course, had an image of where she wanted her students to be in their skills, knowledge, and dispositions were in tune with the social reconstructionist orientation of the curriculum.

Susan described the students' discussions about topics of race, ethnicity, class, gender, and sexual orientation as an "anecdotal steam train." "For them, seeing is believing. I can't tell you how many times students will disregard that discrimination exists by saying, "Well, that's not my experience." She felt that adding a civic engagement component to the course at least allowed students to put their personal experience within a larger societal context. According to Susan, her students were better positioned to understand that power dynamics were complicated when viewed from a community perspective. She explained, in describing her students' civic engagement experience at a community center:

They start to realize that in a predominantly Black neighborhood center, the [White] preservice teacher becomes more keenly aware of historic memory, privilege, and power. This is not something they can get from a field experience within a school.

As mentioned previously, Susan had many semesters of experience teaching the Human Relations course prior to the implementation of the revised curriculum. Susan's approach to the course was to explain to students that she, too, was "in the process" - right along with them.

Portraits of the Preservice Social Studies Teachers

I now turn attention to the individual preservice social studies teachers, each of whom provided a unique perspective on experiencing the Human Relations curriculum. I provided each preservice social studies teacher considerable space to voice their experiences in the Human Relations course, with my questions and descriptions serving as the anchors for their expression. As I mentioned in Chapter Two, I used the educational criticism and connoisseurship method by way of description, interpretation, and evaluation to analyze

the Human Relations experience. To stimulate my senses as a connoisseur of multicultural education and thus trigger my ability to critique the educational experiences of preservice social studies teachers within the Human Relations classroom, I investigated aspects of Eisner's (1998) Ecology of Schooling, namely, the intentional, the pedagogical, the structural, and the evaluative dimensions of the educational experience. Following each description, I provided an interpretation of the "portrait" based on my analysis of the intentional, pedagogical, structural, and evaluative dimensions. The curricular landscape in its revised structure is seen here through the experiences of the preservice social studies teachers. As they brought their own insights to the curriculum, it was revealed that much of the transformational experiences provided as a result of the course were, in large part, the result of the preservice social studies teachers' own background and stated intentions.

Naomi Meyers: A Portrait of Place

Naomi knocked tentatively on my office door on the day of our first interview. "Hi - I'm sorry I'm late." I welcomed her to my office and offered her some coffee, which I had just brewed. She declined and said, "That's actually why I'm late. I stopped to get some," holding up a large Starbucks cup. She placed her briefcase, a large handbag, and a heavy jacket in a pile on the floor of my office, sunk down on a chair, and sighed as though this was the first time she had sat down the whole day.

Naomi was a graduate student in the teacher education program and a self-described "nontraditional" student, at least as compared to most of the other students enrolled in the social studies education program. She was married, older than her peers by a handful of years, and had worked in another career prior to entering the teacher

education program at the University of the Midwest. Naomi graduated from the University of Illinois with a double degree in history and philosophy in 2005. Soon after her graduation, she moved with her husband who was pursuing his master's degree in speech pathology. After working for a stint at a car dealership, Naomi decided that she wanted to teach. Before asking about her trajectory toward secondary social studies education, I asked Naomi to tell me about where she was from.

She described feeling like where she and her husband grew up was a whole different world from where she went to high school, which was in a different county. There was "a lot of diversity" in her childhood neighborhood, but upon entering her high school it was "all White" and her peers described her as being from "the ghetto." Naomi's working-class parents had never been to college and lived on the outskirts of what she described as an "extremely rich" neighborhood. Before high school, she had no conception that she was from the "ghetto." Instead, she described being "grateful" because she was one of only two White girls in her tight-knit group of friends and she remains close with these friends to this day.

That just gave me a whole other idea of what the world was like: diversity, and being sensitive to different cultures, and learning different things, and being open minded. When I went to high school, I felt very - it was like these things were butting against each other.

I asked Naomi to describe for me what she thought the use of the word "ghetto" meant to her at the time, as well as to those who used this term as a pejorative. She thought about this for a moment (Naomi was not intimidated by long silences) and then replied:

I don't think they really understand what they were saying. I mean I think it was some catch phrase that someone had come up with, but it was – I mean, in reality, there's no way that that's even – it's almost – it was offensive to people who live in those situations because in inner-city of Chicago, I mean it's a serious thing. And so I don't think – in high school, I don't think that the kids really knew what they were talking about race or ghetto. They just thought of it as something – you're poorer than we are and that kinda thing.

Naomi was keenly aware of how perceptions of place affected social dynamics in high schools as a result of these experiences. She recognized that place is culturally-bound and, as such, a theory of place is useful in examining diversity in the classroom. Later, Naomi talked about her experiences with Habitat for Humanity and how her own prejudgments of place were challenged.

The Intentional Dimension

During our conversations, Naomi exhibited an intention to promote reflective inquiry in her social studies classroom. Several times in our interviews, she described wanting a social studies classroom that was open to dialoguing about controversial issues. She described how important she thought it was that it was helpful to talk about “things that are beyond the surface level” as opposed to simply handing off the subject matter and going about business as usual.

Naomi shared her thoughts and events that led her to choose a career in social studies teaching, which constituted an aspect of the stated intentions of the Human Relations course. During her senior year of college she was still unsure what she wanted to do for her career. She took an honors thesis class on the recommendation of her advisor and found inspiration there.

I was interested in law, but more interested in kind of diversity and inequality, and I decided to do a research paper on same-sex marriage legislation in Hawaii. It

taught me a lot about my own perception or, maybe, misperception sometimes of what I thought the world was like. I kind of started my paper thinking that I knew Hawaii was the first state to have same-sex marriage...I went out kind of thinking, "Let's find out why." And I knew that they were also the first state to have interracial marriage, so I kinda started from there. Well, it turned out that they had overturned it. I think I was thrown off a little bit by that, but it taught me a lot. And it's just a really interesting experience to be able to do my own research and come up with my own – just my own everything. My adviser was really helpful in walking me through the process, but it was just really eye-opening and I really enjoyed that.

Naomi described how this was an enlightening experience for her because she grew up as a Catholic with parents who were opposed to interracial and same-sex marriages.

I love my parents, but they're definitely old school or even just more conservative minded. And so I always withheld against that idea. I didn't ever want to accept that anyone should be not allowed to participate in our society in things that everyone else gets to do, and especially when it came to love. I was just really – I don't understand it. I see the argument, but I just don't want to accept it. And so I definitely went into the paper knowing that I wanted to find kind of a reason why it was so different than everyone else.

It was difficult for Naomi to describe how her views on diversity came to be so different from those of her parents. She attributed her views to a gradual departure from the Catholic Church in which she was raised. She began questioning the relationship between citizenship and Catholicism during her high school years and wondered how one's religious views can determine civic membership in society. She said:

The way that we were raised was very closed about what else was out there. I mean it was, "We're Catholic and this is the only way to be and even everyone else is wrong." It was a challenge for my family when I came home and wanted to talk about other faiths or why they believed certain things or what was wrong with certain things in the church, as well. When I came back from college, I still went to church with my parents but as I got older, especially when my husband and I got married, we stopped going. Yeah, it was a challenge, I'd say, with family issues.

Naomi's departure from her family's values was uncomfortable for her. She described feeling bad when her mom was upset that she wanted to get married outside and

not in the church. She felt that it was her choice to depart from this tradition. Naomi was attached to the values of the church, but not to the church itself, which, based on later descriptions Naomi offered about Catholicism, I took to mean she appreciated the spiritual offerings the church provided, but not the political influence the church had on society throughout its course in history.

And as I became more aware of other faiths, I also became more aware of the political and social history, and that made it really hard to be sometimes a part of Catholicism - "Catholicism" - because I didn't feel like their beliefs now on like homosexuality or some racism, things like that, just more exclusion issues were how I identified personally. I personally chose to just step away instead of saying - my mom always said, "We can disagree with things that we're a part of, that we disagree with certain things, but that doesn't mean that you have to break away entirely." And that just wasn't something I was going to do, so it definitely was uncomfortable in that sense. There was definitely a break.

I found her to be quite animated during these points of our interviews that embarked on religion and political ideology. Naomi spent quite a bit of time talking about her relationship to the Catholic tradition in which she had been raised and how this connected to the amorphous concept of citizenship, so this "break" with the church she described struck me as significant.

At one point, she described her intentions for her classroom in regard to citizenship and intertwined these musings with references to moral tenets associated with social justice that had a spiritual component:

I really want my students to live in their lives today, get something out of the classroom that they can use in their daily lives. I don't want to treat them like we're just preparing them for college or work but I also do want to give them tools to be heard. I mean I do agree with the idea of citizenship education to a certain extent, but my idea of citizenship is more empowerment...that goes back to the Golden Rule. I mean it's like go out and see what things aren't being done and make it happen. Go out and see that things are not just right in this world and make those changes. I really identify with that Gandhi quote, "Be the change you wish to see in

the world.” So I just want to give students the tools to be active in their lives currently while they’re in school and then to give them the tools to be effective advocates for themselves in the future and to be happy people. Yeah, be good to one another. Be happy.

As she spoke, Naomi focused her attention on the ceiling, as if she was searching for the right words up in the fluorescent lights, but when she ended her answer with, “Be happy,” she looked at me and smiled. It was as if the goal of happiness had just occurred to her and she was pleased with it.

The Structural and Pedagogical Dimensions: Disconnection

I observed Naomi in both her Human Relations class and her social studies practicum class during the time of this study. Naomi often sat with another woman, who was also enrolled in both of these classes, and the pair would talk with each other every now and then. They rarely interacted with the other students in the class. I believe they saw a kinship in each other, as they were both graduate students, married, and slightly older than their peers. When I asked her about how she felt about her time in the teacher education program thus far, she said:

I would say I'm getting to a point in the program where I feel more a push towards “let's apply it.” A lot of the initial classes, I felt really excited about them 'cause the philosophy background that I have really helped me with a lot of the more philosophical things that you do have to study, especially in theory and all those things. At times, it's hard to see the application. And so I think that, right now, I'm feeling like I want to be in the classroom, and I want to learn those lesson plans, and learn how to make them better and really figure out how to apply them to make myself a better teacher. And so, but overall, I think I love this program.

I often saw Naomi sitting in her Human Relations class with a perplexed look on her face. Wondering about the source of her bemusement, I asked pointedly, “Can you tell me about your experiences in the Human Relations class?” What followed was a

lengthy conversation about Naomi's opinions of the Human Relations experience as a whole. Naomi was reluctant to say anything negative about the course, and even more reluctant to say anything disparaging about any individuals responsible for conducting the course.

Well, I have kind of a problem with lecture. I don't know the professor very well, and I don't make an effort to go and see her or to get to know her. So my judgment of her may be based on, you know, just seeing her in lecture...I'll go to lecture and I'll be told [by the course supervisor] that this is good information for "us kids" or she'll say "Your parents are paying for this, so you need to be coming to lecture." Maybe it's just the undergraduate student being, like, "No, I'm choosing to be here," that it can be a little off-putting. But in the second lecture we were all supposed to have read - and it was never modeled that we were supposed to interact discussion-wise in the huge lecture hall, and no one was responding to her questions about the reading. And she assumed that no one had read. And for me, it was awkward to be a part of the discussion in that huge lecture hall. And there's always feelings of, like, I don't want to be the person responding. [The professor] started singing a song that's called, "It's not my Fault," and she was singing that song, and I was just really, like, "Wow." It was pretty wild to me...from then on I've just been like...almost tuned out in lecture.

Naomi felt bad about her negativity toward the lecture. She believed that the professor had much to offer because of all of her experience, but Naomi felt deprived of this experience during the lecture. She was frustrated that she wasn't getting the "full story" of what the class had to offer her. The lecture, for Naomi, was a disconnected entity from the rest of her Human Relations experience. She knew that the discussion section was independently guided by her instructor and the divide between the content of this and the lecture bewildered Naomi.

In addition, Naomi was frustrated by the disconnected nature of the content in her discussion section. In describing the discussion section, she referred to her own experiences with diversity, through her formal as well as informal education, and felt that

she was better able to engage with the content of the course than her peers in the class, who she described as “checked out.” Naomi had to turn to her own inner resources during times in the class when no one would say anything. She coped by turning inward.

I asked her, “Why do you think the class doesn't participate? Do you think it's 'cause they don't think it applies to them? Or do you think there are other dynamics going on?”

From what I've been told, it was that people don't feel like it applied to them because they were in fields where it probably wouldn't come up, like science or music, math. Like these issues might not apply...and they would probably never have a discussion about difference during their science class. I also have heard, and I don't know if I feel this way or not, but that they had the perception that if their ideas didn't match what the class or the TA's opinions were, that they want to pull out.

Naomi went on to describe a typical class with her instructor, which, in my observations, largely confirmed what I saw and what Mitra had shared, as well. Occasional murmurs punctuated the lengthy silences which followed pointed questions by the instructor about the assigned readings. It appeared that most students in the class were either uncomfortable with the material (meaning, I presumed, they either hadn't read the assignment or they didn't understand the reading) or they had been, as Naomi described, “shut down” by the perception that their answers weren't good enough. It was clear to me that the curriculum was getting overlooked as a result of these political dynamics.

Much of the point of the class, Naomi felt, involved the instructors, including the professor, trying to see if students had read the assignments or not. She didn't like the idea of having to “prove” that the reading had been completed and wondered what the

discussion would be like if there was just a general assumption that everyone had read. She offered some recommendations for improving the climate for discussion:

I felt like there was this tension of the TAs trying to figure out who read because you can tell half the people didn't. And we're not really getting anywhere because there was that tension there of her anger – not anger but frustration that we couldn't have this back and forth. And I think if there was a way to just move past that and just start a conversation, like, "Okay, if you didn't read, just tell me how you feel about it. Like here are some facts that you saw in lecture. At least go off from that," you know. And I think that that would be – get a little bit more relevant and then maybe have a little discussion at the end about – or make all of it about how does that impact you as a teacher, as a future teacher.

The Human Relations class did have an impact on Naomi. It gave her “permission” to not be afraid of bringing in controversial topics that address the nature of diversity. She also realized, as a result of her civic engagement experience with Habitat for Humanity, that “just being aware of the system that you’re in” makes a difference. “The community matters.” she said.

I wanted to understand more about what Naomi believed she gained from experiencing the Human Relations course. She described feeling fearful of incorporating aspects of multicultural education because of the potential for controversy, because this involves “being aware of the system.” Causing students to be aware of the systemic inequities that face their communities was, she felt, dangerous. I pushed this topic further by asking her why she felt this posed such a potential threat.

Because I don't want to be fired! My mother-in-law has told me a few times – I did a lesson plan the other day for [my method's] class about protest music in the '70s. I was really excited about it. And we went home for her birthday and I was telling her about it. And she was like, "You're never gonna be able to use that." And it wasn't because she thought it was controversial, but she thought it just kind of skirted the line of is that really necessary.

Naomi felt pressure in anticipating what her future school community expects her to teach. She expected these “non-negotiables” that are involved in teaching in social studies, such as teaching about the Constitution, about the Founding Fathers, about war. But teaching “beyond the borders,” which involved the ethical questions people have faced over time, like segregation, and same-sex marriage, that gets into what Naomi described as the “gray area” – the no-man’s land of curriculum.

Is your school gonna be on your side if you bring those things up? Can you fit it into the curriculum that protects yourself? And that, to me, is so like – it's just the reality that we live in as educators, but it seems like it's so, like, there's no incentive to go what I consider above and beyond. I feel more of a push to be patriotic, and we should feel happy about our nation's history and shove everything else under the rug.

Naomi wanted strategies that enable her to engage with the “gray areas” of the social studies curriculum. She wanted examples of what it was like to go “above and beyond” the universal content in a U.S. history course and wanted to feel that there was reason to do so that didn’t involve a sacrifice of her job. The Human Relations class did not provide this for her, but it did provoke her to imagine what it might be like to push the boundaries of the curriculum.

The Evaluative Dimension

In an effort to understand the evaluative dimension as it was experienced by Naomi, I asked her to speak about what she felt the Human Relations curriculum wanted students to know and be able to do. Much of our conversation centered around Naomi’s impression of other students’ perceptions that the class was about “learning to be politically correct” (as Mitra had described) and learning how to participate in ways that

didn't conflict with others' world views. Naomi seemed consistently concerned about other students. I wanted to know more about her thoughts.

"Tell me a little more about your impression of the Human Relations class," I said.

"What do you feel that you are learning?"

I think that our writings that we do in class have been opportunities for self-reflection. I think that it can be overly structured maybe. I don't know. I should think about it a little bit more, but the research paper type thing for me is more prove what you know, tell me what you know, and that's great. I mean it's totally necessary and obviously I'll use that in the future in my classrooms, too. I think that the community engagement project in Human Relations offers an opportunity for self-reflection.

Naomi's ability to see that the in-class writing activities were opportunities for self-reflection was indicative of her maturity and ability to apply past experiences to current situations. I wondered how this translated to the civic engagement assignment which had the primary objective of promoting self-reflection. "How is that reflection going for you with the civic engagement? Do you feel like you're learning something about yourself?" I asked.

