

HIGH SCHOOL WORLD HISTORY TEACHERS' EXPERIENCES:
LEARNING TO USE AUTHENTIC INTELLECTUAL WORK IN SCHOOLS OF COLOR

By

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To Katie, for her love and support throughout this endeavor

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TABLE OF CONTENTS

	<u>page</u>
ACKNOWLEDGEMENTS	4
ABSTRACT	11
CHAPTER	
1 INTRODUCTION	13
Statement of the Problem	14
Purpose of the Study	17
Why Schools of Color?	19
Research Question	21
Summary	21
2 REVIEW OF THE LITERATURE	23
The Culture Wars and the Social Studies	25
A Brief Background Introduction.....	25
The Blending of Perennialism and Efficiency	26
<i>A Nation at Risk</i> and the revival of educational perennialism	26
Accountability testing and the cult of efficiency	29
Current Iterations of the Culture Wars.....	30
War on the law	30
War on the academy	32
War in the classroom	34
Conclusions on the Culture Wars	37
The Deleterious Effects of Educational Accountability	37
Historical Underperformance on Standardized Tests	38
The color effect	40
The poverty effect	43
Accountability and Curricular Narrowing	45
Notions of Powerful Learning.....	48
General Implications and Examples	49
Some Examples in the Social Studies.....	51
Authentic Intellectual Work	53
Initial Development of the Framework	54
Subsequent Evolution of the Framework.....	56
Construction of knowledge.....	58
Disciplined inquiry	58
Value beyond school.....	59
The AIW Framework and Student Achievement.....	59
The AIW Framework and Problem-Based Learning	63
Synopsis.....	66

Summary	67
3 PHILOSOPHICAL FRAMEWORKS AND RESEARCH METHODS.....	69
Hermeneutic Phenomenology.....	69
Ontological Existentialism.....	70
Existence	70
Temporality	72
Historical Development of Phenomenology.....	74
Roots of phenomenology	74
The hermeneutic phenomenologists' response.....	75
Study Design in Hermeneutic Phenomenological Research.....	77
Research Question.....	78
Coresearcher and Site Selection.....	79
Selection criteria	79
Sample size	81
Site description	82
Coresearcher descriptions	83
Participant compensation.....	85
Hermeneutic Phenomenological Data Collection	85
Parenthesizing	86
Interviews and critical friends reading group.....	88
Hermeneutic Phenomenological Data Analysis.....	91
Data immersion.....	92
Isolation of thematic statements through horizontalisation.....	93
Composing linguistic transformations through textural description	95
Determining incidental and essential themes through eidetic variation.....	95
Composing the Interpretive Experiential Descriptions.....	96
Attending to the speaking of language and varying the examples	98
Writing and rewriting	99
Qualitative Research Validity.....	99
Validity in phenomenological research.....	100
Peer review	102
Subjectivity Statement	102
4 RESULTS	104
Individual Textural Descriptions	105
Textural Description of Jake's Experience.....	105
Textural Description of Mike's Experience.....	109
Textural Description of Sam's Experience.....	112
Individual Structural Descriptions.....	115
Structural Description of Jake's Experience	115
Structural Description of Mike's Experience	117
Structural Description of Sam's Experience	119
Combined Textural Description.....	121
Frustration	122

Responsibility	123
Disdain for Theory	125
Collegiality	127
Combined Structural Description and the Essence of the Experience.....	128
Balancing Process Learning and World History Content.....	128
Crystallization of Professional Identity.....	129
Positioning toward Educational Theory	130
Essence of the Experience.....	131
Summary	131
5 DISCUSSION	133
Essential Elements	133
Implications for Future Research	137
The Theory-Practice Divide	138
Subject- and School-Based Instructional Differences.....	139
Connections to Quantitative Performance Studies	141
Implications for Teacher Education.....	143
Inservice Teacher Education	143
Preservice Teacher Education	145
Significance of the Study	148
Limitations.....	148
6 EPILOGUE	151
APPENDIX	
A IRB PROTOCOL.....	154
B RECRUITMENT LETTER, REVISED	157
C INFORMED CONSENT LETTER, REVISED.....	158
D INTERVIEW PROTOCOL A, REVISED.....	160
E INTERVIEW PROTOCOL B, REVISED.....	161
F INTERVIEW PROTOCOL C, REVISED.....	162
G FUNDAMENTAL MEANING PHRASES	163
H FINAL HORIZONTAL LIST	164
I SAMPLE TEXTURAL DESCRIPTION	165
J FINAL LIST OF ESSENTIAL INTERPRETED STRUCTURES.....	172
K SAMPLE STRUCTURAL DESCRIPTION.....	172

REFERENCE LIST..... 176
BIOGRAPHICAL SKETCH..... 193

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HIGH SCHOOL WORLD HISTORY TEACHERS' EXPERIENCES:
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By

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This study investigates the experiences of high school world history teachers learning to use authentic intellectual work (AIW) in schools of color. As a means of powerfully engaging students by having them construct knowledge through processes of disciplined inquiry for value beyond school, AIW can provide students of color and of poverty a high-quality preparation for their adult lives. A growing body of quantitative research additionally demonstrates that all students who are exposed to and produce AIW, but especially students of color in urban areas, make considerable learning gains on standardized measures of achievement. It therefore has the potential to help close troubling and persisting educational achievement gaps.

In spite of AIW's potential to improve students' of color opportunities, teachers in schools of color and poverty rarely pursue it. To understand why, this work explores the experiences of three teachers as they learned about AIW and endeavored to implement it in their classrooms. Over the course of three interviews, they spoke individually of their hopes, concerns, and frustrations relating to AIW and their learning experiences. To examine the crux of their experiences, I employed a hermeneutic phenomenological

methodology which allowed for an interpretive portrayal of their experiences in a fashion consistent with existential temporality.

This work suggests that high school world history teachers' experiences of learning to use AIW in schools of color are ones of striving to meet professional responsibilities by aiming to balance process learning with content learning, and in which their identities as educators are firmed up. Depending on their experiences with AIW in the present-as-experiencing and with educational theory in the present-as-remembering, they entrench their positions regarding educational theory and research-driven instructional praxes in the present-as-anticipating. This determines partly the extent to which they will continue to use AIW as an instructional framework. The insights this work ultimately affords can provide social studies teacher educators with guidance on how to better approach both preservice and inservice teacher education as it relates to the promotion of AIW as an instructional approach.

CHAPTER 1 INTRODUCTION

While in my last year of teaching high school before returning to pursue my doctoral studies, I had a number of experiences which contributed to the development of my primary research interests at the University of Florida. To paint a picture of the school at which I taught, it was a boarding school, and the student population varied considerably. Some students attended because the school had a strong record of college placements; some were sent by wealthy parents who wanted to sail the world unencumbered by children; some were sent by parents who could not control their children, or were mandated by the courts to attend rather than go to juvenile detention. Additionally, the students varied ethnically, socioeconomically, and nationally. The college-bound tended to be white middle-class English-speaking native-born Americans; those sent by sailing parents were by and large a mixed Caribbean lot, speaking of house servants, tremendous wealth, and bitterness about being away from their wealth; and the so-called problem students either sent by their parents or mandated by the courts were mostly socioeconomically disadvantaged students of color, with the predominant ethnic group being African American. I had been physically assaulted in my classroom when breaking up a fistfight between two of my students. I had a switchblade pulled on me in the school's cafeteria. I had irate parents of wealthy college-bound students demand I sabotage their children's romantic relationships with some of the school's more troubled students. All in all, it was not the typical high school teaching experience.

Though I had earned a master's degree in social studies education and had taught previously back home in Montreal, I struggled in this environment to provide my

students with meaningful learning experiences which would serve them once they left school. Frustrated, I contacted one of my graduate instructors for advice. After hearing me grouse about my own shortcomings in being able to successfully reach my students, she asked me simply, “Are your lessons and assessments authentic?” Recognizing different words have different meanings in different contexts, I answered her question with a question: “What do you mean by ‘authentic’?” At this point, she emailed me a handful of practitioner-oriented readings on authentic instruction and assessment, and I thanked her for her time. My own experiences from this point onward in the school year, as I looked to teach within this framework for authentic intellectual work, made me wonder how other teachers experienced teaching within this framework, and how these experiences would influence whether they continued to teach within it or discarded it wholesale.

Statement of the Problem

In this current age of heightened educational conservatism and accountability, social studies classroom teachers dedicated to the promotion of deep and meaningful student learning are finding themselves in a series of conundra. First, social educators are finding themselves subjected increasingly to conservative political pressures. Conservative educational critics such as ED Hirsch (1987), Allan Bloom (1988), Diane Ravitch (2003) and several individuals at the Thomas B. Fordham Foundation (Leming, Ellington, & Porter-Magee, 2003) have argued that students need to acquire a discrete body of chronological and “true” historical information in order to be cultured. Coupled with powerful state mandates, such as the Florida House of Representatives’ relatively recent “Act relating to education” (HB 7087E3, 2006) which orders,

American history shall be viewed as factual, not as constructed, shall be viewed as knowable, teachable, and testable, and shall be defined as the creation of a new nation based largely on the universal principles stated in the Declaration of Independence (HB 7087E3, pp. 44; lines 1159-1163),

social studies teachers are being pressured ever more to abandon instruction which is interpretive, argumentative, socially critical, and essential to the development of the democratic character. Furthermore, social studies teachers face charges of liberal indoctrination from conservative students, parents, politicians, and pundits when they deviate from so-named “objective” or “fact-based” instruction and affect more interpretive and critical approaches in their classrooms (Dahlgren, 2009; Dahlgren & Masyada, 2009; Horowitz, 2007b; Passe & Evans, 1996). Additionally, teachers themselves may express resistance to exposing their students to multiple and socially critical interpretations on moral grounds (James, 2008). These factors conspire to prevent social educators from fulfilling their mission - to design learning experiences such that schoolchildren can “demonstrate an understanding that different people may describe the same event or situation in diverse ways, citing reasons for the differences in views” (NCSS, 1994, p. 34).