Yeah, I do, and I mean, like, to bring it back to religion, the group that I'm with is Habitat for Humanity and I hooked up with my friend's church group who had already been really active in it. So I knew they were going to be there that day so I went and helped for the day a couple of times already. I had some preconceived notions of what they might think of me and worries and things like that, so writing that project at the end did help me to realize that I had these feelings and notions that may not have been right or based on anything other than fear. The openness of the class, kind of when we started and the TA was like, "You can say anything here and I want you to be honest." It's really hard to do that and I think that that is such an opportunity for self-reflection because if you say something and be like, "You know what? That is not how I really feel but I am saying it." Because even if you don't come clean with that, you know that that is something that maybe you had never owned up to before. And I think that there are plenty of opportunities in that class for that to happen. It's just really tough issues...and one thing that I would say is that we're doing a project out of the Southeast side of [the city]. I had heard all these things about the Southeast side, and once again, it's like I had never

driven over there. The people were so nice. We are, literally, like, banging on things, building this wheelchair ramp at 8:00 in the morning, and people were coming out and saying, "Good morning." And it was definitely different from what I have heard [about the Southeast Side].

The "Southeast Side" was, and remains, a notorious phrase for this community.

This descriptor has connotations that transcend geographic locale, so I was curious as to how deeply Naomi understood this. "Can you tell me what you heard?" I asked.

Well, the Southeast side is – I've heard things – you know, drive by shootings and just the really, really poor. Mostly violence, kids being out on the street a lot and kind of dumpy looking areas. Homes aren't well taken care of, things like that, so....you know, just regular people. I'm trying to think who has said it. It's just, like, people that I've talked to in passing, so. It's more like, "I've heard that the Southeast Side" or "There's a newspaper article and did you see that there was this happening and I've heard this about Southeast," or people talking about not wanting to work at Southeast, just like the schools over there because they're not well taken care of or things like that. It seems like to me that it's a misconception after actually being over there, so... So Habitat for Humanity helped me dispel that misconception. It does, and it helps me dispel probably another myth for myself. I said that I was very Catholic. I was kind of scared to do Habitat because I had kind of a misconception that the people involved would be very religious. And you know what? They are. But I had kind of a misconception that they would judge me because of my inactivity in the religious community. And everyone is so nice and no one asks me anything, you know. No one pressures or pushes or anything. I mean it's just, "We're all here to help someone, and let's do our job and our work." I wrote a little bit about that in my reflection paper. But that was something that I saw in myself that probably wouldn't have come out if I hadn't have done the project.

As described earlier in Naomi's portrait, Naomi was aware of the culturally-bound nature of "place" and recognized that a place that has certain characteristics, such as poverty, a high percentage of racial minorities, and higher-than-the-normal crime statistics, the place becomes a story that precludes all rational judgment. Naomi experienced this as a high school student who came from, as her peers described, "the ghetto." The lack of access to such places and distorted depictions in the media made "the Southeast Side" an

enigma to many university students who may, someday, teach in this very neighborhood (or one quite like it).

Naomi made up for the curricular deficiencies she perceived in the Human Relations course by reflecting on her relationship to place, religious identity, and the concept of citizenship, each of which are powerful components in the Human Relations subject matter, but which ironically receive little explicit attention.

Naomi's experience in the course was one of isolation. Most aspects of the curriculum felt disconnected to her. The lecture experience was removed from the discussion experience. The content was unapproachable by many of her peers in the class, making for a disconnected "discussion" in a class that was supposed to be dedicated to discussion. In addition, the objectives of the curriculum, which advocated for a direct confrontation with issues surrounding diversity, were disconnected from the practicalities of her imagined social studies curriculum where the community had much more leverage in the content than what the Human Relations curriculum acknowledged. It was the civic engagement experience that grounded Naomi and allowed her to see the possibilities for engaging with difference.

Next, I turn to Claire, who was a student of Susan.

Claire Steele: A Portrait of Wanderlust

Claire Steele, a 24 year-old woman from Illinois, exuded confidence and spirit in her classroom interactions. I enjoyed her dry sense of humor and somewhat casual demeanor as she interacted with her peers and instructors. She struck me as an intelligent but bored young woman. During the classes I observed, she seemed amused by other

students' comments as she doodled in her notebook with her feet propped up on the desk in front of her. And yet, Claire found many opportunities to refute what she regarded as the more inane suggestions made by her fellow students as topics of discussion by posing thoughtful questions and clarifying statements. She often provided historical perspectives, framed in a Socratic manner, to make a point. Claire challenged essentialist ideas but she had a politic approach to such discussions. For example, during one Human Relations class I observed, a student (referring to Barbara Ehrenreich's 2001 book, *Nickel and Dimed*, from which the class had read an excerpt) stated that he found it obvious that Ehrenreich "had difficulty with the working conditions because she wasn't used to them." Claire, without looking up from her doodling, asked, "Does that make her observations any less real?" The student shrugged his shoulders in reply.

Claire's clothing choices bespoke her political ideologies. Usually donning a t-shirt with presidential campaign slogans over long bohemian-style skirts, there was no question that Claire leaned far left of center on the political scale. Her overall demeanor exuded amused nonchalance.

Claire was raised to volunteer. She cannot remember a time when her mom did not require her to volunteer for something or another. In one of our conversations, she described how, when she was 10 or 11, her mom, "liked to farm [her] out to the museum." She described her mother as "being very intense" about volunteering. It was required.

My mom told me, "You're too old to ride your bike and just play but you're too young to work, so you're going to volunteer for the museum." And I loved it. I got to dress up and pretend. The YMCA camp that I'm involved in is a leadership training camp. I'd been going there as a kid and then they kind of start you on a counselor-in-training thing, but because it's the Y, they don't have a lot of money. So, [I'm] paying to go as a camper but also to do service projects and other things

like that, and different kinds of training and mentoring with the younger kids. And people are like, “You’re crazy, you pay to go to work.” And I’m like, “Yeah but I love it, so I don’t care. It’s like a vacation for me. I loved the idea of having a vested interest in something, to have other people enjoy something as much as I enjoyed it, to make sure that traditions stay alive and to make sure that I’m giving back to something that gave a lot to me.

She spent much of her adolescence volunteering for the YMCA and, upon entering the University, participated in several volunteer efforts, mostly related to student government but also by coordinating university-based canned food drives, tabling information booths at student orientations, and most passionately, canvassing for the Obama campaign for the 2008 presidential election.

The Intentional Dimension

Like many preservice teachers, Claire viewed teaching as her vocation, her calling. At the same time, also like the other participants of this study, she wondered if perhaps there was something else she might have chosen for her profession.

[Teaching is] something that I always just wanted to do, I guess. I don’t know when it became a conscious decision, but I was like, “That’s what I’m gonna do. Always.” And I don’t feel – for a while I was really scared, like maybe I feel trapped; maybe I didn’t explore my options. Both of my parents were teachers, and I was just really afraid that I was like, “Oh, I’m just gonna also teach,” kind of thing.

“As opposed to...?” I asked.

As opposed to figuring out something else to do. I don’t know. I was just afraid I wasn’t being adventurous enough. My sister does biological anthropology, and she lives in Madagascar and studies lemurs. So, for example, I could do something like that. I could bring some of that into my classroom, so that’s why I guess I feel like I’m not settling because I feel it’s actually much more of an exciting job than people will ever give the credit for.

This hesitancy, albeit weak, to commit to the teaching profession because of its commonplace status came up a few times in later conversations. Teaching, to Claire, was

a fascinating occupation, but, as she put it, “teachers are everywhere.” The commonality of the profession did not speak to her passion for a cosmopolitan life. And yet, Claire shared, perhaps teaching might be a way to facilitate her wanderlust because of the extended breaks the profession can provide. “So that’s another reason [for me to teach],” she explained.

Claire remembered feeling different as a child. When asked about her early encounters with difference, she described growing up with two moms. Her mother and father got divorced when she was very young and her mom began dating other women. Her father was not a part of her childhood.

I was really too young to understand. “Oh, Mom is hanging out with another mom.” You know? I really didn’t understand. And then, as I got older, I always knew the word “lesbian” but I never really, you know, you don’t sexualize anything. And then I was like, “Oh, other people’s moms don’t – they don’t have two moms like I have.” And it was just like a slow realization and I was like, “Oh this is weird.”

It was her parents’ sexual orientation that made it difficult to discuss the composition of her family with her friends. The fact that her mothers were lesbians compelled her to consider the role of sex in family life...a topic of conversation that is taboo between adults and children in our society while simultaneously prevalent in public life. Claire went on to say:

And in high school, some of my friends didn’t even know. They just thought it was my mom’s buddy. Now, of course, they all know, but at the time I wasn’t really sure how some of them might react. I’m not really even worried about them so much as like if they told their parents kind of thing because some of their parents, I’m sure, would have not been really okay with that. And I was worried that they couldn’t come to my house anymore, other stuff like that, just kid worries. I mean, no one really wants to talk about their parents’ sex life. You don’t. Whenever asked, I would be honest, but I would never be shouting it from the rooftops kinda thing.

At the end of this interview, I asked Claire if she felt that discussing sexual orientation required a discussion of sex. She seemed puzzled by this question and wrinkled her nose.

No, of course not...but it's going to anyway. When you're not straight, people are going to go there in their minds. It's telling someone not to think about a pink elephant. They're going to think about what people do if they're gay. So, yeah...you can't separate it.

I felt it was important to get her take on this idea because of her earlier comments about her mother's sexual orientation and reluctance to talk with her friends about her parents. In my own classes, I talk to students about how identity and action are related but not the same, but Claire's straight-forward response made me wonder if it was reasonable for me to expect students to understand this without considerable guidance and a certain ease with the topic.

The Intentional and Pedagogical Dimensions

Our second interview was on a sunny and cold day in March. We met at a coffee shop and I bought myself a coffee and Claire a pot of green tea before sitting down to talk in the back room of the café where we could get away from the loud espresso machine. I began the interview by asking Claire to describe her hopes for her future classroom. She replied:

I'm really hoping to get a truly diverse classroom. The thing is I think that that will bring different opinions and different sets of beliefs because in a socialized classroom, trying to spark conversation with uninterested 16 year olds might not be the easiest thing. But if they all disagree – not that I want to instigate fights – but that would be more beneficial for them to be able to hear each other because once they're out of high school, some of those people are never gonna interact again. And so I feel like I really hope I have a diverse classroom.

I asked her what she meant by a “socialized” classroom. Claire shared that she felt classrooms were places “where students learn to agree or be silent”. She hoped to create a curriculum that was meaningful to her students and that could spark conversation.

For example, I was thinking about doing a lesson about the Little Rock Nine because I feel like you always see the Cooper¹ video and see the picture and then that’s it. You don’t ever find out what happens to the kids once they go inside. And so I guess that’s the kind of lessons I want to do. And so, for example, with kids, what you could do about that is just maybe touch on forced integration. If it’s forced, is it really integration? How would you be welcomed in, basically, a school full of strangers kind of scenario? And I feel like that’s even especially resonant ‘cause it’s like school. Everyone can identify with being left out in school.

Claire wanted to enable her students to grapple with issues of race, gender and class. She believed students in her social studies classes needed to encounter controversial issues. Rather than becoming insular within families, neighborhoods and professions, Claire believed her students had to understand the experiences of others, whether those others were White, Black, Hispanic, male or female. She didn’t believe that students have a natural proclivity for empathy and she felt that social studies helps students learn this disposition. As Claire described:

Sometimes we study things really close to what our lives are and sometimes it seems really far away. So, you know, if you’re studying Ancient Rome or something, my goal for the kids is to be able to imagine how they would have acted or how they might have been different then from what they experience day to day now.

“And why is empathy an important trait for students to learn?” I asked.

It teaches you how to relate to different kinds of people, and it teaches you how to take information, think about it, and then to form an opinion about it...I guess social studies is to create effective citizens like we always talk about. And so, in

¹ Cooper v. Aaron, 1958 – PBS documentary viewed discussed in her Human Relations class

order to do that, you have to be able to make good judgments and, in my mind, in order to make good judgments you have to be able to look outside of yourself.

Claire's aims to promote empathy and to facilitate discussion of controversial issues among her students coincide with one of the National Council for the Social Studies benchmark for the "Time, Continuity, and Change" strand, which states that students should be able to "investigate, interpret and analyze multiple historical and contemporary viewpoints within and across cultures related to important events, reoccurring dilemmas, and persistent issues, while employing empathy, skepticism and critical judgment." (NCSS, 2010).

The Structural Dimension

Claire and I spent quite a bit of time discussing the Human Relations curriculum, well beyond the scheduled allotment I set aside for our interviews. She enjoyed her time in the class quite a bit and felt comfortable discussing her views on its role in the teacher education curriculum. She felt that it offered an important quality to the program overall...one that was not present, in her estimation, in other courses.

It's smart [that it's required] because, I mean, we always talk about building trust for the teacher and the student and they [the instructors in other education classes] want to create community. But they don't really ever say, "Who are you gonna be creating a community with? Whose trust are you gaining?" They never really say that part. I feel like some professors would talk about it, maybe if they had time or if there wasn't a course related to it. I don't really think anyone purposefully avoids the subject. I just think that some people- they refer to it but they never get into it. You know, at the end of class, they'll be, "And there might be different styles depending on how the child is," and so not really say anything other than that.

During our last official interview, our topic of discussion was on the connection between social studies courses and the Human Relations course. "Where does the Human

Relations class fit in with the social studies content classes you've taken? Does Human

Relations help you teach social studies?"

I don't think they're separate. I guess, to me it's kind of like those are the kinds of topics you look at when you're studying history. I mean the more diverse history classes we get, like classes on labor movements, classes on African-American movements, classes on gender...the more diverse we become as historians, the more diverse you have to become as a teacher because otherwise you can't relate those stories back to the people in a way that might resonate with them the most cause you already have those stories. You just can't say them. You have to share them.

Here, I saw Claire internalizing the concept of pedagogical content knowledge, that the topics and conceptual knowledge gained in the history courses needed to be translated to the students ("You can't just say them. You have to share them."). Another interesting observation in the above comment was Claire's transition of pronouns. Beginning with a first-person perspective, Claire then switched to a first person plural perspective when she included herself with other historians. By the end of the answer, Claire used the second person singular in describing the teacher. This perspective shift provided a glimpse into Claire's identity formation as a student, a historian, and as a teacher.

Recalling that Claire mentioned the aim for social studies was to create "effective citizens" (described in the Intentional Dimension), I asked Claire to describe the qualities of an "effective citizen." She replied:

[An effective citizen is] someone who is willing to be observant about what it is that their culture is experiencing and their identity is and be able to look for the correct information, distill it, and then make an action, ideally. I'm sure my definition of citizen might be different than the definition that other people would have of citizen.

"Would you say your definition of citizen is different than that of your peers in the social studies education program?" I asked.

We talk about that [citizenship] a lot in our social studies classes, but I don't think it's ever drastically different from somebody else. It's just more of this, less of this, kind of thing. I'm actually kind of surprised at how agreeable everyone seems to be on the subject. No one seems to be advocating for a robot citizenship. Everyone seems to agree that being able to take in ideas or perceive facts and decide about them is the best way.

However, Claire noted an absence of discussion about citizenship in other classes and with other (non-social studies) students. As noted previously and in the subsequent portraits, the other study participants had a similar perception that the social studies cohort in particular is receptive to linking the aims of schooling to effective citizenship as well as multicultural education.

I don't think I've ever heard citizenship even mentioned in any of my other classes. And I mean that they kind of skirt the topic, but they don't really delve into it, really as much. Maybe in foundations they did. But for example I'm in Drama in the Classroom right now and I'm the only secondary person in there. Everyone else is elementary. And it's just wild to - we discuss a lot in that class - and I'm the oddball out all the time. I mean 'cause drama in the classroom, it's not just like how to put on plays for 8 year olds. It's how to take storybooks and make them act it out, and it just kind of peaks interest in narratives, whatever kind of narrative it is. And I was just interested in that because...that kind of plays into my whole idea about empathy and common understanding. I mean, you know that's what actors do.

I asked her to explain what she meant by being the "oddball out." Claire had mentioned feeling like an outsider and an interloper in previous conversations and I wondered how her self-perception affected her interactions with peers in this course as compared to that in the Human Relations or social studies classes.

It might be self-imposed. This might just be me. It might not even be social studies. But we were doing a pretend read-through. We had partners and we had picture books, basically. And we were supposed to pretend one was a student and one was a teacher, and we would say, "What do you think this characters sounds like? Do you think he sounds like this or do you think he sounds like that?" And, I was just like - I don't know. It bothered me that they assumed certain characters, even if they were a duck, would be a girl with a high voice. And they were like, "Well, a kid

isn't gonna think about that." And I'm like, "Yeah but maybe they should." They were just - I don't know - they just kind of stared at me. They just didn't really involve a lot of imagination. Maybe the duck really did sound like this, I don't know.

This anecdote, while humorous, expressed Claire's underlying frustration with uncritical and gendered anthropomorphizing of characters that she perceived among her classmates in this class and revealed a consciousness of the ways in which socialization of gender might occur in schools. Claire's portrait indicates a belief that her experience in the social studies education program emphasized a multi-faceted definition of identity and citizenship that translated well into her experiences in the Human Relations curriculum. Furthermore, Claire believed that the concept of citizenship was underrepresented in her other teacher education courses. Claire's anecdote about feeling bothered by projecting gendered qualities on storybook animals reveals a sensitivity to how future teachers might socialize, intentionally or unintentionally, their students into fixed social categories through the curriculum.

Evaluation: "Am I Just Being Me or Is This an Assignment?"

As mentioned previously, the Human Relations class required a common set of assessments for students to demonstrate their learning. This aspect of Claire's portrait describes how the evaluative dimension of her Human Relations experience provides a glimpse into what she believed to be the goals of the class or the instructor. I asked Claire what she initially believed to be the purpose of the Human Relations class and how the class contributed to her development as a teacher.

A first I thought it was about, you know, hiring people and stuff. I mean, "Human Relations?" I had no idea. But then I realized what it's about and I like talking about that stuff. I guess it's kind of hard for me to see how taking the class

changed me because that's kind of how I think all the time. So it's hard to put a project on it and say, "Think this way, " when I'm like, "Oh, I think I'm already thinking that way, " you know? I'm like, "Am I just being me or is this an assignment?"

Claire's written assignments consistently reflected this blurry line between "just being [Claire]" and presenting to her instructors some newly-gained knowledge as a result of the educative experience. For instance, Claire's civic engagement assignment involved participation in the University of the Midwest Student Government. The guiding question she used for her observations during this service learning opportunity was, "How do leadership roles differ between men and women involved in University of the Midwest student organizations?" She wrote in her concluding paper:

Women who do hold leadership positions of power encounter particular difficulties such as priority of appearance, assumptions of sexual orientation, issues communicating with subordinate men, and being perceived as mean or unapproachable. Although these complexities exist, as well as exceptions to the rule, the basic level of the problem is lack of female representation in leadership roles in the media and among student groups at UI...The implications for school and schooling are that it is up to school faculty and the students to create an environment conducive for all minorities—even ones that may be a statistical majority. Unfortunately, many of the pressures that force females into the background, instead of pursuing leadership roles, are outside of the realm of school. Family, media, and peers are a force to be reckoned with. Because of this schools and school-teachers sit at a disadvantage when trying to produce empowered women. Only, once you look at the entire community...and world that a female is born into... can you justify school: an environment that actively promotes female power. In my mind schools must be ahead of the rest of society. It must be this way because it must strive to counteract other present injustices, this puts teachers in difficult situations with parents and possibly administrators, but I think that is something that teacher activists should be prepared for.

Claire's observations of unequal representation of leadership are revealed through her civic engagement assignment which demonstrates an intention to play a teacher-as-activist role in her own classroom. Her written statements correlate with what she shared

during our conversations in that a critical examination of how leadership and gendered stereotypes is woven throughout her perceptions of teachers' roles in the socialization of students.

As mentioned in Chapter Three, the assignments were submitted to me at the end of the study and the participants were unavailable to me for further corroboration on my interpretations of the written work. Therefore, the fact that she wrote this in her paper may or may not have been entirely representative of her beliefs about teacher activism, but it did indicate to me that Claire perceived the message that "schools must be ahead of the rest of society" to be an important message to impart to her Human Relations instructor via her final essay. I now turn my attention to Benjamin, who I introduced briefly in Chapter One. Benjamin was a student in Mitra's class.

Benjamin Carter: A Portrait of the Agnostic

Benjamin, a 22 year old psychology major, chose his pseudonym as a tribute to two of his favorite political inspirations: Benjamin Franklin and Jimmy Carter. Benjamin had originally wanted to go into something "more exotic" than teaching - "like medicine," but education became his calling as he found his passion for social justice and challenging inequality. He grew up in a suburb west of Chicago and anticipated working in "a diverse inner-city school." Benjamin was a soulful young man whom I would see walking around town on a regular basis. He walked slowly and rarely carried a backpack - even to his classes. On most occasions I observed him toting a notebook, a pen in his ear, and an iPod.

One striking memory I have of Benjamin was on a sunny winter day driving down a busy street near the university. A young man was walking on the sidewalk talking intently on his cell phone while looking down at the ground. Without looking up, he walked right into the street as I was approaching. I had to slam my brakes to avoid hitting him. After the initial surprise, I noticed that the errant walker was Benjamin, who also recognized me, smiled, waved, and continued walking across the street without interrupting his phone conversation. He did not realize how close he came to being struck by oncoming traffic. Later, during our next interview, I mentioned this near-accident. “You realize I almost hit you, don’t you?” He replied, shrugging, “Yeah...it’s alright. I was talking to my girlfriend. I was preoccupied.” He appeared nonplussed by my concern.

Benjamin provided full answers to my questions during interviews but upon transcription, I noticed that most of his responses required follow-up in order to clarify inconsistencies and contradictions. As a result, my second and third interviews with Benjamin each began with a lengthy revisiting of the previous interview.

The Intentional Dimension

The Catholic Church was a source of anger for Benjamin. He described his departure from Catholicism as his first step toward pursuing a social justice-oriented career in teaching. He shared similar sentiments as Claire on the perceived difficulty of engaging in controversial discussion in his future social studies classroom. During a conversation about teaching religion, Benjamin said:

If you take an issue like women’s rights and freedom where women have been repressed in a lot of ways in the Big Three...I don’t know much about Judaism but definitely in Islam and Christianity – if you’re gonna have an argument like that, then religion comes up and it’s almost like you can’t argue against it...that’s just

what people believe...It's hard because you're dealing with students who have had these things pounded into them a lot of times. And parents really want them to have a strong family. So if you bring it up, it could almost make them challenge their beliefs forever. Which actually could be a good thing.

Later, he described his own religious beliefs with diffidence, and his normally cool demeanor became increasingly animated:

I don't really believe in anything. I was raised Catholic. There's things that I think a lot of people do that the Catholic Church tries to turn into, like, this huge deal. Like...you're definitely going to hell if you do these things. Like, I was in a confessional booth with a priest and I was like, well - I masturbate. And he was like, oh - if you do that, you're going to hell. That was when I really started challenging it. It's just one more of those things, another brick falling in my mind.

Benjamin used analogies of bricks and walls during many of our conversations. He referred to the beliefs and values his family raised him with as "crumbling walls" and "barriers." However, his perception regarding the values of his parents was not singularly respected. In our first interview, I asked Benjamin what his source of inspiration was when it came to wanting to "do good" in the world.

My parents instilled great values in me, and they always cared. Like I know I said that they had some racist tones to them, but -I, whenever I saw their interactions with people I always saw them doing whatever they can to help their community to a certain extent as well, and to help us too. I mean when we were growing up we didn't have like all the amenities as other children had. We're definitely, I was definitely grateful for everything I did have because it was, it was a lot compared to a lot of people, and I feel like I'm spoiled. But we definitely had to, they definitely had to work hard to give me those opportunities.

I asked Benjamin what motivated him to become a secondary social studies teacher. Like Claire, Benjamin had other aspirations but settled on teaching because he viewed it as a more rewarding profession because it contributes to a greater good in society.

I was studying psychology because I just wanted to know what makes us tick, I guess...I think that's a powerful thing, if you know who you are and who other people are because you're always having social interactions with everyone, everyday.

And I wanted to be a psychiatrist, so I was on the pre-med route. I didn't really enjoy my classes freshman year, like chemistry and bio, and...they're useful classes, but I wasn't getting the intrinsically rewarding experiences that I do from like my psych classes, or even like the history classes that I studied in high school. Like psych, I just kind of fell in love with [education] right when I was introduced to it. And I've always wanted to do something to help the world, and I just figure if you can make an impact on somebody's mind and show them their potential, then they can go and make an impact on hundreds of other people. So it's just like a pay it forward kind of effect. I kind of resisted [going into teaching] just because I think it wasn't as glamorous as some of the other professions, so I resisted it for a while.

Benjamin's desire for a "glamorous" profession reminded me of Claire's wish for a more "exotic" profession. Both Claire's and Benjamin's career ambitions were tempered by a resigned acknowledgment that teaching as a practice held potential for the adventure they sought, if not prestige. "What kind of teacher do you hope to be?" I asked.

I want to be a teacher that instills, that has students really see their full potential as people and as citizens, and hopefully they'll want to use that potential to do good, and at least be successful in their own lives. And I think if we as a country always are trying to elevate people instead of putting them down, to a certain extent. Or not necessarily elevate, put them down, but get ahead of them and in a sense that is putting them down if you're trying to get ahead of them. If you're trying to elevate people, then they could go on to do things that will benefit our country, so to speak.

I asked, "You just used the phrase, "as people and as citizens." What does that mean to you? What does it mean to be a citizen?" to which Benjamin replied:

A citizen, I think it means to engage in the world around you, try to be a productive member of their culture. Try to, I guess make their culture better than what it was, or at least participate. Certainly if it's not in government, which I mean that would be the ideal for everyone to get involved in government and for everyone to be watching like the healthcare summit that was on yesterday. But if they can't do that, at least be aware of their surroundings and work to make not only their lives better, but their culture and their country better as well.

This conversation on citizenship brought us to a discussion of the kind of classroom Benjamin would like to construct, and how he uses observations from his social studies (i.e. psychology) classes:

I think the most important thing in my classroom is going to be making the material relevant to students' lives so they are able to use it in a way that they think about the world and actually apply the concepts that we learn. So that in a history class they can apply the concepts that we learned about World War II, or like yesterday about women's movement after the Triangle Shirt Factory debacle. So they can use things like that in their own lives and see where we've come from, where we need to go as a country, and how we can make it better. In a psych class, I think there's a lot of principles that they can use to see their own prejudices and stereotypes. I know I've seen that a lot in my psych classes. So I think I believe in that content, that you can use that to become a better person.

In the previous academic year, Benjamin participated in the University's Alternative Spring Break during which students devoted their vacation time to a service learning project, usually out of state or internationally. Here, Benjamin described how this experience affected him as a culturally responsive individual:

I went to Chicago and we rebuilt a library in Thomas Chalmers Specialty School. And the whole thing was kind of promoting diversity and whatnot. And I think I really started to look at myself as a propagator. While I may not try to treat anyone differently while we're in conversation, there are certain things that I do that kind of enforce the cycle of socialization, and I think I realized that then. Like as far as things like if I was driving in an inner city area or something like that, like locking the car door...that experience mixed with my psych background and truly believing that everyone comes out basically equal, to a certain extent, and that our experiences kind of shape us, in a way...kind of made it click in my mind that, "wow, I am enforcing the societal things that I'm going against in a lot of ways by doing certain things." Like acting scared when I see a Black man walking down the street. So I've really tried to do the same things that I do with other people with other races as well. Especially in my teaching, I've thought a lot about how race relations will work in the classroom. I just, it's not necessarily because of race by any means, it's just, you just hear about poor teachers in those areas, and anywhere I can make a difference is positive. And like I said before I want to always make it relevant to my students, to a certain extent. But especially with expectations of them, that's where I've really tried to focus a lot of my energy. When do you have high expectations and when do you not have high expectations for certain? Because I think that's where a lot of inner city areas and negative race relations and some of these cycle socialization things have started, with expectations. And I think teachers are essential to that process. So I've just thought a lot about when do I push, when do I treat everyone equally while still understanding that someone might come into the classroom with the same equal abilities. And I think in the classroom is the only way to level that playing field, but how do you level the

playing field when people are already ahead when you want to push them to every inch of their ability, but also every inch of this other person's ability? But if you're pushing them at the same extent, then they might still not be equal.

Benjamin made it very clear his intention to infuse a social justice perspective in his curriculum that incorporated reflective inquiry. A close analysis of his stated intentions revealed to me that he had significant hope and optimism for his future students' potentials but that this was not yet anchored with concrete examples as to how he might create a curriculum that was meaningful to students. We, Benjamin and I, were not sure, just by reading his transcript, how he intended to find what was meaningful to his students. It was in his reflection essays (discussed in the Evaluative Dimension section below) that Benjamin provided these details.

The Pedagogical Dimension

To get a sense of his introduction to the Human Relations course, I asked Benjamin to describe to me the first day of his Human Relations class.

The first day? We went into class and we, I think we had an article to read on race relations and I think it was on master status and dichotomies* ...that content mixed with my being a promoter of diversity that really engaged me right away in that content. And then as we got into the class and it was a discussion oriented class, as you probably know, I really enjoyed hearing other people's perspectives and sharing my own with the class. And then it's basically, she'll prompt us maybe with a question or just, "What do you think about the article?" and we'll get going on that track. There's different things for each day. So maybe she'll put stuff on the board and we'll have to write on something on the board. Or maybe she'll put us in groups of two or three, and we'll have to talk about it at first initially, and then

* Master status and dichotomies – the primary social position one holds, usually based on a single identifying characteristics, and how society often views these characteristics in binary terms (e.g. Black and White; gay and straight, male and female).

share our discussion with the group. But it's basically just the group talking about what we've read, our experiences to it, our reactions to it, our criticisms to it. What we believe is right, what we believe is wrong. And I think, going back to like a social studies curriculum, I think it's really important because it lets students create their own values on certain topics listening to this discussion on different things, and it's not perpetuating the TA's values or anyone's values. We're just reading this on our own and having an intelligent discussion amongst our peers. Which I think is great because it allows everyone to establish their own grounds on the content. And hopefully discover truths in the same. I think truths are what we ultimately want to get at always.

Pedagogy and Structure

On the day I visited Benjamin's Human Relations class there were 19 students, 12 females and seven males. All of the students appeared to be White. The desks were arranged in a large circle with the instructor standing in the front of the classroom at a large table. A reminder was written on the Whiteboard in large blue letters: "Reflection essays due Thursday!" Mitra, the instructor, began the class and joined the circle, sitting in-between two unoccupied desks. I observed this as a transparent boundary between the instructor and her students in the circle. After a few housekeeping announcements, she asked students what they thought of the reading assignment, an excerpt from Beverly Daniel Tatum's *Why are All the Black Kids Sitting Together in the Cafeteria?* She was met with silence and a ruffling of papers as students began looking for their copies of the article. It appeared that several students did not feel compelled to answer her question. They waited, expectantly. Benjamin wrote something in his notebook.

The solemnity that this "circling up" promotes has always been interesting to me. Perhaps it has something to do with the nature of being in a circle – a model used for some of the most formal occasions within some cultures. The circle is symbolic of unity, containment, infinity, and closure. Most of our daily interactions resist "circling up." We

face the front on trains, busses, and elevators, in class. We line up and look down. In a circle we were all equal in position, and yet we anticipate that the weight of our words was not.

Mitra continued:

“Let’s do this. Let’s get into smaller groups and talk about the discussion questions for this article. Three or four in a group.”

Slowly, the students began turning their desks to face their neighbors. The room filled with the sounds of scooting metal chair legs on the hard floor. I sat in the back corner of the room and watched as Benjamin as he thumbed through the papers in his notebook. The groups were still mostly quiet. I overheard a student say, “What were the discussion questions, again?” The instructor stood to write the questions on the board.

- How does the analogy of “smog in the air” describe the effects of racism on society?
- Could the stages of identity development that Tatum describes for African-American adolescents apply to other groups?
- What does Tatum mean by thinking of oneself in racial terms?
- Under what conditions does one develop an “oppositional social identity”?

I couldn’t help but overhear a student on the other side of the room ask his group, “Did y’all read?” Meanwhile, Benjamin’s group of three sat quietly. Possibly because Benjamin knew I was observing him (although his classmates did not know this), Benjamin started the conversation by addressing the first question on the board. “I liked the smog analogy. It works like the birdcage...you can’t see it unless you focus on it.” Another student responded, “You can’t see smog!” Benjamin rolled his eyes and laughed. For the

next several minutes, the group discussed the questions. The conversation wove in and out of the text, tying anecdote to the phenomenon in the excerpt. I made note of Benjamin's comments:

- It's not like you can see sexual orientation. It's not visible. Race is different.
- Do you think of yourself as White? I don't. It never crosses my mind.
- I've never had to prove myself to be White. No one is going to accuse me of not being "White enough."

Benjamin appeared to accept Tatum's arguments without exception. After about 15 minutes of small group discussion, the instructor called the class back together. It took some time for the students to wrap up their conversations and, once she had their attention, the instructor asked, "Now, what do you think of Tatum's thesis? Why are all the Black kids sitting together in the cafeteria?" Again, the students were quiet. Juxtaposed with the din of talk in the previous few minutes, the silence was in stark contrast. Eventually, however, some of the students began offering their thoughts and a whole-class discussion ensued. The majority, however, remained reserved.

The Evaluative Dimension

The underlying assumption in my observation of this class and with my conversations with Mitra was that to do "well" (i.e. succeed in the Human Relations class) meant a student needed to read the assigned article and contribute to the discussion. It is unclear to me as to how this contribution was evaluated. Benjamin was neither the most forthcoming of the participants in his class discussion, nor was he a member of the silent

majority. However, during our interviews, Benjamin presented himself as a vocal advocate for employing a critical race perspective in the classroom.

Benjamin's choice for his civic engagement assignment was to work with the University's English as a Second Language program, which was designed to assist international students negotiate the nuances of the English language and American culture as it pertains to student life.

Mainly I think I signed up for it and I just went along with it. I do a lot of other volunteer work anyways and I'm teaching in a - or I applied to student teach in a large Hispanic community next semester. So that's why I went with that choice, like to understand what different minorities especially that have trouble with language go through, and how I can help to bridge that gap in the classroom. Especially next semester and with my career, because I never - I almost always expect to have a certain amount of diversity in my classroom, unless I'm teaching in a rural poor area. Because I just always assumed that I would teach in kind of a low poverty area because I feel like those are the places that need the best teachers. And hopefully if I continue to improve my craft I can be one of those teachers.