Second, classroom teachers have been subjected to an increasing process of deskilling. From the Minimum Competency Testing movement of the 1970s (Linn, 2000) and *A Nation at Risk* in the early 1980s (Gardner, 1983), through the No Child Left Behind Act (NCLB, 2001) to the present, classroom teachers have found themselves pressured generally to tailor instruction to ensure student success on accountability measures. This has resulted in an inordinate amount of test preparation (Black, 2000; Buly & Valencia, 2002; Hamilton, 2003; Hargreaves, Earl, & Schmidt, 2002), and those whose subjects are not tested found themselves marginalized within the schools

(Barton & Levstik, 2004; Boyle-Baise, Hsu, Johnson, Serriere, & Stewart, 2008; Karen, 2005). This situation gives rise to the proliferation of “reductively behaviorally based curricula, pre-specified teaching ‘competencies’ and procedures and student responses”, all of which result in the “proleterianization of [teachers’] work” (Apple, 2004, pp. 183, 190; see also Au, 2009; Imig & Imig, 2008; Ozga, 1995). A public distrust of teachers contributed in part to the focus on standardized testing as a means to account for these issues (Nickell, 1999; C. Taylor, 1994; Terwilliger, 1997). However, this manner of teacher deskilling and the related focus on test-based curricula of content coverage problematically raise barriers to the promotion of higher order thinking (D. G. Olsen, 1995; Onosko, 1991). Even erstwhile conservative educational critic Diane Ravitch (2010) recently criticized teacher deskilling and the focus on testing as resulting in the intellectual decline of the United States.

Finally, as a group, social studies teachers consider providing their students quality citizenship education an important part of their practice. The NCSS’ mission statement (1994) holds that “the primary 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” (p. vii). Educational conservatism and systems of accountability position social studies teachers such that teaching only one model of citizenship - the “personally responsible citizen” (Westheimer & Kahne, 2004, pp. 240, 241) - becomes possible. However, as there exist multiple models of good citizenship (Anderson, Avery, Pederson, Smith, & Sullivan, 1997; Brophy, 1990; Westheimer & Kahne, 2004), including those which encourage both wider civic participation and the challenging of social injustices, social studies

teachers committed to the promotion of democratic citizenship can find themselves thwarted from the outset.

Given the importance society accords the teaching of higher order thinking skills and the preparation of schoolchildren for their lives as adult citizens, and the prominence citizenship has had in the history of American education (particularly Dewey, 1915, 1916), the current age of heightened educational conservatism and accountability presents numerous challenges to both social studies teachers and social studies teacher educators.

Purpose of the Study

Finding solutions to these conundra which resonate with classroom teachers is of particular importance. Several authors have identified the issue of teacher involvement as especially important in ensuring the adoption and success of particular educational reforms (Datnow, 2000; Gitlin & Margonis, 1995; van den Berg & Ros, 1999). Without the support of school faculty, educational reforms are more likely to fail in their implementation. Amanda Datnow's and Marisa Castellano's (2000) examination of declining support for the Success For All within California Schools is a telling example of how enforcing educational reform on unsupportive teachers results in half-hearted application.

Advocates for the adoption of a more authentic approach to teaching the social studies, and to teaching generally speaking, argue that this approach has a number of advantages and can address many of the problems associated with the accountability movement in the schools. This approach is defined as using the construction of knowledge through a process of disciplined inquiry which has value beyond the purposes of certifying school competencies (Newmann, King, & Carmichael, 2007).

Fred Newmann, Ron Brandt and Grant Wiggins (1998) argue that through an authentic approach to education, schools will satisfy the needs of accountability systems by providing instruction which addresses high educational standards anchored in real-world student academic performances. Others argue that teaching students according to the principles of authentic intellectual work (AIW; discussed best in Newmann, et al., 2007) work considerably to close existing achievement gaps (Black & William, 2003; Hamilton, 2003; Newmann, Marks, & Gamoran, 1996; Scheurman & Newmann, 1998).

Fred Newmann, Bruce King, and Dana Carmichael (2007) state particularly that

the gap in achievement gains from 8th to 12th grade between high and low SES students decreased substantially in schools with high levels of authentic instruction, but the achievement gap between SES groups increased in schools with low levels of authentic instruction. (p. 24)

As such, failing to implement educational reform based on the principles of AIW may cause achievement gaps to worsen. Given the unlikelihood that the accountability measures attached to education will be scuttled in the near future, and given that a traditional pedagogy of transmission in the social studies appears to be failing the stated purposes of a social studies education (NCSS, 1994), bringing authentic intellectual work into the nation's social studies classrooms appears imperative.

That said, there exists a dearth in the social studies education scholarly corpus regarding how teachers experience teaching with AIW. Some work has identified the relationship between teacher empowerment and student academic performance (Marks & Louis, 1997). Some research has been done examining what AIW looks like on a schoolwide basis (Darling-Hammond, Aness, & Falk, 1995). Some researchers have explored the benefits of AIW on student performance in a number of field studies (King, Schroeder, & Chawaszczewski, 2001; Newmann, Bryk, & Nagoka, 2001; Newmann,

Lopez, & Bryk, 1998; Newmann, et al., 1996). However, taking into consideration how social studies teachers themselves experience teaching with authentic intellectual work is an essential step in determining whether attempts at promoting this manner of teaching will actually take hold within the classrooms. This study seeks to remediate this scholarly lacuna and to shed light on the feasibility of encouraging more social studies teaching based on the AIW principles based on teachers' experiences with the framework within their situated contexts.

Why Schools of Color?

The No Child Left Behind Act (NCLB, 2001) had as one of its central purposes the reduction of achievement gaps between white students and students of color. However, recent figures published by the Florida Department of Education (2009) demonstrate that there still exists a considerable achievement gap between white students and students of color. Scholars have pointed to the long history of students' of color underperformance on standardized measures of achievement, from the institution of the Army Alpha and Beta tests in the early twentieth century straight through to accountability testing under NCLB in the twenty-first (Battle & Coates, 2004; Fass, 1980; García & Pearson, 1994; Gipps, 1999; Linn, 2000; Myers, Kim, & Mandala, 2004; Ravitch, 2000; Louis M. Terman, 2001; Tyack, 1974). Additionally, students of color suffer disproportionately from the deleterious effects of the current educational accountability movement and the standardized testing associated therewith. These include placement remedial learning tracks (Darling-Hammond, 2000; Schiller & Muller, 2003), higher school dropout rates (Darling-Hammond, et al., 1995; Dworkin, 2005; Haney, 2000; Karen, 2005; Rumberger & Thomas, 2000), and lower levels of educational attainment overall (Bastedo & Gumport, 2003; Darling-Hammond, 2000;

Schiller & Muller, 2000). Furthermore, given that schools of color by definition contain higher proportions of students of color, it is in these particular settings that teaching the social studies with AIW can do the most good. Therefore, having an understanding of how teachers working in schools of color make sense of and experience teaching with authentic intellectual work will bring clarity to the question of whether AIW is something to which these teachers would avail themselves.

Regarding students' of color experience with secondary social studies instruction in schools of color, scholars have recognized the social studies' power in raising awareness of and posing challenges to the systemic discrimination inherent to a traditional social studies education. Luis Urietta (2004) refers to this traditional curriculum as "whitestream", through which "active attempts are made to 'amputate', 'reduce', or 'kill' the primary language and culture" of students of color (p. 439), consistent with Joel Spring's characterization of the public schools as one of the dominant culture's major weapons in the deculturalisation of people of color. These longstanding traditional social studies curricula have contributed to an engrossed sense of self-worth for students of the dominant culture, believing their successes to be based strictly on their own merit (McKnight & Chandler, 2009). The purposeful absence from the social studies curriculum of frank discussions on the roles ethnicity and racism play in American society (Branch, 2004) contribute to the deepening of conditions under which white students feel race does not matter, whereas students of color remain convinced that it does (Howard, 2004). Schools of color thus serve as ideal sites to challenge the dominant culture's social hegemony, in terms of historical narratives (e.g.,

Banks & Nguyen, 2008; Epstein & Shiller, 2010), civic learning opportunities (Kahne & Middaugh, 2010), and interethnic group relations (Banks, et al., 2010).

Research Question

RQ1: How do high school world history teachers experience learning to use authentic intellectual work in schools of color?

Summary

Social studies education continues to be a highly contested field, and will become even more so in the state of Florida when the accountability measures associated with the Justice Sandra Day O'Connor Civics Education Act (HB 105ER, 2010) come into effect. SG Grant (2010) speaks of the standardization of K-12 social studies education as a natural outgrowth of the accountability movement. With respect to research on social studies education, this standardization is highly problematic. Not all students can learn social studies content and processes the same way, nor can all teachers teach the same content and processes in an identical fashion. However, just because accountability measures themselves are problematic - and for a number of reasons at that - does not mean they will simply vanish. As such, working within this difficult paradigm, social studies teachers, teacher educators, and researchers need to investigate ways in which the learning experiences of the primary educational stakeholders - the students and the teachers who deliver these experiences - can be improved upon.

It is my hope that my research will contribute in some small part to this body of research. I hold as an assumption that both teachers and students who operate within a framework for authentic intellectual work in high school world history classes will not only have better lived experiences within their classrooms, but will also learn the

material required of them more thoroughly. While some have previously examined students' learning gains in such an environment (Avery, 1999; King, et al., 2001; Newmann, et al., 2001; Newmann, Lopez, et al., 1998; Newmann, et al., 1996), there exists a sizeable vacuum in the literature as it relates to their classroom teachers' experiences. Consequentially, it is my wish that while undergoing this dissertation process I may not only fill this void in the scholarship but additionally provide more social studies teachers with the impetus to adopt the AIW framework regularly in their classroom dealings.

CHAPTER 2 REVIEW OF THE LITERATURE

Although the federal government overlooked social studies educators in its landmark accountability legislation, the No Child Left Behind Act (NCLB, 2001), social studies educators still find themselves subjected to increased scrutiny, from conservative politicians and academics. Situated within what Zimmerman (2002) has called “the culture wars within the public schools” (p. 2), social studies teachers are being pressured more than ever by these educational conservatives to deliver a curriculum which “shall be viewed as factual, not as constructed, [and] shall be viewed as knowable, teachable, and testable” (HB 7087E3, 2006, pp. 44; lines 1159-1163).

This approach to social studies education is problematic, for multiple reasons. Primarily, however, is that it runs directly counter to the mission statement of the National Council of the Social Studies (NCSS, 1994). This mission statement posits that teachers need to design learning experiences such that schoolchildren can “demonstrate an understanding that different people may describe the same event or situation in diverse ways, citing reasons for differences in views” (p. 34). Additionally, they need to create conditions allowing students to “demonstrate that historical knowledge and the concept of time are socially influenced constructions that lead historians to be selective in the questions they seek to answer and the evidence they use” (p. 34). As such, there exists an educational conundrum.

These conflicting curricular demands place social studies educators in a precarious position, raising a number of questions. Do they teach strictly the content material which is simultaneously politically sanctioned and tested? Or, do they include materials not included in the explicit curriculum, risking the ire of parents,

administrations, and local school officials? Do they use traditional modes of instruction, including lecture and standardized multiple tests, to prepare their students for success on accountability mandates? Or, do they use processes which prepare their students for life beyond school, while gambling their students' success on these mandates? The classroom teachers' situated and lived experiences contribute in large part to how they negotiate the content and process decisions they have to make on a daily, weekly, monthly, and yearly basis.

In this chapter, I will first present a brief background on the culture wars, their roots in the late 20th century blending of curricular perennialism and the "cult of efficiency" (Callahan, 1962) of the accountability movement, and the manner in which they are playing out presently. Second, I will look to problematise the connections between educational accountability and the deleterious effects it has had on students of color and of poverty by presenting a review of the literature on standardized measures of achievement and equity concerns. Third, I will consider notions of "powerful learning" (Darling-Hammond, 2008) and why, if we truly want to prepare students to engage the world in which they will live intelligently, we need to move away from test-centered instruction. Finally, I will review the foundations of Newmann's, King's, and Carmichael's (2007) framework for authentic intellectual work as a vehicle to move away from test-centered instruction and to mitigate the negative educational consequences of accountability on students of color and of poverty, all while meeting current policy concerns by improving students' performance on accountability measures.

The Culture Wars and the Social Studies

A Brief Background Introduction

The edifice of American education is inherently infused with the country's politics, and shifts in educational currents often reflect broader shifts in national political trends. Acknowledging additionally that personal politics are often driven by the way people view the world and by the values they hold - be they fiscal, social, moral, or religious - logic follows that these factors will contribute to the opinions they hold on both the curricular content and pedagogical approaches America's public schools use when teaching the youth of the next generation. Furthermore, multiple competing visions of the school's ultimate purpose provide definition to the battlefield public education has become.

Referred to throughout scholarly literature and mass media alike, these conflicts play out in the nation's schools as opposing factions seek to use the institution of education to advance their vision of the United States of America. Furthermore, given their highly contested political nature, the social studies have taken a focal position in this battle. As early as 1970, James Barth and Samuel Shermis partly attributed this to the only loosely defined nature of the discipline, but also identified three different views on the purposes of social studies education as contributing thereto. Social studies education as citizenship transmission, which "carries with it the connotation that there is a kind of content which is known in advance and should be taught" (p. 744), tends to reflect a perennialist educational philosophy trending toward conservatism. Social studies education as reflective inquiry, a position which identifies citizenship "as a process" and mandates students "acquire practice in making decisions which reflect significant social problems and which presently affect them or are likely to affect them"

(pp. 748-749), tends to reflect a progressive educational philosophy trending toward progressivism. Finally, social studies education as social science, which values the acquisition of knowledge simply for knowledge's sake, purporting that academically rigorous studies in and of themselves will lead to citizens' "understanding the complex and brave new world" (p. 748), tends to reflect an essentialist educational philosophy trending toward social pragmatism. These competing positions on citizenship education, long recognized as a fundamental process of public schooling (Anderson, et al., 1997), remain in conflict. Dissenting views on the purposes of education writ large, and the purposes of social studies education more specifically, continue to be contested in the culture wars.

The Blending of Perennialism and Efficiency

***A Nation at Risk* and the revival of educational perennialism**

Following Ronald Reagan's ascendancy to the Presidency, Terrell Bell was appointed Secretary of Education. As the Secretary working for a conservative administration, he "searched for an agenda that he could pursue that would maintain high visibility for his department and educational concerns without much financial cost" (Urban & Wagoner, 2009, p. 401). He championed the return of prayer to the public schools, school choice, and a revitalization of moral education in response to perceived social decline. All of these items were immensely popular with President Reagan and the neoconservative base which elected him. However, Bell's major triumph was the commissioning of the National Commission on Excellence in Education (NCEE) in 1981 to study the cause of a perceived decline in educational standards and achievement, and resultantly a decline in America's international standing. By 1983, on behalf of the NCEE, David Gardner authored and published *A Nation at Risk: The Imperative for*

Educational Reform, the seminal document of the excellence movement which is presently driving American educational policy. Gardner (1983) opens the document, stating,

our Nation is at risk. Our once unchallenged preeminence in commerce, industry, science, and technological innovation is being overtaken by competitors throughout the world... [and] the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens the very future of our Nation and a people....

If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war. As it stands, we have allowed this to happen to ourselves. (p. 5)

Citing a steady decline of test scores since the launch of *Sputnik I*, high rates of functional illiteracy, the drastic increase in remedial mathematics at the college level and in the armed services, and an increasingly diluted high school curriculum saddled with an overabundance of nonacademic choices (pp. 8-9, 18), the report places the blame at the feet of teachers who focused too much on the method rather than on the substance of their disciplines. The solution therefore lay in a return to content.

To counter the perceived deleterious effects which progressive approaches to education had had on American intellectualism, educational reformers in the early 1980s began advocating in favor of a perennial curriculum centered around a core corpus of knowledge all students should acquire. For example, ED Hirsch (1987) called for the development of “cultural literacy”, arguing that “literacy is more than a skill” and that “to understand what somebody is saying, we must understand more than the surface meanings of words; we have to understand the context as well” (p. 3) While acknowledging the importance of developing in students the skills requisite to critical thinking, he argued that without teaching students the background knowledge related to

items such as the “Antarctic Ocean, Arctic Ocean, Atlantic Ocean, Baltic Sea, Black Sea, Caribbean Sea, Gulf of Mexico, North Sea, Pacific Ocean, Red Sea” (p. 29) and so on would leave them ill-equipped to discourse socially with their peers in an intelligent fashion. Curricular resources such as Hirsch’s (1992) *What Your 4th Grader Needs to Know* as well as a series of national content and process standards (e.g., National Council for the Social Studies, 1994; National Council of Teachers of Mathematics, 1989; Rutherford & Ahlgren, 1990) provided the classroom materials and guidance necessary for teachers to advance the perennialist agenda. Only through a perennial curriculum, argued some scholars, would American schoolchildren be able to stem the tide of their nation’s intellectual decline (Bloom, 1988; Laqueur, 1980; Ravitch, 1985).

When viewed through the lens of Barth’s and Shermis’ (1970) models of citizenship education, this revival of educational perennialism meant essentially a return to systems of education which sought to perpetuate traditional narratives of American exceptionalism through citizenship transmission. This curricular shift aimed to eliminate interpretive shades of grey from the social studies curriculum by holding that a single body of social studies knowledge existed, could be “known in advance and should be taught” (p. 744), effectively determining that there were “right” and “wrong” answers to social studies questions. Furthermore, because advocates of this perennial approach premised the existence of “right” and “wrong” answers to these questions, they laid exclusive claim to objectivity and denied their actions and educational choices were politically motivated. They additionally accused those who advance alternative historical interpretations or of calls for paying more proportional attention to the historical contributions of minorities of being politically correct. Says Graff (1993) of this paradox,

The rule seems to be that any politics is suspect except the kind that helped us get where we are, which by definition does not count as politics. Here is the double standard that governs recent attacks on political correctness [in the curriculum]: *Our* subjects earned their way into the curriculum on their own merits, but *theirs* are getting in only through political pressure, on a free handout or dole. (p. 156)

Thus, it appears that the perennial curriculum advanced following *A Nation at Risk* not only supports the *status quo* of traditional social narratives and values, but agitates against change and reform through acts of political marginalization.

Accountability testing and the cult of efficiency

As the natural outgrowth of a resurgence in curricular perennialism, competency testing gained prominence as politicians and the public alike began to demand measures of student success. Furthermore, they demanded that publicly funded schools and their teachers be held accountable for students' performance. The spirit of administrative progressivism as embodied in the cult of efficiency (Callahan, 1962) drove the rise of testing during the Clinton administration (Myers, et al., 2004) and contributed considerably to the importance granted to the testing associated with the No Child Left Behind Act (NCLB, 2001). For, if the perennialists' curriculum was static and constituted of "right" and "wrong" answers to social studies questions, it followed necessarily that it should be "knowable, teachable, and testable" (HB 7087E3, 2006, lines 1159-1163). Additionally, accountability mandates associated with this testing would force a standardized curriculum on all students from the top down, ensuring that students came away from their classes with what perennialists considered the proper interpretations of social studies content.

Furthered by a general distrust of public school social studies teachers to provide their students with the "correct" interpretations of social studies content and of their

ability to “objectively” evaluate their students performance (Nickell, 1999), the testing essentialists associated with the perennial curriculum gathered support, because they felt this testing would ensure the teaching of a rigorous academic curriculum grounded in traditional conservative values (Leming, et al., 2003; Ravitch, 2003). Additionally, textbook companies and testing companies, in association with university scholars, developed curricular materials which would render the instructional process more streamlined with state-level standards and thus more efficient, satisfying politicians and private citizens alike who begrudged public schools’ supporters their school taxes. Ultimately, this represents a return to what Callahan (1962) described as the cult of efficiency, as policymakers, administrators, and teachers alike become more concerned with test scores than their students’ learning.

Current Iterations of the Culture Wars

War on the law

Because politics and values lie at the heart of the culture wars, they are far from resolved and continue to rage across the United States. On the one extreme lay efforts by several historically conservative states to require schools to promote politically and socially conservative interpretations of social studies content. In Florida, the State House of Representatives issued legislation ordering that

American history shall be viewed as factual, not as constructed, shall be viewed as knowable, teachable, and testable, and shall be defined as the creation of a new nation based largely on the universal principles stated in the Declaration of Independence. (HB 7087E3, 2006, lines 1159-1163)

While the language may appear benign on the surface, the requirement to view American history as factual as opposed to constructed by historians necessarily promotes a singular “correct” version of American history. Furthermore, that it is defined

exclusively as the creation of a nation based on the principles in the Declaration - rather than on slave labor, for example - provides short thrift to different interpretations of American history which are supportable by historical evidence. When coupled additionally with the legislation's emphasis on the importance of free enterprise to the United States (HB 7087E3, lines 1201-1202), the educational legislation represents a fiscally, politically, and socially conservative mandate for social studies education.