He shared with me one of his journal entries written as part of the civic engagement assignment. This entry was not particularly germane to the experience with international students per se. Rather, it was intended to be a statement of prejudgments prior to engaging in the civic exchange. This document was written in a patchwork of varying fonts to signify, according to Benjamin, how individuality fits within the confines of a structure. He included a note for his instructor to "scroll down to read this paper in a more academic format." The title of the paper was, "MarginALized" and the paper was written in multiple sizes and styles of fonts which I am not able to reproduce here due to publishing restrictions. In it, he wrote:

There have not been enough revisions of our class structure to give people who write their ideas in the margins a chance to become the content inside of the margins. If America was truly a meritocracy we would allow and even encourage

people to make improvements of our country, even if it diminishes the prestige and power of the people who initially created the social structures we follow now. If someone writes something brilliant in the margin, we should never diminish the content, even if it does not go along with the initial thesis of the paper. Instead, Americans need to revise the paper with the content in the margins, so that its content is even more based on truths that will inevitably help the country succeed.

His instructor provided (in addition to some editing suggestions) this feedback:

“Very creative. Please elaborate.” I do not know if Benjamin provided an elaboration on this paper for his instructor however he shared with me that he earned an “A” on the civic engagement assignment overall. The revised curriculum provided a rubric for the evaluation of all of the writing assignments, but it was unclear as to whether or not these were applied.

Mark Sutherland: A Portrait of the Politician

When I first met Mark Sutherland, he shook my hand. I had come into his social studies practicum course as a graduate assistant to lead a discussion on John Dewey’s (1933) *How We Think*. The other students laughed when he introduced himself to me. “What?” he said. “I’m just being polite!” The next semester, after I introduced the study to the class of potential preservice social studies teacher participants, Mark was the first student to volunteer his time. As was predicted, he was an eager participant in this study. He felt that his experience as a correspondent to the study would help him improve his interviewing skills and he “liked talking about this stuff.” As we were wrapping up our second interview of the study, Mark admitted, laughing, “I think of everything now in terms of what’s gonna look good. How’s it gonna look on a resume if I put it on there?” He grinned. And yet, while such a comment might be perceived as a sign of disingenuity, Mark struck me as a sincere person.

Mark arrived early to each of the classes I observed, as well as to our scheduled interviews. This provided me the opportunity for me to watch his informal interactions with other students as they entered the classroom, which were invariably amicable and jocular. Mark usually wore a polo shirt and khaki pants and carried a sporty briefcase instead of the usual college-fare backpack. Mark's passion for politics became clear early in our conversations. Like Claire, Mark was an active volunteer for the Obama presidential campaign in 2008. He also participated in the University's student government. Early in our first interview, I asked Mark to describe his family background:

I come from a very very White-bread, middle-class family...and not upper middle class. I'm more towards lower, even. I've got - my dad was one of 10, nine or 10, and most of his siblings are Republican. They've always voted Republican; they're very conservative. My mom is one of four or five, and they may or may not vote at all...their ideology's kinda weird, because they're all ears, and we're open-minded to things that my dad's side is, but they don't always vote that way. My grandfather always voted - he was always voting Democrat when - since I was old enough to start caring about it, 'cause he voted Democrat in 2000 and 2004, and before he died, by absentee ballot - voted for Obama, and I don't think it was that way back in the '60s or '70s, but I think just after the Clinton administration, my mom's side started voting more for Democrats, 'cause things were going well. So, usually they kind of vote with how things are going, whereas I have an uncle who lives out in Virginia, who - my nuclear family, my dad just doesn't get along with him, and he's always trying to start political fights, and my sister and I are very well read on that kind of stuff, and so I either just ignore it or whatever, but I can always kind of feel around certain issues by just asking or starting a general conversation. And I started doing the same with my girlfriend's family, because there's a mix in that family of more progressive and more conservative folks. So, I've actually had a couple conversations with one of her uncles and then her dad, and I've just kind of felt out how accepting they are, and I kind of do it for fun, but I do it because it helps, I guess, establish some sort of connection with whoever you're trying to talk to, and even if I don't agree with you, the fact that you can have an intelligent conversation with somebody, in this case with my family members, it makes them appreciate having you around more, and it does help that level of understanding that, "You know what? In my family's case, we may not agree on everything, but with my uncles, it's like, 'You're still my nephew, and good for you for getting an education,' kind of thing." And so it becomes more like fun banter than it does like crazy, maniacal, evil trying to one-up the other person.

The Intentional Dimension

Mark framed his stories around multiple career goals and aspirations. At the same time, his future aims were generated from a desire to influence “as many people as possible” through the promotion of democratic values. Mark knew that he wanted to be a social studies teacher “since 5th grade.” He felt that he was positioned to do well as a teacher because of his political science background. He often invoked the “Golden Rule” as his ethical code for his future classroom. “If students are respectful, they will be respected.” His periodic reference to this maxim of empathy intrigued me because it fit so comfortably with his beliefs that, in a democracy, we needed to compromise many of our most precious ideals in order to function as a society. For example, in one of Mark’s class assignments, he reflected,

The United States is quite possibly the most ethnically diverse nation in the world, and the hopes for a cosmopolitan and hate-free society seem dim because of ethnic discrimination. But I am still left wondering, will ethnic discrimination continue to worsen as racial lines blur?

Mark was an active volunteer for the Ponseti Foundation, which he described as a group that raises funds “so that babies that are born with club feet can get it fixed and so that they can actually have an opportunity whether they’re Black, White, women, male, whatever.” A friend introduced him to this organization through a fundraising event and he found working for the Ponseti Foundation to be a good fit for him as a volunteer.

When he discovered that the Human Relations class had a civic engagement component to it, Mark weighed his options carefully. He articulated the desire to want to do “more than just observe” (which, he argued, was much of what happened in course-required volunteer activities) but because he had limited time to take a leadership role in a

civic engagement experience, he wanted to choose the opportunity that was the least invasive of his busy schedule. In this case, his preference was to volunteer for the University's English as a Second Language program – the same program that Benjamin Carter had chosen.

They kept trying to push [students to volunteer at] WRAC [Women's Resource and Action Center], and I appreciate what they do, but it sounds like a lot of the WRAC stuff, you're just kind of sitting there. I find it a lot more relaxing than having to sit and hear about all the things men can do to women or the problems that women have, cause they're real and what WRAC does is great but I kind of feel like...I just don't want to do it when I'm already doing a lot more class work cause a lot of the stuff that's worthwhile in that group or in that organization is a lot of work and you're not actually gonna be active in a lot of the volunteer positions.

During our last interview, I asked Mark what he envisioned for himself in the next five years. He expressed a desire to both teach and to be involved in politics. "I want to impact as many people as possible," Mark said. He described his evolving intentions:

Well, I've wanted to teach since I was in fifth grade and I never really knew what, and then I got into history when I was in middle school and high school, really big into post-industrial and American history. I guess post-Gilded Age or Gilded Age always bored the crap outta me, just 'cause nothing – like the presidents in the 1800s were worthless, and I just never really liked studying about it. But, when I moved, I moved from here to Richmond to finish my – to do my senior year of high school, and I still wanted to – and at that time, I was getting more politically active. I was becoming more aware of what was going on, and that made me actually maybe consider not doing teaching and then going to political science and law school here or somewhere on the East Coast. And then I decided, "No. I wanna teach, 'cause I had a really good government teacher." I was like, "I could do both." I could teach government. I could help get students activated and know what's going on and do it in a way that doesn't victimize them. I cannot bore them, which is what the methods that she used and the ones that I've always wanted to try, and then if I wanna do politics, I could still do that, because a lot of schools allow you to do that. Three months out of the year, they'll find a replacement for you while you go do something, and a lotta schools are proud to say that. We had a guy that left for NASA that taught in my high school, and he taught physics and left halfway through the year to go to NASA. So, I mean, schools will usually accommodate that, because it is good for the community and

good for their school that they can say, “Oh, we have this kind of person teaching.” So it actually can maybe help their enrollment if it’s someone like that’s doing that.

Pedagogical Intentions

Mark was amenable to the idea of incorporating “hot” topics such as sexual orientation. He shrugged his shoulders when I asked him if he would consider addressing gay marriage in his government classroom, in light of the recent State Supreme Court decision that declared a ban on same-sex marriage to be unconstitutional. “It’s gotta be there. It’s politics.” When asked how he would include this topic in his curriculum, he said, “I like Socratic Seminars...like what we did in methods last week. Using testimony and reading decisions, that sorta thing, and then we’d just do a seminar on it.” But he equivocated as he continued:

I think having to constantly adjust a lesson plan or a unit or just your whole class to a curriculum and having to – it frustrates me that I have – that we have to do that. I know obviously why rules are set in place, because there are standards that have to be met, but I like to be creative and thinking of subtle ways to get around them to get to a real issue, because some of them aren’t – curriculum don’t think they’re appropriate, like talking about same-sex marriage or talking about abortion and all that stuff, big issues that students need to formulate opinions on and have education in so they don’t take to their knees to a demagogue who’s gonna tell them something when they get outta high school. That stuff – it’s challenging to work an issue like that into a lesson plan. I think I know I can – I know how I can do it, depending on the curriculum, but I think my biggest fear is just getting into a situation where the school board and the curriculum are so, for lack of a better term, conservative that they don’t – that they almost handcuff their teachers, and that’s – I mean, that’s really the only thing I really think about, because once – if you can remove that and get around that, then you have a lot more freedom to teach.

In a separate conversation, Mark expressed a desire to avoid controversial topics because he did not want to make anyone feel uncomfortable. In this instance, he described an activity that took place at his civic engagement site, the English as a Second

Language program on the University's campus. There were canned questions that the volunteers were supposed to ask during the conversation sessions with the international students. Mark was paired with a man from Saudi Arabia and a woman from China. He shared:

I actually took the question sheet that we had last week, and I asked about – I started five or six different discussions from something that wasn't even on the sheet, 'cause I was like, "Well, these are all almost like –" some of the questions was a prescription to get your face smacked, so I was like, "I don't wanna ask that. I mean, that's just like – I already know how they're gonna answer: They're gonna feel uncomfortable, and I'm gonna feel uncomfortable for asking it, because I know the answer. I guess I know a lot of the evidence that comes out of China or comes out of Saudi Arabia, so I'm just gonna ask a different question," that it's still thought-provoking and it still can be taken as offensive if you ask a certain way, but just the wording of some of the questions, it's just like...

"Can you think of an example? Can you remember any of them?" I asked.

Oh, man. One of them was a very pointed question about – well, a lot of them, for one, started to sound the same after a while, so that's why I got bored after that. But it's always...it's pointed to just wanting to nitpick at gender roles. It's almost like trying to ask them that – or almost get them to confess that something's wrong with their culture. I don't know. I don't know who writes the questions, and I don't want to slight the grad students that do that. But it's like you can ask one question – you can ask a question like that once, and it's always kind of good to make students uncomfortable a little bit, 'cause that's how you learn; you scaffold it - but you have to not ask the same question or the same style of question repeatedly, because then they get offended, and 'cause I'd be offended if someone kept asking me how I treat women. It's like, "I told you once. I don't need to tell you six other times with different questions." It's almost like there's an agenda for the question, and it's like I just wanna learn about their feelings about it. I don't need to have them justify themselves, because then you're taking away from them learning or the learning exchange and you're just getting them to feel pressure to say an answer that you wanna hear. So I already know that China has human-rights violations. I already know that Saudi Arabia has human-rights – I know that Vietnam's poor and that we're a large part of that, so I know all this stuff. I don't need them to tell me that their schools aren't that great or that they have separate New Year – I mean, I started asking questions that were more fun, like, "When was the Chinese New Year this year in comparison to everyone's New Year when you turn the calendar?" And that was a 20-minute conversation. I was just like, "That's a lot better." I mean, that's a good way to get your foot in the door, especially with

your first time with these kids – or, kids – they’re my age, but these students. It’s like, start soft, and then maybe get a little more difficult with the comfort. Don’t immediately go for the jugular of what you wanna know. And I don’t know. A lot of the questions last week, I was just really disappointed in it. It’s like I think we coulda had a better conversation-starter than that.

Mark’s Evaluation of the Human Relations Course

Mark enjoyed his Human Relations class. He had heard “bad things” about the course but he felt that he was fortunate that he got Susan as his “TA” (instructor). He said:

[Human Relations] is great. I think a lot of it has to do with the TA we have. Because all the complaints I’ve heard from students who took it last semester and who took it last year was that lectures were always okay except they got yelled at because they weren’t doing the readings. So it’s their own fault. But some of the TAs were kinda rough. The TA we have this semester is really good and the students are really willing to actually step up and talk, which is really good because that always helps with the atmosphere. We go into the field a lot more prepared because we have Human Relations training. We know how to deal and recognize...not even deal with but recognize problems, and if we can’t deal with it, we know who to go to that will deal with it, and then the same for [classroom] management. I had the impression that it was going to be kind of a tough course. A lot of students didn’t really like the civic engagement portion of it, which is just...whatever. It’s six hours. I don’t know why people never really just didn’t do it anyways. It was just a very negative thought to it and so I took the class and I never got intimidated by it because whenever someone tells me how bad a class is, it’s usually the one I enjoy the most.

The Pedagogical Dimension in Human Relations

Mark did seem to get along well with Susan (his instructor) and the other students in his class. In both of the classes I observed, the dialogue that took place was active and productive. While much of the discussion was, as Susan shared with me during my interview with her, an “anecdotal steam train,” I did not perceive the sharing of individual stories to be superficial in these particular classes. The topic of one class was focused on the opportunity gap that is seen between racial minorities (specifically, African Americans) and Whites. The students were to have read the article, “From the Achievement Gap to

Educational Debt: Understanding Achievement in U.S. Schools” by Gloria Ladson Billings (2006). The class began with Susan posing the question, “What do you think of Gloria Ladson Billings’ use of the economic terms ‘debt’ and ‘deficit’ to describe the achievement gap? Does that work for you?” One student quickly offered, “I never knew the difference between those two!” There was a din of “same heres” and “yeahs” – indicating to me that most of the class had indeed read the article. Mark shared his thoughts by saying, “You know, it’s actually a good comparison but it’s dangerous, too...because if we start talking about education in economic terms, we’re buying into the whole NCLB game.” The discussion, which lasted approximately 30 minutes, was circuitous and covered a range of topics that included ACT scores, the drug war, and poverty. Susan intrepidly attempted to guide the students back to the key arguments in the article but the dialogue stubbornly meandered. I noticed Mark interrupt other students on several occasions in his zeal for the conversation on the drug war (“But wait... the small percentage that it does affect is lower-class Blacks!” he said, emphatically).

I also noticed that approximately half of the students, predominately female students, remained quiet during the entire discussion. This fact likely would have gone unnoticed when I taught the Human Relations class a year before. I was always so thankful for the enthusiastic “talkers” in the class and patted myself on the back when a good discussion was had. But often when the subject of poverty and the concept of social reproduction in its relationship to inequality of educational opportunity was broached in the Human Relations classroom, I have witnessed students scattering to their ideological corners. They had to be coaxed, invited, cajoled even, to join the conversation. When

class sessions were thorny and students, tired and reluctant to engage, it was a Promethean feat to spark conversation. Watching these silent students made me wonder: What are they learning here? Are the confident students, like Mark, noticing their quiet peers? How might this play out in Mark's own classroom?

Mark expressed less-than-favorable opinions about the lecture component of the Human Relations class, as did the other preservice social studies teachers. In this portion of the interviews, Mark described his preference for the discussion portion of the class with his instructor over the lecture:

Well, and one of the things that I think is frustrating is the lecture doesn't necessarily, usually never follows the discussion. The lecture is structured so that each different week we're talking about something, but the discussion is now set up that, for one, your TA has a specific field of study, so if you have like a special ed, psychology background, but the other TAs are more like counseling and all, so they kind of have a similar...they all are under kind of a larger umbrella, but they all have specialties, so you learn more about that, depending on what TA you have. And the reason I like [the discussion section] is because we can go off on a different topic, so we can talk about something that's not even on the syllabus or not even talked about in lecture, which is great, because lectures you only get once a week, 50 minutes, very broad, and you can't get too specific without missing the lecture, without falling behind the syllabus, but discussions, we get that twice a week for over an hour, and we get to - basically that's where you learn, because you have all those different opinions of experiences coming out in discussion, and you can actually internalize it. So, I like that a lot better.

The Evaluative Dimension

Mark told me early on that he liked challenges. He described finding assignments with the most freedom to be the most challenging:

I think when there's the assignment, the assignments where - you have some classes where they have the paper structure, and it's just line by line telling you exactly what they want, and lots of students like that, because they don't really have to think; they just have to find the information and then fit it to the bullet point. I'm much more appreciative of teachers that just have the vague outline of maybe hit these points, no paper requirement, just do what you wanna do, and as long as you

can make the argument, justify it, and as long as it ties into what we're doing in the course, just go. And that's why I think I enjoyed writing Hammond's papers: because we had a lot of that freedom to just do what we wanted to do. A lot of political science professors that I've had have done that, and I've done well in those classes, so I just like the challenge of it.