Likewise, the Texas State Board of Education, which wields considerable influence over the content of social studies textbooks used nationally, took a highly conservative turn in 2010 with the publication of its revised social studies standards (19 TAC 113, 2010). Like Florida, Texas' approach to the social studies promoted a fiscally, politically, and socially conservative mandate for its schools. Among the changes to the TEKS which have come under heavy fire for the outright conservative politicization of education are the dismissal of the separation of Church and State by the heavy emphasis placed on the Judeo-Christian tradition (particularly biblical law) in the foundation of the nation, the absence of discussions on the Black Codes, sharecropping, or the Ku Klux Klan during Reconstruction, and a dismissal of Texas-born Lyndon Baines Johnson's Great Society legislation. Academic historians have grossly condemned the revisions, claiming that the Texas Board

has constructed a bizarre amalgam of traditionally ahistorical social studies - combining the usual inclusive, diversity-driven checklists with a string of politically and religiously motivated historical distortions... Texas's [*sic*] standards are a disservice both to its own teachers and students and to the larger national history of which it remains a part. (Stern & Stern, 2011, p. 143)

While the social studies TEKS represent what even some perennialists dismiss as nonsense, they come as the result of attempts to promote a singular “correct” and unassailable version of the social studies.

War on the academy

Colleges and universities, long recognized as bastions of free critical thinking, are currently targets of conservative attack for their often progressive messages. Critics of higher education have charged that colleges and universities actively work to suppress politically conservative views, values, and interpretations by aggressively silencing students who espouse them (Kors & Silvergate, 1999; Rauch, 1994). These charges have led to the highly damaging *ad hominem* attacks contained in David Horowitz’s recent works. In *The Professors* (2007b), Horowitz purposefully identifies by name 101 tenured university professors across the United States who hold critical views of America’s support of Israel, of its pursuit of war in Afghanistan and Iraq, of the suspension of civil liberties under George W. Bush, of capitalism, and of traditional historical narratives of American exceptionalism.

Calling attention to what he views as insidious transgressions against the fabric of the United States, Horowitz (2007b) claims the shift from purely academic pursuits to the pursuit of social change

has been the work of an academic generation that came of age as anti-war radicals in the Vietnam era. Many of these activists stayed in school to avoid the military draft and earned PhDs, taking their political activism with them when they became tenured-track professors in the 1970s.... They rejected the concept of the university as a temple of the intellect, in which the term “academic” described a curriculum insulated from the political passions of the times. Instead, these radicals were intent on making the university “relevant” to current events, and to their own partisan agendas. (pp. xxxviii-xxxiv)

Coupled with his so-called Academic Bill of Rights (2007a), Horowitz is engaged in a crusade to “remove partisan politics from the classroom” (2004). However, as David Tyack (1974) similarly charged of the administrative progressives in the early twentieth century, this call to remove colleges and universities from politics is but a thinly veiled attempt to preserve conservative value systems. As Graff (1993) argues, this represents a gross double standard.

Applied to the social studies more specifically, conservative perennialists at the Thomas B. Fordham Institute claim that “in the field of social studies itself, the lunatics had taken over the asylum”, with leaders who held “plenty of grand degrees and impressive titles but who possessed no respect for Western civilization [and] who were included to view America’s evolution as a problem for humanity rather than mankind’s last, best hope” (Finn, 2003, p. i). Inherent to the language used are the assumptions that social studies education leaders *ought* to have respect for Western civilization and *ought* to view America as mankind’s last, best hope, and because they do not, are morally reprehensible.

Social studies educators have not allowed these attacks to go unanswered. Firing salvos of their own, leaders in social studies education have argued that calls for objectivity and neutrality in fact represent calls for the use of materials and curricula which support a conservative *status quo*. E. Wayne Ross (2000) contends that

anyone who has paid attention to recent debates on school reform efforts (particularly social studies curriculum reform) knows that schooling is a decidedly political enterprise. The question in teaching (as well as in teacher education and school reform) is not whether to advocate but the nature and extent of one’s advocacy. (p. 44)

Elsewhere, Ross and Perry Maker (2005) argue that the Contrarians within the Fordham Institute and their conservative allies who yearn for a return to the “good old

days” in which historians taught naught but the “facts” and teacher educators taught their candidates to teach in this fashion, “the research indicates that the ‘good old days’ are but a myth” (p. 147). Instead, they hold that these Contrarians are actually working against the democratic principles they claim to support because they advocate their interpretations of history and the social studies with fundamentalism.

Similarly, Ron Evans (2004a, 2004b, 2010) has examined the history of social studies education, and responds that the social studies field has always been hotly contested because control thereof determines in part the shape American society will take. He looks dimly upon the “powerful alignment of conservative foundations, subject matter associations, and state and federal governments behind a discipline-based social studies” (2004b, p. 177) as closing off democratic dialogue over “the kind of society in which we want to live” (2010, p. 32). Allowing uncontested “facts” drive a singular interpretation of American history and of other social studies fields would thus present a tremendous threat to the nation’s democratic character. As such, academics have a responsibility to challenge perennialist interpretations of social studies content in the name of genuine concern for citizenship education (Hinchey, 2010).

War in the classroom

In addition to being fought in the nation’s legislatures and in the nation’s colleges and universities, the culture wars are likewise being fought on the front lines of education - in America’s public schools. Classroom teachers who promote progressive interpretations of social studies content or who use methods other than “banking pedagogies” (Freire, 2000) which support cultural transmission and replication find themselves accused of attempting to politically indoctrinate or brainwash minors. And some even risk losing their jobs.

Prentice Chandler (2006) recounts his experiences teaching American history at a rural school in Alabama and how he sought to have the alternative historical interpretations of Howard Zinn's (2005) *A People's History of the United States* and its companion volume, *Voices of a People's History of the United States* (Zinn & Arnove, 2004) - a compendium of primary sources giving voice to the historical Other - presented in contrast to the sanctioned textbooks. However, one of his students' parents who were political conservatives reacted furiously and one-sidedly. Chandler recounts:

Because they found the material so objectionable, I offered to provide their child with alternative material. The parents rejected that proposal. I offered to allow them to choose their child's supplemental material. They refused. I even offered not to give their child any additional material, but they would not agree. They did not want anyone in the class reading Howard Zinn's book. Over the next week, they pressured the superintendent into removing these books [for which Chandler received both grants and county-level permission for their use] from this advanced, college-prep track course because of what they considered "inappropriate content". (p. 354)

Subsequently, these parents lobbied for his termination, and when unsuccessful, said they simply wanted him to teach with more balance, by which "they meant that they wanted me to teach 'both' sides of the historical picture - in other words, not spotlight voices of resistance" (p. 356). Problematically, however, was that Chandler was in fact attempting to present a more balanced approach to American history by contrasting officially sanctioned textbook narratives focusing on white middle-class Protestant values of American exceptionalism and progress with narratives highlighting the peoples whom these same white middle-class Protestant Americans marginalized in their pursuit of exceptionalism and progress. "Balance" in his detractors' minds "meant a return to the comfortable Eurocentric, male-dominated, capitalistic celebrating, anti-immigrant story that functions to homogenize alternative voices and actions of

resistance and dissent” (McKnight & Chandler, 2009, p. 69) - which, not surprisingly, has no semblance of balance at all.

Likewise, Bob Dahlgren’s (2009) analysis of community resistance to the use of Michael Moore’s *Fahrenheit 9/11* in social studies classrooms demonstrates that social studies teachers as soldiers on the front lines of the culture wars “now face the most precarious moment in terms of job security since the height of the McCarthyite movement of the 1950s” (p. 25). Because of the film’s anti-Bush slant, conservative Republican pro-Bush media outlets assailed it even before it was released, and shortly after its release on DVD, “stories began to surface in the blogosphere about incidents in which high school teachers and community college professors had been disciplined for having the temerity to show the film to their students” (p. 30). Opponents charged that it was highly inappropriate to show the film to impressionable youths of legal voting age, and that even classrooms at the college level needed to remain bastions of nonpartisanship. However, as Dahlgren points out, these claims of the necessity of nonpartisanship in fact represent attempts to marginalize those with non-conservative values. Additionally, the charge that showing the film to impressionable youths of legal voting age represents an unacceptable act of brainwashing is problematic on two grounds. First, the position assumes that traditional curricular materials presenting traditional interpretations of social studies content does not also influence these students’ views. Second, the position patronizingly subcategorizes eighteen-year-olds who by right of the Constitution have the same rights and responsibilities as all other citizens as more susceptible to political influence and thus need to be protected from improper (read: progressive) ways of thinking.

Conclusions on the Culture Wars

The culture wars have had a tremendous impact on social studies education in the United States. Because the social studies are politically infused and value-laden by their very nature, control over social studies education is politically motivated because it results in the political shaping of the nation. From *A Nation at Risk* (Gardner, 1983) and the revival of educational perennialism to the meteoric rise of educational efficiency through the accountability movement, proponents of traditional interpretations of social studies content are claiming increasingly and exclusively the mantles of objectivity and neutrality. However, these claims are but smokescreens to the promotion of and perpetuation of conservative social, moral, political, and religious values.

The culture wars continue to rage on in our nation's legislatures, in our nation's colleges and universities, and on the front lines in the classrooms of our public schools. Advocates of presenting challenges to traditional interpretations of social studies content often do so at risk to their jobs, as they are convinced that doing so presents their students with important and necessary challenges in spite of the intellectually stifling climate of standardized accountability testing (Cornbleth, 2010; Grant & Salinas, 2008; Marri, 2009).

The Deleterious Effects of Educational Accountability

One of the major stated purposes of the No Child Left Behind Act (NCLB, 2001) was to work toward the closing of persisting educational achievement gaps between students of color and their white peers and between students of poverty and students of means. By holding all students to high standards of achievement and assessing their progress toward attainment of those high standards through standardized measures of achievement, NCLB was supposed to act as a great educational equalizer. However,

opinions on its application doubt whether the legislation has had the desired effects, and a number of NCLB critics charge it has actually cemented the achievement gaps it was designed to address.

Historical Underperformance on Standardized Tests

Educational accountability measures in the United States largely rest upon the statistical assumption of normality. This assumption argues that the variable measured is distributed according to the Gaussian function throughout the population, visibly modeled by the bell curve (Shavelson, 1996). As applied to the field of education, this would hold that the accountability measures to which students are subjected would measure that which, and only that which, they are intended - a student's level of academic achievement. However, from the appearance of standardized testing in the United States onward, schoolmen and policymakers alike have violated the assumption of statistical normality to satisfy the sociological assumptions classifying white English-speaking native-born Protestant middle-class Americans as normal.

Fass (1980), in her analysis of the intelligence quotient as a cultural and historical framework, argues that "the IQ seemed to provide a form of social order and meritocratic evaluation at the same time as it helped to organize an increasingly complex educational process" during the social tumult of the early twentieth century (p. 431). Initially implemented by the United States Army to track draftees into either the enlisted ranks or the officer corps during the Great War, the statistical science behind the Army Alpha and Army Beta tests (Yoakum & Yerkes, 1920) was rapidly modified to meet and satisfy extant prejudice. Fass (1980) notes that "given the cultural concerns of the time and the context of the growing use of statistical techniques like normal distributions, correlations, mean and factor analysis, led predictably to racial

comparisons” (p. 439). Most problematic, however, was that when test results were persistently inconsistent with testers’ sociological assumptions, rather than revise their assumptions - as would be consistent with the scientific method - testers discounted these results as outliers and modified their instruments to appropriately account for them. Tyack (1974) points to the case of African Americans from the northeast, who tended to outperform southern whites in large numbers on the Army Alpha tests. When the results of the draftees’ tests were published as a whole, this fact was conveniently overlooked. Instead, the results were presented in such a fashion so as “to give scientific validation to garden-variety social prejudice” (Tyack, 1974, p. 205).

This should not come as much of a surprise. Lewis Terman, who developed the Stanford-Binet IQ test, wrote it in such a fashion that the questions reflected traditional American values and knowledge, normed on white English-speaking native-born Protestant middle-class Americans (García & Pearson, 1994; Tyack, 1974). Terman (Louis Madison Terman, 2010) explicitly acknowledged this norming bias, stating that students’ ethnolinguistic and cultural backgrounds “may affect the results of the test to some extent” (p. 246). However, this norming bias naturally predisposed those students who fell outside the constructed sociological norm of the population - that is, students of color, students of poverty, and speakers of languages other than English - to underperform when compared to their white English-speaking native-born Protestant middle-class American age-peers (Gipps, 1992, 1999). For the reason of their inherent norming bias, there existed a series of achievement gaps from the beginning of standardized testing in the United States.

While the nature of standardized testing has changed since the early twentieth century, the norming bias inherent to these tests remains static. Furthermore, this bias is evinced by the persistence of the same achievement gaps No Child Left Behind (NCLB, 2001) has declared anathema. For example, data from Florida's 2009 state accountability measure demonstrate persisting mean gaps in tenth grade reading between whites and their African Americans white peers (35% from 2007-2009) and their Latino/a peers (21% from 2007-2009), between speakers of English and speakers of languages other than English (42% from 2007-2009), and between students of means and students of poverty as measured by eligibility for free and reduced lunch (16% from 2007-2009) (Florida Department of Education, 2009). As such, the accountability movement in education has failed to address the extant gaps between white English-speaking native-born Protestant middle-class Americans and their diverse age-peers. Furthermore, the standardized measures of achievement attached to the accountability movement, by virtue of their being normed on the knowledge and values of white English-speaking native-born protestant middle-class Americans, in fact contribute to the perpetuation of these achievement gaps.

The color effect

The debate over issues of ethnic equity in schooling are far from new. Linda Darling-Hammond (2000) that education has continued to be substantially separate and unequal for America's students of color, African Americans in particular. With the added issue of accountability through testing thrown into the mix, Philip Daniel (2004) states that the Brown decision is being rolled back, as "National support of education has come in the form of spending that favors accountability and achievement over racial equity... [leaving schools] to carry on the same discrimination as in the past" (p. 255).

Furthermore, their opinions as opponents to NCLB and the measures of accountability as states apply them are not the only ones.

Drawing data from the National Educational Longitudinal Study of 1988-1992, Juan Battle and Deborah Coates (2004) note that prior to the implementation of NCLB, African American students did not do nearly as well their white peers on standardized math and reading tests. Additionally, evidence suggest these results are partly the product of experiences of racism in the schools. Throwing back to the Minimum Competency Testing (MCT) movement of the 1970s, Robert Linn (2000) notes that on initial implementation, “three fourths of the White students passed [the test] on the first attempt compared to slightly less than one fourth of African American students” (p. 6) and that the achievement gap on NAEP scores persisted through the 1990s.

Referencing the 1996, 1998, and 1999 Minnesota comprehensive statewide testing data of eighth graders, Samuel Myers, Hyeoneui Kim and Cheryl Mandala (2004) note that a persistent race effect exists in the achievement gap between African American students and their white peers that cannot be explained away by other student background characteristics.

Joan Herman (1997) theorized that this may have been the result of their lack of access to the same educational opportunities as those of the dominant culture; as their education suffered, so did their test scores. This is supported by both Darling-Hammond (2000), who states that “the quality of instruction received by African American students, on average, was much lower than that received by White students” (p. 271) and Adam Gamoran (2001), who states that “Differential quality of schooling is another explanation that has been offered for black-white differences in educational outcomes” (p. 137). This

results problematically in standardized measures of achievement not measuring students' of color achievement, but rather the quality of schooling afforded to them. While some may theorize that students of color may underperform on standardized test measures because they "feel less competent when they believe that their ability and intelligence are being judged" (Roderick & Engel, 2001, p. 200), the end result is the same: standardized measures of achievement do not adequately measure students' of color achievement, but rather the quality of schooling afforded to them and their ability to select exam responses. Furthermore, the achievement gaps between persons of color and their white peers is real: From 2007-2009, African Americans underperformed their white peers in all areas tested (Florida Department of Education, 2009).

Historically, most students of color, including African Americans, Latino/a Americans, and First Nations, do not perform as well as their white English-speaking peers on standardized tests (García & Pearson, 1994; Myers, et al., 2004; Warren & Jenkins, 2005; Willingham, Pollack, & Lewis, 2002). Given that the standardized tests have a tendency to be normed on white middle- and upper-class English-speaking Protestant norms (García & Pearson, 1994; Tyack, 1974), students' of color underperformance on these measures is both predictable and highly objectionable. Caroline Gipps (1999) maintains that this is the result of the tests' authors' biases, noting that they will reflect the values, culture, and experiences of the dominant culture males who write them. As such, they are naturally predisposed against giving students of color a fair chance at success. The biases present in standardized test measures, and the ethnic and cultural differences between the tests' authors and those who submit to them, contribute in a large part to the achievement gap between students of color and

their white peers. NCLB's aim to close the ethnic achievement gap based on standardized test measures appears to have been both ill-researched and ill-advised.

The poverty effect

Much as the debate on ethnic equity in schooling and performance on standardized testing continues, so does the debate on socioeconomic equity. Battle and Coates (2004) state that "socioeconomic status (SES) appears to be the best predictor of educational outcomes for students, particularly for children experiencing poverty" (p. 394). When coupled with the accountability provisions in NCLB and their applications at the state level, students of poverty find themselves seriously disadvantaged compared to their peers of means.

Students of poverty, much like students of color, tend to do poorly on standardized measures of achievement, which raises issues about their validity (Buly & Valencia, 2002; Darling-Hammond, 2000; Hamilton, 2003; Heck & Crislip, 2001). Drawing from National Assessment of Educational Progress (NAEP) data, Jaekyung Lee and Kenneth Wong (2004) note that a persisting socioeconomic achievement gap of approximately thirty points existed from 1990 to 2000, raising questions whether standardized measures of achievement in fact measure students' socioeconomic status as opposed to their academic achievement. Alan Schoenfeld (2002) also argues that "mathematics scores on the SAT also correlate astoundingly well with parental income" (p. 15). Recent data published on Florida's standardized assessment tests additionally document a persistent performance gap between those from high-SES and low-SES backgrounds, as measured by eligibility for free or reduced-price lunches (Florida Department of Education, 2009). Given that NCLB specifically recognizes students' of poverty need of a quality education (Karen, 2005), and given that a wide body of

research has demonstrated that students of poverty have persistently performed worse on measures of standardized assessment than students of means, it is incomprehensible as to why they continue to be assessed in this way.

Individual student poverty is not the only issue in terms of achievement on standardized assessment measures. Concentrations of poverty in schools also have a detrimental affect on the quality of student education, which in turn affects their performance again on standardized tests. Jeanne Powers (2004) notes that students in schools of poverty tend to be taught by higher percentages of non-credentialed, less experienced, and less educated teachers - that is, those with no higher than a bachelor's degree (p. 774). Battle and Coates (2004) likewise note that the higher the percentage of students eligible for free lunch, the more students suffered on standardized measures of achievement. Finally, another study notes that as a measure of a school's socioeconomic status, the available of print materials in the classroom contributes greatly to students' reading scores on standardized measures of achievement (Duke, 2000).

As they are held accountable for their performance on standardized measures of achievement, the effects are particularly pernicious. While governments may attempt to shift the blame from schooling to the families for the socioeconomic achievement gap, citing variables beyond their control (Benveniste, 2002; Duke, 2000), critics note that holding students of poverty accountable for these variables which are equally beyond their control is grossly unjust (Linn, 2000). Because states have done little to equalize funding and access to educational resources across schools of poverty and schools of

means (Darling-Hammond, 2000), when children of poverty attend schools of poverty, a learning gap follows and continues to persist (Gamoran, 2001).

Accountability and Curricular Narrowing

The manners in which the accountability measures of No Child Left Behind are applied is also a source of considerable debate. While most schoolchildren are ultimately held accountable for their academic performance on state-level standardized measures of achievement, NCLB does not specifically prescribe consequences for students, the actual unit of measurement (Dworkin, 2005). The law's critics have charged that the high-stakes measures have had strongly negative effects on both the schools and the students' learning opportunities, which are felt most strongly by those who tend to do poorly on standardized tests - students of color and students of poverty.

Curricular narrowing by and far represents the grossest unintended consequence associated with the educational accountability movement. Proponents charge that by raising standards, accountability measures cause the achievement gaps to close as teachers motivate lower-achieving students of color and of poverty to succeed at greater rates than their white peers and peers of means (Lee & Wong, 2004; Roderick & Engel, 2001). Opponents charge contrarily that the learning students are doing, which is being measured by these tests of achievement, has little real value. Marcia Riddle Buly and Sheila Valencia (2002) note that accountability measures cause a narrowing of the curriculum with a strict focus on basic skills test preparation. Furthermore, Darling-Hammond (2000) states that students of color and students of poverty, because they are specifically targeted by NCLB, are disproportionately more likely than others to receive instruction focused solely on passing multiple-choice tests and given "tasks that are profoundly disconnected from the skills they need to learn" (p. 277). Because there

is such great importance placed on demonstrating high pass rates on high-stakes tests, educational stakeholders are more likely to pay attention to students' test scores and to adopt practices intended to maximize pass rates as opposed to maximizing student learning. This ultimately results in an excessive narrowing of teachers' focus (Black, 2000; Hamilton, 2003).