When it came to assignments in the Human Relations course, Mark found them to be enjoyable, but "easy". His reflection essays for the class invariably synthesized a political news story with one of the articles his instructor had assigned for the class to read. A quote from one of these assignments is indicative of what he perceived as an important concern to impart to his instructor:

I was listening to the radio over the weekend, and overheard a news story on the "Tea Party" convention in Nashville, Tennessee. During the convention, Tom Tancredo addressed the crowd and decided to attack the President's agenda by blaming "people who could not spell the word vote or say it in English" for voting him into office in the first place. This remark, its inaccuracy notwithstanding, and me thinking about "new racism." It pains me to have to hear the word "gay" used synonymously with "stupid" or "weak." Hearing these expressions everyday gives me pause to reflect on just how cruel gay slurs are, and how they need to be dealt with. The focus in this essay falls under ethnic/racial discrimination and the mistreatment of homosexual individuals in our society...

I found Mark's written reflections on the articles to be consistent with his verbal convictions. It was the civic engagement assignment that particularly caught my attention.

In this assignment, Mark wrote:

I learned a great deal about the cultures of Saudi Arabia, China and Vietnam, respectively, during my time in the ESL program. More importantly, I have a deeper understanding and appreciation for the importance of open communication and dialogue with members of other societies, for it is the only way to truly understand different aspects in our lives. Whether I agree with political, religious, or social aspects of different cultures, I now fully embrace the importance of respecting each establishment in order to accomplish shared goals and to solve the larger problems in international issues—like poverty, human rights, and peace. Also, and the following example will bear this out, I was astonished by the willingness of some students to go back and refine answers to certain questions,

being aware of how the outside world views their own culture and trying to “fit in” with (in this case) Americans in order to avoid judgment. [emphasis added]

I do not know how Mark was evaluated for this assignment, as with the others’ I’ve shared in this study, but I found the bolded statement to be unnecessarily exaggerated.

While I don’t doubt that the experience impacted Mark in a significant way, the hyperbolic language does not match his apathy for the experience in our previous conversations. This assignment struck me as an attempt to convince his instructor that he had, indeed, learned from the experience. The distinction between the expectations of this assignment and those of the others was that the civic engagement assignment was expected to identify how the student had been transformed as a result of the experience whereas the other written assignments were expository in nature. It was unclear to me that, based on my reading of the civic engagement assignment that there was evidence of transformation because it failed to detail a corresponding behavior associated with “fully embrac[ing]” the importance of understanding the social, political, and religious institutions of global cultures.

Common Themes Across the Portraits

Using Eisner’s approaches I identified common themes across the preservice social studies social studies teachers. These themes, embedded in the intentional, structural, pedagogical, and evaluative dimensions, percolated through the data analysis techniques I employed, uncovered previously hidden aspects of the curriculum that were useful for evaluating the course as a whole. The ways in which the instructors and preservice social studies teachers talked about the course not only revealed limitations and possibilities for

realizing course's objectives, but also allowed me to see the significance of the course dimensions to the participants involved.

The Intentional Dimension: Within the intentional dimension, the instructors expressed a concern for student reflection and critical thinking. These intentions were modeled through their own pedagogical styles, which privileged problem-posing dialogue over lectures and their encouragement of students who engaged in discussion of reading materials. Meanwhile, the preservice social studies teachers each expressed the intention of weaving some component of diversity into their curriculum through discussion and dialogue. The purpose in doing so reflected their desire to support civic-minded students which, in their views, went hand-in-hand with understanding and appreciating diversity as well as for talking about controversial issues that are paired with expressing diverse ideologies. In addition, the preservice social studies teachers expressed the importance of civic engagement and dialogue as a means of promoting civic-mindedness and appreciation of diversity. Each of the preservice social studies teachers expressed frustration that their peers from other programs did not seem to regard these intentions with equally high importance. The preservice social studies teachers, moreover, intended to seek a career that had the potential for ambitious outcomes and potential to “do good” for democracy.

The Pedagogical Dimension: As mentioned previously, the instructors favored the pedagogical approach of discussion and dialogue. Often this dialogue would be centered on the instructor's questions and a balance of perspectives was difficult to attain when many students either chose not to or could not participate verbally as confidently as others (including the preservice social studies teachers within this study). For the preservice social

studies teachers, I inferred their intended pedagogical approaches by observing the roles they took in their classes and by reading their lesson plan assignments. Each of the preservice social studies teachers indicated a strong preference for Socratic-seminar approaches to classroom discussion and each of the lesson plans they submitted to me included discussion-based components within a multicultural theme of race, ethnicity, or gender.

The Structural Dimension: For the instructors, the stated curriculum as it was delineated in its revised version assumed that there would be weekly opportunities for the instructors to dialogue together about the possibilities and limitations of teaching this course. The course supervisor instead used these meetings to share information pertaining to course logistics, scheduling for subsequent semesters, upcoming events, and other briefings. Without the opportunity to discuss teaching strategies, the instructors felt largely on their own in the interpretation of the curriculum. Left to their own devices, they sought out supplemental readings and relied on student feedback to improve their teaching.

The preservice social studies teachers described the inter-connectedness between issues of diversity and the social studies curriculum. They believed that the Human Relations course extended the opportunity to discuss what they learned in other classes and through other experiences but did not identify any new knowledge, dispositions, or behaviors attained as a result of taking the class. In addition, there was common agreement among the preservice social studies teachers that the discussion-based seminars were essential to the objectives of the course while they found the lecture component of the course to be superfluous and disconnected. Finally, the civic engagement component of

the course allowed the preservice social studies teachers to continue their normal practice of volunteerism but stopped short of allowing them to actualize their intentions in any sustainable way.

The Evaluative Dimension: While the civic engagement component was not viewed as a transformative experience in and of itself, each of the preservice social studies teachers stressed the importance of the civic engagement component to the Human Relations course. This, combined with the appreciation for discussion and dialogue, preservice social studies teachers identified as the essential links to a formative experience in this component of the teacher education program. Each of the preservice social studies teachers identified the civic engagement assignment as the most meaningful and yet, it was the assignment that garnered the least feedback from the instructors for purposes of evaluations. Rather, the instructors' evaluations centered mostly upon the students written and submitted "reading reflections" and final exams, assignments that emphasized reading comprehension more than self-reflection upon the volunteer experiences.

Chapter Summary

Unveiled in this chapter were the recurring themes of earnest impotence, structural constraints, and disconnectedness. Each of the participants individually expressed sincere interest in and support for the goals of the Human Relations curriculum. Furthermore, they each, as individuals, participated in extracurricular activities that had the potential to engage multicultural issues pertinent to the curriculum goals.

And yet, at the point in which these individuals and the subject matter converged – that is, within the course itself, there was little opportunity to merge intention with

application. Each of the ecological dimensions (intention, structure, evaluation, and pedagogy) show symptoms of “earnest impotence” – an unrequited passion for doing good, with little fertile ground in which to sustain a habit of mind for civic engagement that extends into the communities beyond the university walls. Each of the preservice teachers: Claire, Benjamin, Mark, and Naomi, exhibited sincerity in their intentions to enact a social studies curriculum that is multicultural and based on democratic ideals. They each participated in forms of service to charitable causes and had the proclivity to engage with civic activity that is substantive. However, their inclinations did not mesh with the Human Relations curriculum.

Much of this was due to the obstacles unintentionally cluttering the enactment of the curriculum which included the instructors’ lack of classroom experience and commitment to civic engagement, the limitations of resources (namely, time), and the lack of knowledge of the community that surrounded the university. This theme, which I describe as “structural constraints,” thwarted efforts on the part of the instructors to improve the level of critique and analysis of topics surrounding human diversity involved supplementing the curriculum with additional reading materials. For the preservice social studies teachers, who each expressed a passion for civic engagement and the importance of multicultural education, their ability to practice a fusion between these two priorities was limited by the structure of the curriculum as it was enacted. The ways in which the participants compensated for the curriculum’s constraints provided a glimpse into the possibilities and limitations of this course.

Each of the preservice social studies teachers expressed an earnest desire to teach with multiculturalism in mind. They expressed an affinity for the intent of the curriculum and an appreciation for their instructors' efforts to engage the content through discussion. In transferring their intentions to an imagining of their own classrooms, it was less clear as to what the preservice social studies teachers hoped for. Each of them acknowledged a level of discomfort in engaging certain issues around diversity, particularly those that dealt with political ideologies and philosophical orientations, and they envisioned employing universalistic expectations in their classrooms, such as "The Golden Rule."

Finally, "disconnectedness" is a pervasive feature of the curriculum. The preservice social studies teachers experienced pedagogical approaches in their Human Relations classes that were limited by the structures imposed on the course itself. The disconnected nature of the lecture and their instructors' lack of experience in K-12 education made much of the content of the curriculum esoteric and theoretical in nature. Meanwhile, it appeared that the civic engagement component of the class had the most potential for reflective evaluation and practical application of the themes and concepts addressed in the course. Unfortunately, these opportunities were also limited by the structures of the course.

In the final chapter, I will evaluate these expressions by the preservice social studies teachers and their instructors by intertwining my interpretation of the themes presented. I also present ways in which these themes can inform multicultural teacher education by synthesizing the portraits and my research questions and identify the possibilities and limitations of my findings.

CHAPTER FIVE

CONCLUSION

The purpose of this study was to explore with preservice social studies teachers their experiences within the Human Relations curriculum. To approach this phenomenon, I asked three questions:

1. How did preservice social studies teachers experience instructors' and course supervisor's efforts to help them understand categories of difference as social constructions?
2. How did the preservice social studies teachers experience the course supervisor and instructors' goals of enabling them to teach the historical and contemporary constructions of diversity and their significance in history and contemporary society?
3. How did the preservice social studies teachers intend to use their knowledge of diversity and their understanding of how to teach diversity in their future secondary school classrooms?

To best answer the research questions I chose the methodology of educational criticism and connoisseurship. Data analysis and representation through "portraits" of participants has led me to see several themes, which included disconnectedness, structural constraints, and earnest impotence - which I define as the PSS teachers' unrequited aims for a transformational multicultural education experience that prevent the preservice social studies teachers from fully actualizing their abilities to engage with the course topics. These themes were embedded throughout the ecological dimensions of schooling, which

included the intention, pedagogy, structure, and evaluation processes within the curriculum. I now turn to the fifth dimension of the ecology, the curricular.

The Curricular Dimension

I used Schwab's (1969) commonplaces to analyze the curricular dimension as part of the evaluative process in educational criticism. In doing this, I separate the curricular dimension from the others in Eisner's (1998) ecology of schooling. I presented the curricular dimension separately from the rest for two reasons. First, the curricular was best illuminated by discussing it in the context of Schwab's commonplaces, which is in tune with how I define curriculum. Secondly, I found that the curriculum was not integrated throughout the commonplaces, leaving spaces in-between components that should have been connected. This lack of articulation made for an experience by the preservice social studies teachers that reflected disconnectedness, structural constraints, and earnest impotence. I found this to be an interesting endeavor in that Schwab's rebuke of curricularists was based on their reliance on theory. By this, however, he meant that curricularists were relying on theories that were only obliquely related to the practice of education and, if the field of curriculum were going to have any relevance, the theories used to understand educational practices needed to come from "the practical." Thus, it seemed appropriate to articulate Schwab's premise as a theory itself. In doing this, combined with the evaluative component of educational criticism, I found the curricular commonplace to be more fully understood.

The recently completed revision of the curriculum, which was discussed in detail in Chapter Two, was framed by the belief that tensions in the classroom were necessary in

order to authentically replicate a democratic ideal in the equity-oriented classroom. We intended the curriculum to infuse Parker Palmer's (1998) framework of paradoxes in learning spaces as a reminder to support instructors and students living with and amid the tensions of bounded-open and hospitable-charged dialogue that honored the little stories of community involvement within the big discipline of multicultural education. Shulman's (1999) pathologies of learning, particularly the pathology of fantasia, or persistent misconceptions, and the pathology of inertia, or the inability to apply knowledge to an external phenomenon, served as helpful reminders of how to better incorporate experiences into the curriculum to facilitate students' understanding of social inequity through civic engagement. These interactions are reminiscent of Dewey's (1902, 1908) "generative negotiation": a reconciliation between "science" and the "moral life."

Addressing the Research Questions

I addressed the study's research questions by focusing on each curricular commonplace and unearthed how the milieu of the University and College of Education interacted with instructors and preservice teachers' experiences as they sought to employ course content to help students attain course goals. As I mentioned in the chapters preceding, Schwab identified four curriculum commonplaces: the students, the teachers, the subject matter, and the social milieu. Later, Schwab (1983) added a fifth commonplace, the curriculum maker, to the curricular cycle, which serves to draw the other four together in concert. Each of these domains offer something powerful to a curriculum and, as the commonplaces represent a plurality and the widest representation of those who can address the concerns of the curriculum, they lend a more democratic approach to

curriculum development (Reid, 1999). They are useful for an examination of how a curriculum is experienced because, as Schwab argued, a slight of any one of these five commonplaces results in an incomplete and, as such, problematic curriculum.

Together with the social milieu, Schwab's three other commonplaces (learner, instructor, content) provided a conceptual framework for thinking about how key features of the history and contemporary situations of the State, University of the Midwest, College of Education, the Human Relations course, and its students and teachers influenced each other. As Schwab would argue, for example, any change in one of the Human Relations course context (the commonplaces) rippled through the students' experiences and how they interpreted those experiences. Translating content in meaningful ways for students requires an eclectic approach to curriculum making. This called for an attendance to questions that addressed how subject matter converged with teaching, learning, and the social context. As Dewey and Bentley (1949) argued, the social and the individual are not distinct, and with this understanding comes a need to attend to the social-individual "transaction," the reciprocal and symbiotic relationship between knowing and doing, which is not to be confused with "interaction," which implies that one impacts the other (Miller, 1963).

In other words, to create a curriculum that allows for the meaningful translation of content, the relationship between each of the aspects within a curriculum needs to be connected. The complex nature of teacher education compels teacher educators to contend with not only the theories and methodologies of pedagogy but the subject matter of the disciplines preservice teachers will teach in their future classrooms, as well. Add to this the

cultural diversity and democratic ideals of schooling, and such a framework becomes all the more useful for teacher educators to consider, deliberately and purposefully, the ways in which we can realize culturally competent, meaningful, and educative experiences for preservice teachers.

Schwab (1969) also argued that we need to attend to the deliberative processes of curriculum that moves us from the knowledge and understanding that theoretical inquiry provides to a decision that needs to be made within a particular educational context (Huebner, 1976; Null, 2011). This is done by means of the eclectic: educational questions that are examined through multiple perspectives, as opposed to soliciting the work of a single theory. The practical arts are the means by which we determine the tangible characteristics of the educational situation and use our understanding of these characteristics to determine a plan of action. As Null (2011) wrote, “Lab-based researchers are not so much interested in questions like ‘Should we do this or that...’ but rather questions like ‘What is the nature of this object?’ ...Questions of a ‘What should we do?’ variety deal with states of affairs, not with states of mind.” (p. 26). Curriculum matters, then, should deal with states of affairs. He recommended a partnership of the curricular commonplaces, or ‘what is understood to be true’ in the areas in which the curriculum is enacted (Null, 2011).

With this context in mind, I will overlay the study’s research questions on the curricular commonplaces as a means to evaluate preservice social studies teachers’ experiences with the Human Relations curriculum. Again, my research questions were as follows:

- How did preservice social studies teachers experience instructors' and course supervisors' efforts to help them understand categories of difference as social constructions?
- How did they experience the course supervisor and TA goals of enabling them to teach the historical and contemporary constructions of diversity and their significance in United States history and contemporary society?
- How did they intend to use their knowledge of diversity, and their understanding of how to teach diversity, in their future secondary school classrooms?

The preservice social studies teachers in this study each identified distinct influences on their intentions for social studies teaching as a result of their experiences in the Human Relations course. For Mark Sutherland, Human Relations exposed and trained others who were resistant to concepts of democratic citizenship. In Claire Steele's experience, it served as a validation of her preconceived notions about diversity and civic engagement. Benjamin Carter the Human Relations course provided an extension of his journey for personal understanding. And Naomi Meyers found that this course alleviated her fears of making issues of diversity an explicit component of her social studies curriculum. For each of these preservice social studies teachers, the course served as a confirmation that diversity could and should be a central part of their curriculum. Considering that each of these teacher candidates came to the class with a sense of how privilege and inequality functions in society, it is no wonder that they were receptive to the content of this curriculum and were able to accommodate for the shortcomings they saw in its implementation and enactment.

The Subject Matter

It is difficult to define the subject matter of the Human Relations curriculum, since the subject matter appeared to be in a state of flux. The preservice social studies teachers found the curriculum to be parallel to many of their content-area courses in history, political science, and psychology. However, they had to mine their own resources, in this case, often turning to their previous experiences and co-curricular service activities, in order to make the connections to classroom practice. While this was something they felt they were capable of doing, they expressed concern that other non-social studies preservice teachers may have a more difficult time doing so because the content was so new to them. In addition, the instructors found it necessary to augment the curriculum with additional reading materials to address students' need for meaningful materials with which to apply the practical matters of multicultural education.

The central text, *The Meaning of Difference: American Constructions of Race, Sex and Gender, Social Class, Sexual Orientation, and Disability* (Rosenblum & Travis, 2008) applied a constructivist orientation to various categories and intersectionalities of difference and organized the readings within a sociological framework. In this regard, the text is not directly connected to pedagogy, schools, or K-12 education. The readings in the text privilege knowledge about diversity over the skills and dispositions needed in order to enact a multicultural approach to teaching practices. The subject matter was unanchored to the social context, which made it necessary for the instructors and students to make these connections on their own. This is a difficult task for individuals who have had no experience teaching in K-12 schools.