These findings are substantiated by other scholars. David Karen (2005) raises the question of issues not dealt with on statewide assessments, asking "are they simply ignored?" (p. 167). Social studies teachers, and until recently science teachers as well, would agree this was the case. Taylor and associates (2003) sampled a thousand Colorado teachers on their perceptions of the effects state standards and the Colorado Student Assessment Program (CSAP) had on their classroom practices. Though the teachers reported that state standards, rather than the CSAP, influenced their content decisions, the alignment between the standards and the CSAP make this distinction ambiguous at best. Furthermore, as a result of the CSAP, a number of teachers reported the drastic decline of the sciences and the social studies from the school curriculum, as well as the loss of a number of instructional formats, such as field trips, projects, and lab work. Over 60% of teachers in schools rated "Unsatisfactory" as a result of their CSAP performance spent two weeks or more out of the year on test preparation, and over 50% of teachers in these same schools reported spending four or more weeks on test preparation (p. 36). Combined, these denote a clear narrowing of the curriculum as a result of the Colorado Student Assessment Program. Likewise, Tepper's (2002) study of teachers in Chicago and on the influence the Iowa Test of Basic Skills (ITBS) had on their instructional practices identified a marked increase in

time spent on tested subject. This resulting in a decrease in time spent on the sciences and the social studies, as “this additional time must come at the expense of other activities” (p. 80). Tepper notes that the proportion of classroom teachers spending at least twenty hours per week on test preparation activities jumped from a third in 1994 when the ITBS was introduced to 50% in 1999 (p. 92). These two conditions both denote a definite curricular narrowing toward success on the ITBS.

This trend toward curricular narrowing was not restricted to the areas of reading, writing, and mathematics, but also found its way into the social studies in states where the social studies are tested. Segall’s (2006) analysis of teachers’ perceptions of the Michigan Educational Assessment Program (MEAP) bear this out. The teachers he interviewed felt “a need to emphasize or de-emphasize particular topics within existing courses” (p. 115) based on their likelihood of appearing on the MEAP and viewed the MEAP as “a test that dictates curriculum decisions rather than simply assessing what is taught” (p. 116). Though the teachers interviewed acknowledged “that using tests as the basis for teaching is unacceptable” (p. 121), the standards with which the MEAP is aligned invariably cause curricular narrowing. van Hover’s (2006) analysis of Virginia’s Standards of Learning (SOLs) of beginning secondary history teachers also sustains the conclusions regarding the content taught in the classrooms and the state’s accountability measures. While the study presents the glimmer of hope that teaching history in a state with an accountability scheme can be done powerfully and without focusing on test preparation, it still acknowledges that “the SOL tests exert a strong influence on certain aspects of their assessment planning” (p. 213). In particular, the teachers interviewed noted that their unit tests take the same format as the end-of-year

SOL, and their regular use of this format results from the pressures associated with the SOL.

Studies support the hypothesis of a negative narrowing of the curriculum, noting that standardized assessment tests and the accountability measures attached to them lead teachers “to abandon teaching practices that inclusively address the varying needs of all their students in favor of rote test preparation” (Hargreaves, et al., 2002, pp. 84-85). Though many would agree that teaching content specifically sampled by the test or coaching students in specific responses to test items is unacceptable practice (Linn, 2000), providing students with explicit instructions in test-taking strategies on practice tests does just this. Additionally, students who perform the most poorly on standardized high-stakes tests, largely being students of color and of poverty, see their education narrowed to the point by which tremendous portions of the school year are dedicated to preparing students to pass exit examinations (Warren & Jenkins, 2005). As such, the quality of education they receive is not equal to the quality of education their white and socioeconomically advantaged peers receive, perpetuating the achievement gap in schools.

Notions of Powerful Learning

In spite of the pressures associated with educational accountability, numerous educational researchers actively work toward ensuring classroom teachers do not adopt test-centered curricula in favor of powerful approaches to student learning. By providing students both academic rigor and the process learning skills Dewey (1897, 1906, 1910, 1915, 1916, 1938) argued were necessary for functioning citizens to intelligently and rationally address the problems of the day, advocates of powerful learning argue that students will not only be able to demonstrate high levels of proficiency on standardized

accountability measures but will also not be robbed of their ability to function socially once they leave school. Furthermore, they argue that by ensuring teachers pursue these notions of powerful learning in their classrooms, they would be mitigating considerably the social inequities associated with the accountability movement.

General Implications and Examples

Linda Darling-Hammond (2008) writes, “Since *A Nation at Risk* (1983) was published a quarter century ago, mountains of reports have been written about the need for more powerful learning focused on the demands of life and work in the twenty-first century” (p. 1). Problematic to the way in which educational accountability has shaped curricula for all students, but particularly to students of color and of poverty, she likewise argues that “these new demands cannot be met through passive, rote-oriented learning focused on basic skills and memorization of disconnected facts” (p. 2). She thus calls policymakers’ attention to three principles of learning for effective teaching: (1) students come to the classroom with funds of knowledge that teachers must incorporate into their lessons; (2) students need to organize and use their knowledge conceptually in order for their learning to be useful beyond school; and (3) students learn better if they learn metacognitively (pp. 3-4).

In order to achieve this goal of effective teaching, Darling-Hammond (1997) argues teachers and administrators need to focus students’ learning around active engagement with the central problems of the disciplines they encounter in their classrooms. Active and in-depth learning “engages students in *doing* the work of writers, scientists, mathematicians, musicians, sculptors, and critics in contexts as realistic as possible, using the criteria of performance in the disciplines as standards towards which students and teachers strive” (p. 108, emphasis in original). Furthermore, by using

content and performance standards “as guideposts, not straightjackets” which “mobilize system resources rather than... punish students and schools” (p. 213), classroom teachers will be empowered to make professionally sound curricular decisions to the benefit of their students.

Linda Darling-Hammond, Jacqueline Ancess, and Beverly Falk (1995) showcase multiple examples of what they consider to be powerful learning. At Central Park East Secondary School (CPESS), for example, students meet requirements for graduation through the development of portfolios. Founded in 1985, the authors argue that “the CPESS graduation portfolio establishes high standards without standardization, and it creates a dynamic vehicle for ongoing curriculum development, professional discourse, and meaningful dialogue among parents, students, and school staff”, all while allowing for “a much deeper and more effective accountability for student growth, learning, and preparation to succeed after high school than most schools provide” (p. 22). Through this approach, 90% of the school’s population - of which 85% were students of color and 60% were students of poverty when they conducted the study - graduate within five years (p. 23). Furthermore, by focusing on learning which promotes critical and deep thinking, as opposed to performance on the Regents’ exams, students are better prepared for their adult lives once they leave school.

Adapting this principle more broadly, Darling-Hammond (2010) examines the case of Finland, which she describes as having developed an exceptional system of education over the past forty years. Describing the nation’s educational progress, she states, “Finland has shifted from a highly centralized system emphasizing external testing to a more localized system in which highly trained teachers design curriculum

around very lean national standards” (p. 167). Assessments are school-based, focus on higher-order thinking skills, and schools demonstrate both equity in funding as well as equity in opportunities to learn. Furthermore, while the nation maintains a college matriculation exam, which is not required to graduate from high school and only constitutes part of the college admissions decision, these exams “are given in the candidate’s mother tongue (Finnish, Swedish, or Saami) plus at least three subjects of the candidate’s choosing... [and] include extensive written work, as well as oral and listening components” (p. 169). The absence of gatekeeper testing in the high schools thus allows teachers to pursue locally responsive and powerful approaches to instruction, better preparing students for their adult lives.

Some Examples in the Social Studies

Applied to the social studies, Elizabeth Yeager (2005) outlines a number of key characteristics of wise practice for powerful learning in spite of accountability testing. She notes teachers need to have not only a strong grasp of content knowledge, but the ability to present it in manners which interest students; that they are enthusiastic about their content and interact with their students; that they promote critical thinking and problem-solving skills in their classrooms; that they differentiate instruction; and that they do not remain chained to their textbooks, but supplement their materials whenever possible.

Andrea Libresco’s (2005) case study of Paula Marron, whom she describes as “an excellent veteran fourth-grade teacher by any standard of evaluation” (p. 33), points to a number of these important factors. Marron requires her students to perform complex exercises in analytics, wrestling with “crucial vocabulary words” through the use of “dictionaries, texts, and conversations with adults” (p. 38). She likewise has her

students conduct computer research and “history mysteries”, collecting abundant sources external to the texts, all while working toward the elaborated composition of an essay answering essential and thematic questions. Her students do the actual work of historians and citizens, and she works meticulously to check for student understanding and to “ascertain what students do not know” (p. 44). Though the existence of state-level assessments in the social studies have contributed to the shape her praxis has taken, it has not defined it, and as a result her students are better prepared both for the test as well as for their lives beyond school.

Jill Gradwell’s (2006) case study of Sarah Cooper, a novice eighth grade social studies teacher in New York State, also demonstrates a number of connections to the characteristics of wise practice for powerful learning. Sarah, Gradwell writes, “does not slavishly follow the state curriculum guide, [nor] does she sacrifice depth for breadth by marching her students through the content” (p. 165). She incorporates a number of graphic organizers and primary source materials external to the textbook into her instruction. Furthermore, she varies her instructional methods throughout her lessons, including exercises on reading primary period-piece poetry, small group analysis of social studies content, and whole-class film viewings. Ultimately, her instructional approach results in exceptionally satisfying levels of student performance on the state’s Regents’ exam - a 98% pass rate - in spite of her gross dissatisfaction with the nature of the document-based question format as being too limiting (pp. 169-170).

Bruce Larson’s (2005) case study of Joe Gotchy, a veteran social studies teacher in Auburn, Washington who pioneered a program of interdisciplinary instruction at his school in his social studies classrooms, shows the value of inquiry-based approaches to

learning. Called “Raiderlinks”, this program has at its heart “the teaching of skills and content knowledge while focusing the academic and personal needs of students on preparing to live, study, and work after high school” (p. 155) through the use of technology. Larson describes Gotchy as possessing “enthusiasm for teaching history and culture”, and additionally notes that he “does not merely encourage students to learn content; he challenges them to gain a sense off excitement and appreciation for the world and its events” (p. 157). Finally, his assessments require students to demonstrate their mastery of the content, rather than their mere recollection thereof. His attempts to teach students to “learn *how to use* information” provide an environment “for preparing young people for the role of participatory citizen” (p. 163), making critical thinking central to his instruction.