The revised Human Relations curriculum was inspired by the combined need to bring some sense of commonality to the several sections of the course which were taught by a revolving door of graduate students and to infuse the curriculum with a sense of community and place-based problem-posing (Smith and Sobel, 2009; Shor, 1992). As the curriculum authors, my colleague and I looked to provide multiple points of reflection that draws preservice teachers from their positions as observer-apprentices toward a more reflexive state of teacher as agent-of-change. After examining the curriculum I saw that, indeed, there is inconsistency and contradiction between the written policy, the written curriculum, and the enacted curriculum. As Eisner (2002) wrote, “It needs to be said that the ideologies that make a difference for those in school – teachers and students – are those that permeate their activities on a daily basis. A written manifesto that never infuses the day-to-day operations of schools has no practical import for either teachers or students; such beliefs are window-dressing” (Eisner, 2002, p. 55).

One of my curricular findings is that although the content was revised to focus on teachers as “change agents” and reflective inquirers, the course objectives failed to be re-written, which led to confusion for the instructors. This points to the potential importance of curricular objectives. While the history of the course is not the focus of this study, it is helpful to understand that in writing the revised curriculum, my colleague and I discussed our concerns with retaining the original objectives of the course. Grove and I felt that they asserted a conservative tolerance-oriented understanding of multicultural education. Yet, even as we created a social-justice orientated curriculum that gave preservice teachers an opportunity to understand their role as teacher as a change agent not a defender of the

status quo, we did not pursue any discussion with the course supervisor about the possibility of changing these course objectives to capture the essence of our aims, which, as described in Chapter Two, included substantive reflective inquiry and civic engagement. Our failure to pursue such a discussion resulted in a curriculum that's stated "promise" is inconsistent with its content. The objectives suggest a behaviorialist and skills-based curriculum while the curriculum content focuses on process. Susan illustrated this point as she reviewed the course objectives and said, "This isn't what we do. These should read, "Begin the process of..." - if [the objectives] were like this (pointing at the document), a student can check it off and she's done with diversity and it's time to teach." Susan was candid in her disregard of the stated objectives for the course. She had internalized multicultural and equity awareness as a process that she was undertaking as an instructor and her aim was for her students to do the same. Aside from lacking in pedagogical knowledge, Susan's image of where she wanted her students to be in their skills, knowledge, and dispositions were in tune with the social reconstructionist orientation of the curriculum. If the objectives identified a more process-oriented set of goals consistent with Susan's process-oriented identity, Susan may have felt more confident in her authority to teach the class.

Mitra's focus on the curriculum objectives rested primarily on written and communication skills. She struggled with students' silence and read this silence as resistance. Their written work, she felt, lacked evidence of critical thinking. "I feel that if I could just get them to read, talk, and write critically, then all the other objectives would fall into place." Perhaps if the objectives identified more process-oriented goals for learning

explicitly based on Socratic dialogue, Mitra might have felt the liberty to approach the course differently and allowed students to experiment more freely with their thoughts.

As mentioned, the state-level Human Relations policy was written in 1977 and only altered once, in 1980, to extend its coverage beyond new licenses to the renewal of licenses. The wording of the policy reflected the aims of multicultural education at that time, which sought primarily to establish a rapport among people of diverse backgrounds through the representation of minorities groups via content integration. However, by the early 1980s, multicultural educators and theorists began to realize their more conservative approach would not adequately meet the needs of minority students or allow students the necessary skills to work towards a more just society. They began to advocate for more systemic changes (Banks, 1993). In the thirty years since the policy was last revised, multicultural theorists have reframed diversity education from a tolerance approach to a distinct social reconstructionist orientation and the demographics of public school students have significantly changed (Banks, 2010; Sleeter, 2008; Nieto, 2002). Diversity education has since been reframed by scholars in the field from a “single studies” approach to one that advocates for a total school reform effort (Grant and Sleeter, 2008). Zeichner (2003) provides statistics that give new significance for the need for multicultural education: 90% of public school educators are White while about 38% of students belong to racial and ethnic minority groups, McFalls and Cobb-Roberts (2001) claim that by 2050, 50% of American public school students will be non-White students. I hold that the state continues to function under a policy that fails to benefit from thirty-years of academic research on what constitutes meaningful multicultural education as well as fails to

acknowledge the dramatically changed realities of who the state serves in its public schools (Grove and Kauper, 2010).

The Teachers: Susan and Mitra

As in Susan's description of the "anecdotal steam train," I recognized among students the cognitive need to begin with what is familiar in order to tackle the unfamiliar. This instructional scaffolding provided a springboard for students to begin to listen to the "big" stories within multicultural education literature. In attending to the little stories within the big disciplines the learner is encouraged to consider a fourth dimension, a state of existence lying between two contradictory points, but nevertheless interminably connected. As Parker Palmer (1998) wrote, "the culture of disconnection that undermines teaching and learning is driven partly by fear. But it is also driven by our Western commitment to thinking in polarities, a thought form that elevates disconnection into an intellectual virtue" (p. 63). These tensions serve as an illustration of how it is we have come to be so focused on what Maxine Greene described as an "education for having" and not so much on "education for being" (cited in Uhrmacher, 1997).

While these tensions were given sufficient support within the structure of the revised curriculum, the mutual adaptation of the curriculum would be better facilitated if, paradoxically, a certain degree of fidelity to the curriculum's intent were maintained in the structure of the course. For example, my colleague and I had written (at the request of the course supervisor) a description of how collaboration and reflection would be supported through weekly teacher assistant meetings with the course supervisor. These meetings were to include opportunities for instructors to share their classroom successes and frustrations

and to discuss potential improvements to the course curriculum. According to Mitra and Susan, these meetings did not occur in this fashion, perhaps because of the supervisor's perceived need to privilege the discussion of scheduling and other business matters over instructors' teaching processes. As Lortie (1975) postulated in his observations of teacher presentism and individualism, conservatism reigns when teachers do not have the opportunity to collaborate and consider long-term aims (Hargreaves, 2010).

Within the content of the course, students need support and a foundation on which to gain a foothold for authentic dialogue. This is what I observed in Susan and Mitra's classes. During discussion sections, open-ended questions, powerful ones, were posed to students who found the openness to be a barren space. When the space is too bounded, which is what I observed during the course lecture with students serving as passive recipients of knowledge in a "banking education" approach (Freire, 1970), students did not have the opportunity to place themselves in the content, nor were they provided an opportunity to see multiple avenues toward solutions. The course provides two extremes, but never balancing the bounded and the open in one space.

A good class discussion is a remarkable experience. The relationship between knowledge and expressions of this knowledge through dialogue has always fascinated me as a teacher. There are times during classroom discussions when an instructor can become the proverbial fly on the wall and watch students engage with a topic with such care and attention that it almost seems like they are parts of a jazz ensemble: brief spurts of a trumpet sound, a guitar riff, a piano soliloquy, all kept in check with the syncopation of a drum. The instructor can jump in with her own instrument as a member, or simply

participate in the audience with rapt attention. The discussion passes back and forth, circulates, and is entirely democratic in its attention to maintaining the integrity of the individual within the common aims of the group. These qualities come with practice.

These moments appeared all too infrequent for a classroom engaged with issues of the sociocultural context of schooling. It is the concentrated use of democratic dialogues that provides a venue for preservice teacher to practice the tools of democracy and link their enhanced understanding of democracy to civic engagement. Jazz, perhaps, serves as a helpful metaphor for instructors who are beginning, in earnest, to organize their classes with democratic dialogue at the center. Jazz music works organically, sometimes frenetically, within the clear parameters of the genre. The same is true for democratic dialogue, which Crocco (2007) described as “structured discussions designed to tackle tough issues” (p.2).

Both Susan and Mitra had intentions to create a safe and caring place for their students to discuss the charged issues of race, ethnicity, class, gender, and all the intersections of social identity. Both instructors established norms of respect and tolerance with their students early in order to maintain a class environment that felt hospitable. Then, in inserting “charged” texts, it seems that Mitra, Susan, and their students struggled to transform the environment beyond hospitality, opting instead for superficiality and silence. Risk-taking took the form of establishing ambiguous and de-centered “states of being” in effort to focus on self-challenge, which was an explicit aim on the part of both instructors.

The Social Milieu

As described in Chapter 2, the University of the Midwest is located in a city that has been experiencing significant demographic changes over the past fifteen years. For instance, the percentage of African Americans living in the city had grown 34% between 2004 and 2009 (U.S. Census Bureau, 2010). Service organizations responded to the shifting socioeconomic and racial landscape of the community by creating a variety of programs in the neighborhoods experiencing the most rapid demographic transformations. These organizations provided, and continue to provide, family services such as childcare and after-school tutoring. The neighborhood centers established networks for residents in these neighborhoods to connect to other vital resources in the city.

It is in these service organizations that many students in the Human Relations course were placed as volunteers. These sites functioned as a canvas for observation and students subsequently wrote reflection assignments that they discussed in the Human Relations classes, as guided by the instructors. A scholarship of civic engagement served as the connective tissue of a vision of the democratic ideal in teacher education as the revised Human Relations curriculum incorporated these activities. The curriculum intended to allow for preservice teachers' to serve community organizations, and in turn, hoped that these spaces provided for opportunities for reflection, dialogue, and creative imagining within the structural constraints of the classroom. The aim for interplay of these three fields to converge in the classroom where instructors supported and teased out this "trifecta" with the research and theories in multicultural education was only partially realized.

The State, University and College of Education in which this study occurred has expressed through legislation, judicial decisions, commitments to the significance of teachers' understanding dimensions of diversity and for schools to attend to diversity in the conduct of school and classroom activities. In 2007, the state signed into law an anti-bullying act that extends protections to students based on seventeen identified social characteristics (Iowa SF 61, 2007). In 2009, the State Supreme Court overturned a ban on same-sex marriage.

The University of the Midwest also explicitly assured support for diversity initiatives in its organizational and political structures. The 2005 Diversity Climate Survey initiated by the University revealed that most students felt that the university was committed to diversity policies and programs. Students overall, however, were not certain whether or not the University provided adequate opportunities for students to learn about difference (The Iowa Promise, 2005).

The College of Education, in which the study participants were enrolled, had an active nationally-recognized Diversity Committee with undergraduate and graduate students as part of its membership. The College developed a multicultural education competency certificate program, in partnership with the University's School of Social Work, based on the "fundamental belief that there is a need for a proactive and sustained approach to educational reform and social justice" (Diversity Initiatives, 2010).

Currently, as well as during the time of this study, preservice teachers must successfully complete coursework that has a state-approved Human Relations component in order to attain a teaching license in the State. The secondary social studies education

program highlights national and global diversity standards (National Council for the Social Studies, 1994; National Council for History in the Schools, 1995) as part of its aims, with faculty pursuing research on historical race and gender relations and global citizenship.

Meanwhile, the nature of undergraduate study in this city is a sheltered one. Many, if not most, preservice teachers in the College of Education, as in other similar university settings, are typically oblivious to the city that surrounds their University life. Naomi's description of students' prejudgments about the "Southeast Side" reflect this lack of familiarity to the community in which the University sits. Further, many resist (either passively or actively) faculty and teaching assistants' learning strategies which have been designed to analyze and interpret the significance of dimensions of difference for the education of elementary or secondary students. With all of these contexts in mind, I turn now to the PSS teachers (the students of the commonplaces) to not only address the research questions but also to make meaning of how the commonplaces may or may not be articulated. The students' experiences within these commonplaces complete the appraisal of the curriculum and it is to an evaluation of their experiences which I now address.

The Students

I conducted this educational critique to explore with preservice social studies teachers and their instructors' understanding of and experiences with the Human Relations curriculum, as well as how these understandings and experiences shaped their professional development. I turn now to directly address the questions central to this study.

How have social studies teachers experienced efforts to help them understand dimensions of diversity and how to teach it? The preservice social studies teachers each

identified distinct outcomes as a result of their experiences in the Human Relations course. For Mark Sutherland, Human Relations exposed and trained others who were resistant to concepts of democratic citizenship. His deep convictions were reinforced by the curriculum and the significant weight in participation for the overall course evaluation benefited Mark's perspective. He aimed for a classroom that is compromising, normative, and a place in which students can find common ground and yet was troubled by the conundrum that assimilation can pose for democracy.

In Claire Steele's experience, the Human Relations served as a validation of her preconceived notions about diversity and civic engagement. She found it difficult to distinguish the curriculum from her own habits of mind. As such, the curriculum was neither a challenge nor an obstacle to Claire's aim to be a social studies teacher. She was an ever-restless "outsider" who saw certain topics as bound by rules that she is fearful of breaking while simultaneously envisioning a classroom that promotes empathy and inclusion.

For Benjamin Carter, the Human Relations course provided an extension of his journey for personal understanding. As "the agnostic," he sought social justice and perceived his church to be a thick wall that restricted progressive thought. The curriculum allowed him to tear down the proverbial bricks that limited access to social equality and provided a rationale for his own struggles with religion and race.

Finally, Naomi Meyers found that this course alleviated her fears of making issues of diversity an explicit component of her social studies curriculum. The self-described global citizen, whose teaching philosophy includes civic engagement as an educative ideal,

expressed a preference to approaching discussions on diversity from the safe auspice of history, but also showed a commitment to “place” as a source of cultural inquiry.

For each of these preservice social studies teachers, the course served as a confirmation that diversity could and should be a central part of their curriculum. Throughout the curriculum, the preservice social studies teachers found themselves filling in the blanks in order to make connections to classroom practices. The resources from which they drew the missing pieces in the curriculum included their own prior experiences with difference, their personal commitments to community service, and their previous coursework in social studies fields.

How did they intend to use their knowledge of diversity, and their understanding of how to teach diversity, in their future secondary school classrooms? Research indicates that civic engagement experiences provide the best opportunity for students to experience Palmer’s (1998) tensions and paradoxes of space (Wade, 2007). Certainly, my analysis of the examined curriculum from the instructors’ perspective supports this finding. However, student interviews reveal that they are required to complete civic engagement components in so many classes that they are unable to effectively engage the elements of meaningful civic engagement, which include reflection, dialogue, and problem-posing.

In addition, the objectives complement students’ predisposition towards wanting concrete examples of how to be culturally sensitive. Yet, the knowledge and predisposition of the curriculum authors and instructors resulted in an enacted curriculum focused on process and “being” not skills development and “doing”. The preservice social studies teachers in this study expressed concerns that the only place “they hear this stuff” is in the

Human Relations course. Yet, social reconstructionist educators know that the entire curriculum – the entire teacher education program – must be infused with a goal toward social equity if it is to provide a transformative educational experience. If not, then the course acts as a conservative additive approach to diversity. It is understood that such an approach is not meaningful for preservice teachers (Gay, 1994).

The pedagogical approaches that the preservice social studies teachers expected to implement in their classrooms were modeled by the preservice social studies teachers' instructors, with varying degrees of efficacy. The preservice social studies teachers were concerned with facing adversity and discomfort with controversial topics, but hoped to work within a community that provided support for this kind of engagement. Each of the preservice social studies teachers expressed a desire to promote robust discussions and expected to supplement their curriculum with additional multicultural materials, much like Susan and Mitra felt compelled to do, and yet still faced many reticent students, a common complaint among educators who desire an active discussion-based classroom.

As composer Charles Ives' father is rumored to have said, "You have to learn the rules in order to break them." Many of the characteristics of good discussions follow the same rules of democratic dialogues, which include differentiating between beliefs, opinions, biases, and claims. Students must clarify assumptions, present evidence, and draw conclusions...taking each claim to another level of dialogue, which may include a broader community of discussants (such as community members and knowledgeable experts) Lynn Constantine and Suzanne Scott (2011) note the difference between a democratic dialogue and a democracy of opinions is an important distinction to make,

considering the difficulties that instructors like Susan have with the “anecdotal stream train” in classroom discussions.

I am reminded of an exchange I heard on my local public radio. The topic was on the recent ousting of three state judges for their role in determining that Iowa’s ban on same-sex marriage was unconstitutional. Socially conservative factions embarked on a state-wide campaign to encourage the public to vote no on the retention of these judges due to what they believed was a breach in democratic principles. The guest on the show was discussing the impact of the ruling and a caller phoned in to say, “What these judges decided was unconstitutional.” It wasn’t this comment that struck me so much as the fact that the facilitator of the radio conversation did not challenge this. In fact, the comment was acknowledged as fair.

It is this sort of civic illiteracy and unwillingness to challenge ignorant claims that makes me pursue democratic dialogues in my classes. In the wake of the release of national reports (National Assessment of Educational Progress, 2011) that attempts to detail the relationship between and concern for civic knowledge and citizenship, paralleled with the dominance of high-stakes testing in teaching and teacher education (Westheimer & Kahne, 2004), I am compelled to pursue the kind of democratic classroom that allows us to energetically deliberate about public problems (Levine, 2007). The NAEP data reveals troubling trends in our students’ knowledge about civic matters. And yet, we understand that such data do not illuminate much about students’ civic dispositions and democratic “habits of mind.”

At the center of these intersecting conversations are preservice teachers and the ways they are prepared to enact pedagogy across content areas that promotes a deeper understanding of democracy and greater engagement with public issues.

Democratic dialogues emphasize knowledge as a means to facilitate civic engagement (Hess, 2009). I argue that knowledge transmission, even knowledge construction, is insufficient for an education that supports and sustains democracy. Democratic dialogues have the potential to prepare preservice teachers to deal with ambiguity and the unknown with greater confidence because this approach provides a framework for dealing with controversy and conflict. The use of democratic dialogues provides a venue for preservice teachers to practice the tools of democracy and link their enhanced understanding of democracy to civic engagement. Defined variously, democratic dialogues are “structured discussions designed to tackle tough issues” (Crocco, 2007, p. 2). Democratic dialogues are not debates and they are more complex than a classroom discussion.

The incorporation of democratic dialogues in teacher education allows preservice teachers and their professors to explore the many complex issues facing classrooms in the 21st century. With the opportunity to engage in structured, democratically inspired dialogue, students can explore globalization, demographic change in communities, social justice issues, and historic debates about hot-button topics in a forum that encourages greater diversity of thought than is often present in everyday life or found in many contemporary classrooms. What is unique about using democratic dialogues as a pedagogical approach in teacher education is that, in contrast to the types of conversations and discussions typically seen in classroom environments at all levels, this form of

engagement promotes focused exploration of multiple perspectives that systematically provides space for deliberation of controversial issues.

In my focused analysis of how dialogue happened in the Human Relations classes I looked, again, to Dewey (1903) for guidance. He wrote, “We naturally associate democracy, to be sure, with freedom of action, but freedom of action without freed capacity of thought behind it is only chaos” (p.193). This chaos is perhaps what causes trepidation for structuring dialogues. Students are wary of this kind of engagement. An equal distribution of control and freedom to speak can be disconcerting to students who do not know how to gauge the success of a dialogue. And, of course, there is the fear of the harm that may be done by opening up the floodgates of controversy.

The portraits individually and as a collection reveal that these teacher candidates’ varying levels of exposure to formal education about diversity, combined with their somewhat tenuous confidence in addressing controversial topics, expose a hesitancy to incorporate explicit teaching and discussion about some forms of diversity in their future classrooms. The portraits uncover four manifestations of the almost-null curriculum that is multicultural education in K-12 education; in other words, by probing students’ beliefs, I was able to unearth four descriptions of the ways in which diversity will be addressed in their classrooms. Each of these future teachers reveals a simultaneous commitment to the profession and to student learning, but their remains a gap in their self-identified knowledge of and proclivity to teach about diversity. In these teacher candidates, I see broad and universal visions for what they hope to inspire in their classrooms. I also see potential for conflict in these intentions.

Implications

The stated beliefs of these future teachers provide glimpses into their intentions for the classroom, and yet, these intentions rest on a foundation of delicate understanding of prominent curricular ideologies that sequester content into disconnected departments as well as a paradoxical arrangement of universalist and cultural relativist values. For instance, each of these preservice teachers evoked an iteration of the “Golden Rule” as their intended *modus operandi* for classroom rapport. This axiom, rooted in many of the world’s most prominent religions and summoned by Plato, Hobbes, and Kant (among others) assumes a basic tenet of universal truth and morality and appears unassailable. And yet the presumption that individuals within the classroom community are uniform in their values and expectations runs counter to the diversity these candidates intend to affirm in their classrooms.

Coursework about student identity in teacher education programs, even those that address a comprehensive multicultural curriculum, usually pertains to race, sexual orientation, gender, and class. Cultural, and in particular religious pluralism is treated superficially, if at all (Subedi, 2006). The implications for limited understanding on how to teach for and about multicultural education are troublesome because a limited understanding of diversity perpetuates inaccuracies and misunderstandings, which is only exacerbated by leaving these topics to go unexamined and students left to explore them in isolation. Not only does it behoove teacher candidates to recognize how personal beliefs and knowledge about diversity may influence their intentions for and expectations of classroom procedures, behavior, and other aspects of the implicit curriculum – an

attendance to accurate information about diversity better positions teachers and students to engage in critical democratic dialogues.

In an address to volunteers at the 1968 Conference on InterAmerican Student Projects (CIASP) in Cuernavaca, Mexico, Monsignor Ivan Illich (1968) bitterly admonished university students for their naivety and blind paternalism. His scathing critique of volunteerism in the socio-political context of the late 60s evoked feelings of anger, discomfort, shame and guilt among many in the audience (Creechen, 2003). Illich pointed out the hypocrisy of American do-goodism, stating that “in a community development spirit you might create just enough problems to get someone shot after your vacation ends and you rush back to your middle class neighborhoods where your friends make jokes about spics and "wetbacks"..." (Illich, 1968).

More than 40 years later, the socio-political position of the United States has evolved both domestically and internationally. Within this context sits the curriculum that prepares teachers for increasingly diverse student populations and complex schooling dynamics. The role of good intentions is worthy of consideration in the creation of culturally sensitive social studies teachers. If we, as teacher educators believe that it is important for the teacher education curriculum to prepare teachers to think critically about their roles within the multicultural context of schools, the intention of the curricula should be a component of our appraisal. The nature of intention and how various philosophical approaches to good intentions – utilitarian, deontological, the intention to act, intentional acts, and so on, are all crucial components of the curriculum. These orientations of intention include the Kantian version (intention is all that matters), the

utilitarian version, (consequences matter), and somewhere in between where the quality of one's intent will ultimately determine outcomes, which is much like Noddings' (1992) theory of care and response in which care is only determined to be true and received if the cared-for responds to the carer in some way.

Sandra Lee Bartky (2002) identified various typologies in her essay, "Race, Complicity, and Culpable Ignorance." She identified people in categories such as the "post-racist society fantasists," the "clueless," the "self-deceivers" (who know about racism but think they are not responsible), and the "fearful." In my observations, if I were to closely critique the words of my participants, I certainly did see hints of some of these characteristics, and yet I am unwilling to assign these deficiencies to them. I am more inclined to see, as Houston (2002) does, that the preservice social studies teachers with whom I worked have very good intentions and want to claim responsibility for their actions as teachers. They are not Illich's (1968) naïve and paternalistic do-gooders. Instead, the ways in which these preservice social studies teachers negotiated the disconnected curriculum and earnest impotence of its intentions, indicate that they will not be satisfied with a classroom that is devoid of multicultural experiences.

Further Research

Schwab's commonplaces can and should be used as a theoretical framework to evaluate curriculum and the curricular experiences of those who are involved. The interlacing of Eisner's ecology of schooling with the commonplaces can support researchers' understanding of how curricular intentions at all levels of schooling are being actualized at a more refined level than standardized assessments and surveys of curricular

outcomes might offer. Furthermore, multicultural teacher education curriculum-makers might investigate how the various dimensions of diversity is experienced through the commonplaces, which would support the constant revision necessary in an increasingly diverse and globalized society whose schools remain stubbornly segregated by race and class and will better prepare preservice teachers for the curricular challenges they will face. Finally, further research is recommended for the examination of efforts by teacher educators to connect the intentions of the curriculum with the experiences and intentions of preservice teachers.

Conclusion

Schwab's (1969) commonplaces allowed me to better understand the curricular dimension of schooling experiences by these preservice social studies teachers. Its intersection with Eisner's ecology complements the blended nature of educational experiences and the interlacing of curricular commonplaces. It is true that Eisner, as a student of Schwab, was well aware of Schwab's challenge to curricularists, and Eisner was not attempting to accomplish the same goal in his conception of the ecological dimensions as a source for connoisseurship and criticism. Eisner's (1998) ecology is an attempt to show how various operations are interrelated, just as Schwab's conceptualization of the commonplaces is an attempt to show how the curriculum might operate with more cohesion and purpose.

In analyzing the curricular dimension in this manner, it enabled me to see the points in which the curriculum lacked synchronicity with the preservice teachers' experiences. By exploring preservice social studies teachers within the Human Relations

curriculum, I was able to identify the themes of earnest impotence, disconnectedness, and structural constraints. In attending to these themes, future research and policy may be designed that better addresses the articulation of the curriculum with an aim to improve multicultural education for teacher preparation.

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APPENDIX A

HUMAN RELATIONS SYLLABUS

Human Relations for the Schools
Spring 2010

Course Instructor:

Office:

Office Hours: Thursdays: 2:30-3:30 or by appointment

Office Phone:

E-mail:

Course Coordinator:

Office:

Office Phone:

E-mail:

Human Relations for the Schools

This course explores the influence of social issues such as discrimination, diversity, equity, racism, sexism, homophobia, and ethnic and socioeconomic pluralism on American educators, schools, classrooms, and students. This course fulfills the Human Relations component of the state's requirements to obtain a teaching license.

COURSE OBJECTIVES:

- To understand and be sensitive to the values, beliefs, lifestyles, and attitudes of individuals and the diverse groups found in a pluralistic society.
- To recognize dehumanizing biases such as sexism, racism, homophobia, prejudice and discrimination and understand the impact that such biases have on interpersonal relations.
- To translate knowledge of Human Relations into attitudes, skills, and techniques that will result in favorable learning experiences for students.
- To recognize ways in which dehumanizing biases may be reflected in instructional materials, methodologies, media, and everyday encounters and understand how these interactions may influence classroom dynamics and student learning.
- To respect human diversity and the rights of each individual.
- To relate effectively to other individuals and various subgroups other than one's own.
- To understand and apply basic sociological concepts to Human Relations issues.
- To increase oral and written communications skills class-class discussions and written assignments.

REQUIRED TEXTS:

Rosenblum, K., and Travis, T. (2008) *The Meaning of Difference: American Constructions of Race, Sex and Gender, Social Class, Sexual Orientation, and Disability*. Boston: McGraw-Hill Higher Education. (Available at the IMU Bookstore or a vendor of your choice).

Additional readings as assigned.

SUMMARY OF ASSESSMENT:

Participation	20%
First Reflection Essay	10%
Second Reflection Essay	15%
Media Literacy	10%
Civic Engagement	25%
Course Final Exam	20%

GRADING SCALE:	A	93%-100%	C	73%-76%
	A-	90%-92%	C-	70%-72%
	B+	87%-89%	D+	67%-69%
	B	83%-86%	D	63%-66%
	B-	80%-82%	D-	60%-62%
	C+	77%-79%	F	Below 60%

SPECIAL ACCOMMODATIONS:

It is your responsibility to inform the course instructor of any learning style challenges, religious observances, etc. that may require you to receive special accommodations. Please see your instructor during the first week of class to discuss related issues. University policy will determine the appropriate course of action in establishing these accommodations. Information regarding accommodations can be found at:

<http://www.Midwest.edu/sds/>

This course follows all University of the Midwest guidelines regarding academic policies. Consult these guidelines online for further detail:

<http://www.Midwest.edu/~vpss/policies/policies.html>

Information regarding student complaints and dispute resolution can be found at:
http://www.Midwest.edu/~coedean/policies/student_complaint/index.htm

Information regarding college policy on student academic misconduct can be found at:
http://www.Midwest.edu/~coedean/policies/student_ac_misconduct/index.htm

NOTE ABOUT WRITTEN ASSIGNMENTS

All written work should include a header with the student's name, course title, course number, instructor's name, assignment title, and due date of the assignment. Cover pages are not necessary. All written work should be typed and double-spaced (with the exception of the one-page media literacy assignment) in 12-point font with 1" margins. Please feel free to print on both sides of the paper.

Written assignments for this class are expected to be of a professional quality. Educators must possess professional communication skills, which includes effective writing skills. This takes practice. In all writing, students should attend to sentence fluency, organization (which includes a thesis statement), meaningful content (support for the thesis), consistent voice, mechanics (grammar, punctuation, spelling, etc.), appropriate word choice (NO SLANG), and presentation.

Proofreading is vital to meeting the expectations of written assignments. Instructors may ask to meet with students to address writing issues. Students may be required to consult with a tutor in the University writing center (see website at <http://www.Midwest.edu/~writingc/>) to discuss any writing issues after the first written assignment has been graded.

NO LATE ASSIGNMENTS WILL BE ACCEPTED!

NOTE ABOUT EMAIL

Email is an important communication tool that can be productive if used effectively! I will not respond to emails about assignments, readings, exams, etc...that are sent to me a day or night before the due date. It is your responsibility to organize your time efficiently so that you ask questions within a reasonable time frame. In addition, there may be circumstances that will require you to come see me in person to discuss an issue, rather than through email. If you email me with an issue or question that I believe is best to discuss in person, I will let you know. I will not accept any assignment electronically. If you will be missing class, it will be your responsibility to find a way get your assignment to me on the due date, or before. I will only accept an electronic assignment in the event of unforeseen illness.

COURSE REQUIREMENTS

AUTHENTIC PARTICIPATION

Each student's participation is crucial to the success of this class. The diversity students bring to class is our most valuable resource. This is a collaborative effort in which together we will explore the arguments and ideas presented in the lectures and readings to achieve the course objectives. This can only happen if everyone contributes and makes their voices heard. To achieve this, it is important that students have a willingness to share their ideas with one another. This reciprocity provides the foundation from which we are able to engage with the difficult issues facing today's schools. Meaningful student participation does not mean the quantity of "air-time" but the quality of what each student offers. Listening to others, responding thoughtfully, demonstrating an understanding of the issues, and showing a willingness to learn and grow are the most important elements of participation in this class.

This class is based on discussions of sensitive topics and therefore the classroom will be an open forum where everyone can feel comfortable expressing his or her ideas and beliefs. Expressing different viewpoints is vital to our success, but derogatory remarks toward others will not be tolerated. All participants should treat one another with respect and professional courtesy.

Student participation is evaluated based on five participation components: attendance, active discussion, active listening, preparation, and informal homework assignments.

Attendance

Attendance is required in both discussion sections and at lecture. Students can earn five points per day for participation. Students are allowed to make up points for one unexcused discussion section absence by writing a reflection essay for any materials (readings, audio files, films, etc.) assigned for the day the student missed class. The reflection essay is due upon the student's return. In the event of illness, students will be required to provide proof of illness through student health. If proof is submitted, students will be able to make up the class by writing a reflection essay of any material that was missed. There is no opportunity to make up un-excused lecture absence. An absence from lecture will result in a 1point deduction from your total participation grade for the day.

Active Discussion

Being silent deprives the rest of us of your insight. Student participation is graded on student engagement. When reading assigned materials, students should consider the following reading guideline questions and come to class prepared to share their ideas about responses these questions.

Reading Guideline Questions

1. What in the readings was particularly interesting, surprised you, or was new information to you?
2. What are some arguments, ideas, or statements that you agree with or identify with? Explain how and why.
3. What are some arguments, ideas, or statements you disagree with? Explain how and why.
4. In what ways might the information in the reading be useful to you as an educator?
5. How do the readings illustrate the conceptual frameworks?
6. What questions do you have about these readings, the author, and/or his/her arguments?
7. What else have you read about this same issue(s) and how did it challenge or support this author's argument?

Active Listening

Active listening is a vital component to constructive dialogue. Monopolizing and dominating the conversation is not considered meaningful engagement. Any distracting behaviors such as texting or side-talking are inappropriate and will result in the loss of participation points. Cell phones should be set to silence (not just vibrate) during class.

Preparation

The quality of your participation in class will depend greatly upon your preparation for class. Readings listed in the syllabus are to be read before the class for which they are assigned. Students should come to each class having read all assigned readings completely, having considered the readings using the reading guidelines questions, and having completed all written assignments.

Informal homework assignments

Written homework assignments or activities not listed in the syllabus under "Summary of Assignment" will be evaluated as part of each student's participation grade. These informal homework assignments are due at beginning of the class for which they are assigned or as described by the instructor.

Pop Quizzes

Throughout the course of the semester there will be pop quizzes covering information from the readings. Your grade for these quizzes will be a part of your participation grade for that day. You will not be given advanced notice for any of the quizzes; therefore, it is advised that you complete your readings in order to be prepared for the quiz. The quizzes will be in short answer format.

REFLECTION ESSAYS

Students will write two reflection essays. These essays are formative in nature. Students will use their first reflection essay as a foundation for their second reflection essay. Students must turn in their graded first reflection essay with their second reflection essay.

First Reflection Essay

The first reflection essay must be no less than 2 ½ - 3 pages in length, typed, and double-spaced with 12-point font and 1" margins.

The purpose of the first reflection essay is for students to examine and understand more clearly their personal and analytical thinking on issues explored during the Human Relations course. Throughout the writing process, students should strive to understand personal beliefs about relevant issues.

A good essay will include, but is not limited to, the following:

- a short summary of key idea(s) from course materials that impacted the student in some way with references to specific sources.
- consideration of how this information affected the student's personal views, attitudes, and behaviors.
- consideration of any personal experience(s) outside the classroom that address(es) the topic of the paper.
- questions the student would like to consider or explore in class writings and discussions

Second Reflection Essay

The purpose of the second reflection essay, (which will be 4-6 pages in length, typed and double-spaced with 12-point font and 1" margins) is to offer students opportunity to explore if/how their thinking about the ideas and arguments explored in the first reflection essay have evolved and to consider why this may be. It is both an opportunity to reevaluate earlier ideas and to attempt to complicate those ideas.

A good essay will include, but is not limited to, the following:

- reflection on your initial ideas and arguments
- consideration of how course materials have impacted these ideas and arguments with references to specific sources.