Authentic Intellectual Work

The framework for authentic intellectual work (AIW), developed over the past twenty-plus years by Fred Newmann and his associates (Archbald & Newmann, 1988; King, Newmann, & Carmichael, 2009; Newmann, 2000; Newmann, et al., 2001; Newmann, et al., 2007; Newmann, King, & Rigdon, 1997; Newmann, Lopez, et al., 1998; Newmann, et al., 1996; Newmann & Wehlage, 1993; Scheurman & Newmann, 1998), falls into the broader category of “powerful learning” (Darling-Hammond, 2008). Furthermore, it represents the best possible solution for what Aristotle (2004) refers to as the Golden Mean when this principle is applied to education. Not only does it allow for the promotion of rigorous academic content learning, which allows all students better chances at success on standardized accountability measures, it likewise prepares them for their lives as adults by focusing on disciplinary expertise and on value beyond school. In this final section, I will review the theory behind the AIW framework, charting

its development from the late 1980s through to the present, and consider the budding research base which demonstrates the connections between AIW and increased performance on standardized measures of achievement by students of color and students with disabilities.

Initial Development of the Framework

As presently constituted, the theory behind the framework for authentic intellectual work finds its roots in the work of Doug Archbald and Fred Newmann (1988). The abstract reads thusly:

This book was designed as an assessment of standardized testing and its alternatives at the secondary school level. More specifically, a framework for thinking systematically and creatively about assessment, a review of the uses and limitations of standardized tests of general achievement, and descriptions of several methods that may offer more helpful approaches to assessment are provided. (p. 1)

Generated as a response to the increased focus on standardized testing which resulted from *A Nation at Risk* (Gardner, 1983), Archbald and Newmann (1988) charge that such traditional measures of student success “communicate very little about the quality or substance of students’ specific accomplishments” (p. 10). Furthermore, these measures likewise serve to “undermine the legitimacy not only of the numerical indicators, but of the educational enterprise itself” (Archbald & Newmann, 1988, p. 11). As an alternative to these standardized measures, which they charge weaken the educational edifice as a whole, Archbald and Newmann propose three criteria of authenticity: disciplined inquiry, integration of knowledge, and value beyond evaluation.

In its initial formulation, Archbald and Newmann (1988) describe the process of disciplined inquiry as having three parts. First, it “depends on prior substantive and procedural knowledge considered essential to understanding problems within a field” (p.

11). Second, it “tries to develop in-depth understanding of a problem rather than passing familiarity with or exposure to pieces of knowledge” (p. 11). Finally, it requires those to “move beyond knowledge that has been produced by others” (p. 11). While recognizing that students will be unable to perform at levels of mastery similar to field experts with years of experience and postsecondary education, the authors hold that students are capable of performing authentically if the tasks required of them approximate these standards in principle.

Regarding integration of knowledge, Archbald and Newmann (1988) state that “in order to understand scientific theories, literary and artistic masterpieces, architectural and mechanical designs, musical compositions, or philosophical arguments, we must ultimately consider them as wholes, not as collections of knowledge fragments” (pp. 11-12). Too often, standardized measures of achievement require students only to parrot the definitions of terms, to recall the precise dates of substantive events (e.g., World War II began on 1 September 1939), or to provide quick answers to questions similar to those posed “in a television quiz show, where answers bear little relation to one another” (p. 12). Fred Newmann (1965) argues that such approaches can do little than cause mental fragmentation and psychological damage in students. While Archbald and Newmann (1988) do not discount the importance of knowledge fragments, it is only through their relational presentation that students can come to demonstrate their mastery of this content. It is through this relational presentation that students can “be challenged to understand integrated forms of knowledge... [as well as] be involved in the production, not simply the reproduction, of new knowledge” (Archbald & Newmann, 1988, p. 12).

Finally, concerning value beyond evaluation, Archbald and Newmann (1988) note that “demonstrations of disciplined inquiry are most meaningful when achievement has æsthetic or utilitarian value apart from determining the competence of the learner” (p. 12). They note that authentic demonstrations of content mastery have three common features which are uncommon to the typical school experience. First is the “production of discourse, things, [and] performances” (p. 12), which contrasts starkly with the identification of discourses, things, and performances already produced by others. Second is the flexible use of time, the limits of which are determined by the work being performed rather “than by the requirements of institutional management” (p. 13). Last is collaboration, which differs tremendously from traditional measures which “focus... primarily on what the student can accomplish while working alone” (p. 13).

These three initial criteria served as the foundation for the AIW framework. Aimed to stand in contraposition to the testing associated with the mandates of *A Nation at Risk* (Gardner, 1983), the work of Archbald and Newmann (1988) laid the groundwork for a paradigmatic shift in the manner in which secondary school teachers taught their students, from the planning phase through delivery to assessment.

Subsequent Evolution of the Framework

Since its appearance in the late 1980s, the AIW framework has undergone some changes. That said, the framework’s underlying principles remain relatively unchanged. Fred Newmann and Gary Wehlage (1993) mildly redefine the criteria established by Archbald and Newmann (1988), stating:

To define authentic achievement more precisely, we rely on three criteria that are consistent with major proposals in the restructuring movement: (1) students construct meaning and produce knowledge, (2) students use disciplined inquiry to construct meaning, and (3) students aim their work toward the production of discourse, products, and performances that have

value or meaning beyond success in school. (Newmann & Wehlage, 1993, para. 2)

While the constructivist nature of the initial AIW framework was muted initially beneath the wider concerns of integrating knowledge into extant structures, this is perhaps suggestive of the period in which Archbald and Newmann (1988) developed the framework. Educational perennialism was experiencing an upswing in popularity during the 1980s, and overtly constructivist approaches to education might have sounded too similar to the educational progressivism of the 1930s and '40s, as well as the educational essentialism inherent to the new social studies' structures-of-the-disciplines approach. However, during the standards movement of the early 1990s, in which institutions such as the NCSS (1994) explicitly acknowledged the inherently constructed nature of history, the open constructivism of Newmann and Wehlage (1993) appears appropriately contemporaneous. Additionally, while Archbald and Newmann (1988) define the third criterion for AIW as being value beyond evaluation, Newmann and Wehlage (1993) change the language mildly, calling it value beyond school. This accounts for a mild distinction, as "value beyond evaluation" may be taken as "value beyond immediate evaluation". Contrarily, "value beyond school" as a criterion eliminates this potential confusion.

By the late 1990s, the language around the criteria for authentic intellectual work had solidified. Geoffrey Scheurman and Fred Newmann (1998) write, "Significant intellectual accomplishments such as [the process of Supreme Court rulings] provide three criteria that can serve as guideposts for intellectual activity: construction of knowledge, disciplined inquiry, and value beyond school" (Criteria for Authentic Intellectual Work, para. 4). Likewise, Fred Newmann (2000) identifies construction of

knowledge, disciplined inquiry, and value beyond school as the criteria for authentic intellectual work. Ultimately, these three criteria have persisted in the remaining major works on authentic intellectual work, providing a stable definition: “Authentic intellectual work [is the] construction of knowledge, through the use of disciplined inquiry, to produce discourse, products, or performances that have value beyond school” (Newmann, et al., 2007, p. 3).

Construction of knowledge

As presented in the quintessential AIW framework document (Newmann, et al., 2007), the criterion of constructing knowledge holds that “to reach an adequate solution to new problems, the competent adult learner has to ‘construct’ knowledge because these problems cannot be solved by routine use of information or skills previously learned” (pp. 3-4). Within the context of powerful learning, this first criterion hold students to high academic standards by requiring students to think critically instead of regurgitating prefabricated responses. Students exposed to this construction of knowledge are thus better prepared for addressing the problems of the day as well as for developing themselves intellectually within the school.

Disciplined inquiry

Newmann, King, and Carmichael (2007) argue that simply constructing knowledge is not enough to designate student work as authentic. This construction must be done through a process of disciplined inquiry, requiring that students draw on and build on an established knowledge base, gain a deep understanding of this knowledge, and communicate it in elaborate forms. Relating to established corpora of knowledge, they state that “students must acquire a knowledge base of facts, vocabularies, concepts, theories, algorithms, and other conventions necessary to conduct rigorous inquiry” (p.

4). However, the process does not cease there. Students must also demonstrate “a complex understanding of that knowledge that helps them gain deeper understanding of specific problems”, which they accomplish by looking for imagining, proposing, and testing relationships between key disciplinary facts and concepts, and then be able to communicate these ideas effectively across multiple formats (p. 4). Thus, through processes of disciplined inquiry, students acquire not only the discrete pieces of knowledge necessary for success on standardized accountability measures, but also a deeper understanding of the content material with which they have worked and the skills necessary to make sense of present-day issues and concerns.

Value beyond school

Finally, Newmann, King, and Carmichael (2007) claim that in order for student learning to be meaningful, it must have “utilitarian, æsthetic, or personal value” (p. 5). Taking pains to distinguish this from “hands-on” or “relevant” learning, they argue that the work they do needs to have significance beyond the purpose of certifying academic competencies in school. As “intellectual challenges raised in the world beyond the classroom are often more meaningful to students than those contrived only for the purpose of teaching students in school” (p. 5), teachers who seek to focus their content-area learning around issues relevant to that content but external to those presented in traditionally sanctioned curricular materials will not only work to better engage their students with the material, but will also provide them practical experience in problem-solving and in making sense of the world in which they live.

The AIW Framework and Student Achievement

Newmann, King and Carmichael (2007) have grounded the AIW framework in numerous research studies analyzing the benefits afforded to students exposed to

instruction based on the framework. The studies, which were conducted between 1990 and 2003, are based on data collected from diverse students in Grades 3-12 in a wide variety of subjects, including the social studies, mathematics, sciences, and language arts. Additionally, these studies “addressed the issue of equity by estimating, and usually statistically controlling for, the influence of students’ backgrounds (socio-economic status, race, gender) and prior school achievement on the connection between classroom promotion of authentic intellectual work and student performance” (Newmann, et al., 2007, p. 14).

In the Center on Organization and Restructuring Schools (CORS) Field Study (Newmann, et al., 1996), the researchers focused their data collection around three issues. These were “the quality of and variability in observed authentic pedagogy and student performance, the link between pedagogy and performance, and the equitable distribution of authentic pedagogy and authentic student performance” (p. 292). They concentrated their collection in social studies and mathematics classes in twenty-four schools, three at each level of elementary, middle, and high. Their collected corpus consisted of some 500 lesson observations, 230 assessment tasks, and over 2100 samples of student work. While the authors noted wide variability in the authenticity of lessons, assessment tasks, and student work samples, using a hierarchical linear regression model they identified a significant ($p < 0.001$) coefficient of 0.37 between authentic pedagogy and student performance, representing an advantage of thirty percentile points for students having received high-rating instruction based on the AIW framework (p. 299). Additionally, the gap between white and African American students

diminished in environments with high-rating instruction based on the AIW framework (p. 306).