- consideration of how this information affected the student's personal views, attitudes, and behaviors.
- consideration of any personal experience(s) outside the classroom that address(es) the topic of the paper.
- questions the student intends to consider and explore during their professional teaching experience
- consideration of the implications for the student's practice as an educator

MEDIA LITERACY

Media literacy is vital to being an informed citizen because it provides us the skills necessary to identify and challenge the ways privilege and dominance are maintained. Media literacy requires that we become aware of the messages aimed at us and to develop the skills to ask important questions about those messages.

Media literacy involves challenging both what is present in media messages as well as identifying what is not present and analyzing why. Media literacy requires active engagement with media messages that many people passively receive during their daily lives.

Students will demonstrate their media literacy by critiquing a media source targeted at a specific social category (examples: gender, sexual identity, age, race, ethnicity, or socioeconomic class). Relevant media sources including a television show, lyrics to music, a website, storefront advertisement, billboard, television commercial(s), movies, etc. Please be sure that you have selected a legitimate media source.

Requirement 1

Students will write a one-page single-spaced analysis of the media source that identifies and evaluates the source. A meaningful analysis will include, but is not limited to, consideration of the following questions:

Who is crafting this message?

Who is the target audience?

Why do the creators of this message think it will be effective with the target audience?

What assumptions are the creators of this message making about their target audience?

What are the implications for media literacy for educators?

Requirement 2

Students will present their media sources analysis to the class. A meaningful presentation will include, but is not limited to, consideration of the same questions listed under Option 1.

CIVIC ENGAGEMENT

There are four components to the civic engagement assignment: community service, three-part analysis journal (three to five pages), authentic participation in civic engagement workshop sessions, and presentation of civic engagement experience.

Community Service

Each student will participate in a service exchange with an identified community partner. Students will select one of following three organizations, depending on their schedule and interests:

- International Programs – English as a Second Language Cultural Exchange Program
- Crisis Center – Food Bank
- Midwest County Neighborhood Centers

Other service opportunities are available upon consultation with the section instructors if a student wishes to use an alternative service agency because they feel uncomfortable with the purposes of any of the above listed agencies.

Please note: if an alternative service site is approved, it is the student's responsibility to contact the organization and provide proof of your service. Please see the University of the Midwest Civic Engagement Center website for assistance in setting up an alternative service opportunity: <http://www.Midwest.edu/~cep/>.

Three-Part Analysis Journal

The purpose of the three-part journal provides students an opportunity to integrate their civic engagement experiences with their academic learning. To do this effectively, students must be careful to differentiate between three kinds of responses: objective, personal, and analytic. Students will make a journal entry after each formal observation. Each entry should include the following three parts:

1. Standard font

An objective, detailed description of what you did as a volunteer. Your description should be organized into half-hour segments. If you find yourself simply writing “more of the same,” you are not being sufficiently specific in your description.

2. Bold font

A personal response to your volunteer experience, including feelings, thoughts, judgments, and what you learned about yourself and your assumptions from what you did and how you reacted. This section is particularly concerned with discoveries you make about yourself and your attitudes toward other people you encounter in the course of your project.

3. Italics font

A discussion of the volunteer experience in terms of concepts and themes explored in class readings and class discussions. This section should contain NO narrative (section 1) and very little subjective reaction (section 2). Instead, it should demonstrate your ability to make connections between project experiences and discussion concerns as well as your skill in using concepts discussed in class to analyze your project experiences.

The analysis journal should be double-spaced and dated. There is no required length, but most students will need at least one-page to develop each of the three parts.

Civic Engagement Workshop

Periodically, students will be given class time to discuss, in workshop groups, their civic engagement experiences. Please prepare for workshop discussions by bringing in examples of your observations, your reflection questions, and any other topics you feel need to be discussed. The workshops are a critical part to the civic engagement assignment, and you are encouraged to use dialogue as a part of the reflective process.

COURSE FINAL EXAM

The final exam for the course will be a single essay. The exam will include two questions. Students will select one question to answer during the two hour final exam period. The intent of the final exam is to provide students an opportunity to demonstrate if/how their thinking about Human Relations topics and themes have changed throughout the course and to explore why or why not. Students can best prepare for the final exam by being an engaged participant in the weekly lectures and their discussion sections throughout the semester.

An exemplary essay will be:

- a well-written, well argued essay in which the student is able to identify by name lecturers and course authors and demonstrate a generalized understanding of their arguments. This does not mean that students must be able to cite page numbers or directly quote lecturers or materials.
- an essay that synthesizes, analyzes, and draws independent conclusions about course themes and ideas. An effective essay will synthesize and evaluate lecturers' and course authors' arguments. Students should demonstrate their engagement with course materials by providing examples to illustrate the concepts.
- students should consider multiple perspectives regarding the issue(s) they examine in their essay.

APPENDIX B
CONSENT FORMS

Project Title: Human Relations Curriculum Implementation Study

Principal Investigator: Kathryn Kauper

Research Team Contact: Kathryn Kauper (319-384-0547) or Kathryn-kauper@uiowa.edu

Peter Hlebowitsh (supervising faculty member) at petherhlebowitsh@uiowa.edu or 319-335-5504.

We invite you to participate in a research study being conducted by investigators from The University of Iowa. The purpose of this research study is to analyze the implementation of the revised curriculum for the course. We are interested in how the curriculum is described, perceived and articulated by the students and instructors in the course. The information gained from this study will inform curriculum writers of the limits and possibilities of curriculum implementation in teacher education programs.

If you agree to take part in this study, your involvement will last over the course of the semester. The study procedures will occur no later than May 1, 2010, at which time the data gather portion of the study will end.

You will meet with the researcher at a mutually convenient time for a 30 minute interview. The interview will take place in N438 Lindquist Center, or in a place that is convenient to you. During the interview, we will ask you about your expectations, experiences, and perceptions of the course curriculum. We, the researchers, will take notes during this interview. These notes will be destroyed after the study is complete.

You may skip any interview question that you prefer not to answer.

about this study or share the study data set with others, we will do so in such a way that you cannot be directly identified.

Taking part in this research study is completely voluntary. If you do not wish to participate in this study, please tell one of the researchers now or at any time during the study.

If you have questions about the rights of research subjects, please contact the Human Subjects Office, 300 College of Medicine Administration Building, The University of Iowa, Iowa City, IA 52242, (319) 335-6564, or e-mail irb@uiowa.edu.

If you are interested in participating in this study, please e-mail Kate Kauper (Kathryn-kauper@uiowa.edu) and she will contact you to arrange a time to meet. You may also express interest in person by telling us now or we can make arrangements to meet again after you have had a chance to consider your participation. Our office hours are Monday through Friday from 1:00 p.m. to 5:00 p.m. Please feel free to stop in during these hours if you have any questions.

Thank you very much for your consideration of this research study.

APPENDIX C

INTERVIEW GUIDE: INSTRUCTORS

1. What are your research interests and how did you come to be an instructor for the Human Relations class?
2. When did you first begin teaching the course? What were your first impressions of the course curriculum?
3. Had you any prior teaching experience in K-12 classrooms?
4. Do you feel that the stated course objectives in the course curriculum are an accurate reflection of the course requirements?
5. Have your perceptions of the curriculum changed since you first started teaching the course?
6. Do the course activities and assignments meet the objectives of the course?
7. Can you describe how the delivery of the curriculum occurs in your class?
8. How do you think students receive the course curriculum?
9. In your view, what is the role of the lecture in the course?
10. What is the role of the civic engagement component?

APPENDIX D

INTERVIEW GUIDE: PRESERVICE SOCIAL STUDIES TEACHERS

First Interview

1. Describe your background. Where are you from? What was your high school like?
How did you choose your major?
2. Please describe how you came to decide to be a social studies teacher.
3. What did you expect to experience in the course, “Human Relations for the Schools (e.g. content, activities, assessments)?
4. Describe how the course was introduced to the class.
5. What are the goals of the class, in your opinion?
6. Describe the assignments for the course. What was your initial reaction to these assignments as they were introduced?
7. What is a typical class like in your discussion section?
8. What is your impression of the lecture component of the class?

Follow-up: Second Interview

1. How have your impressions of the class changed since our last conversation?
2. Tell me about your civic engagement experience as part of the course. What organization are you working with? What are you learning as a result of this experience?
3. In what ways has the course contributed to your understanding of diversity in the context of teaching and learning?
4. What are your prior experiences with diversity and/or difference? How have these experiences shaped your views on how diversity or difference will be addressed in your classroom?
5. Describe your interactions and participation in the discussion section and the lecture? Is what I observed in your class typical?

6. In what ways does being a social studies education student inform your role in the Human Relations class?

Follow-up: Final Interview

1. What are your goals for your future students as a social studies teacher?
2. Do you feel that your coursework in the teacher education program has addressed issues concerning diversity in schools (e.g. race, ethnicity, gender, sexual orientation, class)? If so, in what ways?
3. Why, in your view, is Human Relations a required course for teaching certification?
4. Does this course have any connections to your role as a future social studies teacher?
5. What is the purpose of civic engagement/service in the Human Relations course? Did your experience meet that purpose?
6. What did you gain from taking the Human Relations course as a social studies teacher?
7. What role do the topics of race, gender, class, religion, and sexual orientation have in your vision of a social studies classroom?

APPENDIX E

SAMPLE OF TRANSCRIPT DATA CODING

PERSONAL EXPERIENCES WITH DIVERSITY	A1	SHAPED BY PARENTS' VALUES AND BELIEFS
	A2	EXPOSURE FROM VARIOUS CULTURE
	A3	ASPIRATION FOR EQUALITY
	A4	COMMUNITY EXTENSION
	A5	ACTIVE LISTENING FROM PEOPLE WITH DIFFERENT VIEWS
	A6	HONING OWN IDEALS
	A7	REGULAR CONVERSATION
	A8	ENHANCES KNOWLEDGE AND SKILLS
	A9	CIVIC ENGAGEMENT
	A10	SENSITIVE TO DIFFERENT CULTURES
	A11	ENHANCES KNOWLEDGE AND SKILLS
	A12	CIVIC ENGAGEMENT
	A13	FOSTER DIVERSE PERSPECTIVES
INFLUENCES OF PERSONAL BELIEFS TO MULTICULTURALISM	B1	INTRINSIC MOTIVATION
	B2	VALUES OF CARING
	B3	SOCIAL INVOLVEMENT
	B4	RESPECT INDIVIDUALISM
	B5	INDIVIDUAL POTENTIAL
	B6	EXPECTATIONS OF TEACHER TO STUDENT
	B7	STUDENTS' EMPOWERMENT
	B8	BELIEFS OF NATURAL PHENOMENON
	B9	COGNITIVE DISSONANCE
	B10	PROVISIONS FOR INDIVIDUAL TO PROCESS OWN BELIEFS
	B11	FOSTER INDIVIDUAL'S CAPACITY FOR DECISIONS
	B12	ENCOURAGES CLASS INTERACTION
	B13	PROMOTES SELF-REFLECTION
	B14	UNDERSTAND DIFFERENCES
INTEGRATION OF DIVERSITY ISSUES TO INSTRUCTION	C1	ENSURE THE RELEVANCE OF MATERIAL
	C2	APPLICATION OF CONCEPTS
	C3	TEACHER'S ENGAGEMENT
	C4	FACILITATIVE TA
	C5	LISTENING TO DIFFERENT PERSPECTIVES
	C6	EXPOSURE TO DIFFERENT FORMS OF OPPRESSION
	C7	CLASSROOM DISCUSSION
	C8	WELCOMES CRITIQUE
	C9	FOCUS ON CONTENT
	C10	OPENMINDED
	C11	RELEVANT CONTENT
	C12	RESPECT FOR INDIVIDUALISM
	C13	INDIVIDUAL CONTEMPLATION
	C14	RESPECT FOR THE DIVERSE ABILITY
	C15	PROVISION THAT ALLOW SELF EXPLORATION
	C16	ENGAGE STUDENTS IN SOCIAL ISSUES
	C17	COMMUNITY ORIENTED AND DISCUSSION CENTERED
	C18	CRITIQUING
	C19	PUSHOVER
	C20	EMPHASIZE HISTORICAL DISCUSSION
	C21	PROVISION FOR EQUALITY

	PROVIDES SIGNIFICANT INFLUENCE TO STUDENTS
DIVERSITY AS DIMENSION TO SOCIAL STUDIES EDUCATION	C22
	D1 DIVERSITY FACILITATES EVALUATION OF IDEAS
	D2 DIVERSITY PROMOTES EFFECTIVE CITIZENSHIP
	D3 DIVERSE IDEAS ARE RELEVANT IN INSTRUCTION DIVERSITY ALLOWS UNDERSTANDING CULTURAL AND
	D4 INDIVIDUAL DIFFERENCES
	D5 DIVERSITY ENHANCES LEARNING
DESCRIPTION OF INTENTION	E1 PROVISION TO EXPERIENCE DIVERSITY
	E2 PRACTICAL APPLICATION MERGE LESSONS IN SOCIAL STUDIES WITH PRACTICAL
	E3 APPLICATION IN HUMAN RELATION
	E4 SETTING EXPECTATIONS
	E5 INDIFFERENT IN RELIGION
	E6 LEARNING DIVERSE INFORMATION IS FUN
	E7 CURIOSITY OF RELIGIOUS TEACHING
	E8 RELIGION IS NOT RELEVANT
	E9 PROMOTES EMPATHY
	E10 GENERAL AWARENESS OF CULTURE
	E11 RULED BY DISCIPLINE
	E12 ENCOURAGES INDIVIDUAL REFLECTIONS
	E13 EMPHASIZES RESPECT
	E14 CREATIVITY AND SELF-DEVELOPMENT
DESCRIPTION OF CURRICULUM	E15 PROMOTES DIVERSE DISCUSSIONS
	F1 LEARNING WITH PEERS
	F2 DIVERSITY STARTS WITH RESPECTING DIVERSE IDEAS
	F3 RESERVATIONS FOR STUDENTS
	F4 INDIVIDUAL REFLECTIONS
	F5 INDIVIDUAL BASIS OF BELIEFS
	F6 RELIGION IS AN UNDEFINED ASPECT IN THE CURRICULUM
	F7 LIBERAL EDUCATION
	F8 DETERMINE THE INDIVIDUAL DIFFERENCES
	F9 RELEVANCE OF ISSUES
	F10 COLLABORATION
	F11 CENTRALIZED
	F12 INTEGRATION OF STUDENTS' BELIEFS
	F13 INCLUSION OF POLITICAL DISCUSSIONS
REFLECTION OF DIFFERENCES	G1 DUPLICATION OF LEARNING CONTENT
	G2 HESITATION FOR CONTROVERSIAL VIEWS
	G3 COGNITIVE DISSONANCE
	G4 SIMILAR OBJECTIVE DIFFICULTY OF INTEGRATING CONTROVERSY WITH
	G5 CLASSES
	G6 EXPLICIT DEFINITION OF MULTICULTURALISM
	G7 INFLUENCE BY INDIVIDUAL VIEWS
	G8 PROVISIONS FOR GOLDEN RULE
	G9 PRACTICE TEACHING
	G10 APPRECIATES DIVERSITY
	G11 PROVISIONS FOR EQUALITY

PARTICIPANT	SOURCE	PERSONAL EXPERIENCES WITH DIVERSITY	INFLUENCES OF PERSONAL BELIEFS TO MULTICULTURALISM	INTEGRATION OF DIVERSE ISSUES TO INSTRUCTION	DIVERSITY AS DIMENSION TO SOCIAL STUDIES EDUCATION	DESCRIPTION OF INTENTION
CARTER	INTERVIEW	<p>I don't know, I think it's hard to say. Growing up I always, like, I think I watched television and I was like submerged in like the hip-hop culture to a certain extent as well. So I don't know if I noticed that in the diversity aspects. I think my parents always gave me kind of a little bit of double talk because they would say, "Treat everyone equally," but yet they have a lot of racist intentions themselves.</p>	<p>I think just figuring out who I was, why I did certain things and why I didn't do certain things, and how I could use that to make my life better. I think that was the aspect that really engaged me. And I've always wanted to do something to help the world, and I just figure if you can make an impact on somebody's mind and show them their potential, then they can go and make an impact on hundreds of other people. So it's just like a pay it forward kind of effect....My parents instilled great values in me, and they always cared. Like I know I said that they had some racist tones to them, but - ..whenever I saw their interactions with people I always saw them doing whatever they can to help their community to a certain extent as well, and to help us too.</p>	<p>I think the most important thing in my classroom is going to be making the material relevant to students' lives so they are able to use it in a way that they think about the world and actually apply the concepts that we learn. So that in a history class they can apply the concepts that we learned about World War II, or like yesterday about women's movement after the Triangle Shirt Factory debacle. So they can use things like that in their own lives and see where we've come from, where we need to go as a country, and how we can make it better...In a psych class, I think there's a lot of principles that they can use to see their own prejudices and stereotypes. I know I've seen that a lot in my psych classes. So I think I believe in that content, that you can use that to become a better person.</p>	<p>So using the past to understand the present, and I think I've learned that in a lot of my classes as far as the social studies curriculum goes.</p>	<p>And I've always had this as what I want to do, give people the opportunity to help their communities, or help things like Haiti. Like people are so unaware of the world's problems, and things like that, and I think people would love to help if they had the opportunity. And I think it's great for their self esteem and what they do and do in the future. So, that's definitely one of my goals is to set up a club like that allows students to do that, especially in inner city areas where they need more activities after school to engage them so they're not, they don't have to go and face peer pressure to join gangs, and things like that.</p>