In the Chicago Annenberg Research Field Study (Newmann, Lopez, et al., 1998), the researchers focused their data collection on students in grades three, six, and eight, aiming to “establish a baseline of practices in Chicago schools for comparison in subsequent research that will track school improvement” (p. 4). They concentrated their collection in mathematics and language arts classes at twelve elementary schools which were performing “at a somewhat lower level than the rest of the [Annenberg] system” on the ITBS (p. 21). These schools were also classified not being “integrated”, which the researchers define as being at least 30% white (p. 21). Thus, the schools sampled were schools of color. The researchers’ collected corpus consisted of some 350 assignments from some 75 teachers, and some 3300 samples of student work. Using a four-category Rasch analysis, the researchers identified a statistically significant performance advantage range of 31-56 percentile points for those exposed to instruction extensively based on the AIW framework, with the average gap being 46 percentile points (pp. 38-39). While their analysis concluded that little authentic intellectual work was being done in the schools, in the classes in which teachers were strongly delivering the AIW framework students’ performance demonstrated a tremendous advantage.

The Research Institute on Secondary Education Reform for Youth with Disabilities (RISER) Study (King, et al., 2001), though focused on a specific population of students, continues to bear out the results of the studies previously discussed in this section. The study posed two major questions: “In secondary schools with inclusionary practices, to

what extent are teacher-designed assessments authentic?” and “How do students with and without disabilities do on these assessments?” (p. 1). For this study, the researchers focused their collection in thirty-two high school classes from four schools which were evenly spread out in urban, suburban, and rural areas. The RISER study did not constrain itself to a single academic subject area, but drew from language arts, social studies, mathematics, and science classes. Though students with disabilities produced work that was slightly less authentic than their peers without disabilities, the research evinced three important trends. First, students with disabilities who were given tasks which rated high in their authenticity “performed considerably better... than students who were given below-average tasks” (p. 9). Second, students with disabilities who were given tasks which rated high in their authenticity additionally performed better than their peers without disabilities who were given tasks which rated low in their authenticity. Finally, when analyzing a subset of data comprised of matched pairs, “sixty-two percent of the students with disabilities produced work that was the same, or higher, than in authenticity than their nondisabled peer [*sic*]” (p. 12). These findings, coupled with the 51-58% performance advantage experienced by those exposed to tasks which rated high in their authenticity, demonstrate the benefits students with disabilities enjoy within a framework for authentic intellectual work.

Finally, the Chicago Annenberg ITBS Gains Study (Newmann, et al., 2001) provides additional confirmation to the other empirical studies on which the AIW framework (Newmann, et al., 2007) is grounded. While the gains demonstrated in the previous studies (King, et al., 2001; Newmann, Lopez, et al., 1998; Newmann, et al., 1996) are based on an authenticity scoring guide (Newmann, King, & Carmichael, 2009

for the most recent iteration), the ITBS Gains Study provides a direct link between instruction grounded in the AIW framework and students' performance on state-level standardized accountability measures. The question guiding this study was "What happens to students' scores on standardized tests of basic skills when urban teachers in disadvantaged schools assign work that demands complex thinking and elaborated communication about issues important in students' lives?" (p. 10). From 1997-1999, the researchers collected over 2000 assignments from over 275 teachers, with a total of 1785 participating students in writing and 1794 participating students in mathematics. Furthermore, 53% of participating students were African American, 39% were Latino/a, and 89.4% of the total participating students were classified as students of low income (pp. 16-17). The research found a "consistent positive relationship between student exposure to high-quality intellectual assignments and students' learning gains on the ITBS" (p. 23). Students in classes with high-quality intellectual assignments made 20% gains over the national average, and 42-45% gains over students in classes with low-quality intellectual assignments (p. 23). Additionally, high-quality authentic assessments provided students with poor prior ITBS performance a "value-added" benefit of 28-29% of one years' worth of learning gains in reading and mathematics (p. 27).

The AIW Framework and Problem-Based Learning

Within the social studies especially, a few researchers have conducted a handful of studies focusing on the relationship between authentic intellectual work and the use of educational technology in promoting problem-based approaches to learning (Brush & Saye, 2004; Saye & Brush, 1999, 2007). Acknowledging that authentic intellectual work "is often more interesting and meaningful to students than repeated drills aimed at disconnected knowledge and skills" (Newmann, et al., 2007, p. 12), this work addresses

students' levels of engagement with problem-based instruction through technology (Saye & Brush, 1999), the effects scaffolding may have on mitigating teachers' resistance to its implementation in their classrooms (Brush & Saye, 2004), and on the affordances technology offers to promoting such problem-based learning in the social studies classroom (Saye & Brush, 2007).

John Saye's and Thomas Brush's initial study (1999) "explores high school students' responses to a technology supported, problem-based US history unit" and considers whether the use of technology would help overcome learner obstacles associated with problem-based instruction, including a lack of deep engagement with the content area material, a failure to consider the worth of differing perspectives on multiperspectival issues, and both missing content area knowledge and metacognitive reflection (p. 472). Their study asserts that students exposed to technologically-assisted problem-based historical instruction, which in its design aligns in part with the AIW criterion of disciplined inquiry, demonstrated higher levels of engagement, including "enthusiasm, dialogue, and persistence in unit activities" (p. 489). However, while they claim a socioconstructivist perspective, the researchers problematically blend the ethnographic methods of Judith Goetz and Margaret LeCompte (1984) with statistical design experiment theory (Brown, 1992). This introduces a strong element of methodological instantiation into their study alongside a lack of epistemological consistency (Koro-Ljungberg, Yendol-Hoppey, Smith, & Hayes, 2009). Furthermore, while Saye and Brush (1999) acknowledge others ought not generalize their findings, questions arise regarding the methodological rigor of their study. On the statistical side, their sample is far too small to infer robust results; on the qualitative side, both the

lack of deep description and the subjection of qualitative data to the status of mere “data-based speculations” (p. 496) are not only objectionable but beg the question of why they were even included in the study.

Thomas Brush’s and John Saye’s subsequent work on teachers’ resistance to authentic intellectual work (2004), while arising from their previous, more methodologically conflicted work, sheds a number of these difficulties by focusing exclusively on the qualitatively ethnographic side of data collection and analysis (Goetz & LeCompte, 1984). Casing an individual teacher’s use of a scaffolded multimedia learning environment over a three-year period, the authors looked to answer three questions: (1) whether working with a multimedia-supported problem-based unit would engender in their participant a reconsideration of her pedagogical praxes; (2) whether scaffolding - and what kinds of scaffolding - would encourage problem-based instruction; and (3) what limits might exist to overcoming teachers’ resistance to such problem-based approaches (Brush & Saye, 2004, pp. 349-350). Ultimately, they determined that their research participant, while reticent initially to problem-based instructional approaches, did reconsider her praxes in part as they related to teaching for deep thinking. However, she continued to maintain what the authors refer to as “absolutist epistemological assumptions” (p. 353), ultimately resulting in her adding a factual recall assessment worth 40% of the instructional units examined. Ultimately, this indicates that teachers’ worldviews - particularly if they conceive of the world in a logically positivistic fashion (e.g., Ayer, 1952; Popper, 2010) - may work to inhibit the adoption of authentic intellectual work in their classrooms.

Finally, John Saye's and Thomas Brush's summative survey of their research on technologically-assisted problem-based historical inquiry (2007) presents their conclusions on the affordances technology can offer in promoting authentic intellectual work. In it, they conclude that the incorporation of technology into the social studies classroom can: (1) encourage challenges to one's epistemological worldviews; (2) support the development of foundational content area knowledge as well as strategic and metacognitive thinking; (3) help students develop perspective recognition skills and empathetic caring; and (4) engender awareness of and working within ethical dilemmas (p. 205). Even though they recognize "students may have difficulty in holding complex, competing perspectives and numerous conceptual connections in their heads so that they are available for constructing the sort of complex models needed for rigorous problem-solving" (Saye & Brush, 2007, p. 216), they note that these difficulties should not discourage the use of technologically-assisted problem-based units of instruction. The mission they identify - encouraging critical thinking on important social issues - demands teachers work through these difficulties. And while some of the previous epistemological difficulties relating to their research design resurface (Saye & Brush, 1999), their message is still pertinent.

Synopsis

While the breadth of research demonstrating students' learning gains on standardized tests when exposed to instruction grounded in the AIW framework is limited, the Social Studies Inquiry Research Collaborative (SSIRC, 2010) is currently working to collect quantitative data in a number of states with high-stakes accountability measures in the social studies for further substantive analysis. However, very little legitimately rigorous qualitative research exists on the benefits of student learning within

the AIW framework (e.g., Darling-Hammond, et al., 1995). Most problematic to this study is that, while Brush and Saye (2004) qualitatively examined the effects of exposure to the AIW framework on an individual teacher's classroom praxes, their research does little to explore it as a lived experience (van Manen, 1990). Though research on student gains is promising, if classroom teachers have miserable lived experiences working within this framework, we cannot hope to enjoy their support and adoption of the AIW framework.

Summary

Over the past thirty years, the culture wars have continued to rage on in our public schools and in our institutions of higher education as competing factions have sought to assert their influence in order to control not only the manner of education schoolchildren and college students receive, but also the way in which the nation develops culturally, socially, economically, religiously, and morally. Conflicting notions on what the schools should teach and how they should teach it have produced the current era of educational accountability in which we find ourselves, as well as the passionate responses thereto. In and of itself, these cultural divergences might appear benign to some. However, they are having a number of problematic effects on our nation's systems of education.

The standardized measures of achievement accountability proponents support have had a long history of marginalizing students of color and students of poverty. Furthermore, though the No Child Left Behind Act was initially conceived of a means to address the achievement gaps between students of color and their white peers as well as between students of poverty and students of means, the application of the accountability measures associated therewith have only served to entrench them. Students of color and of poverty, instead of seeing their education enriched by

progressive legislation, find their curricula narrowed to the point of banality as concerns over test scores and pass rates rather than student learning dominate their environments.

However, notions of powerful learning that can bring equity back to our nation's schools and help close these persisting and nefarious achievement gaps exist. Accounting for both students' performance on standardized accountability measures - particularly students of color and students of poverty, who continue to underperform compared to their white and financially secure peers - all while better preparing students for their lives as critically thinking and effective adult citizens is not impossible.

The framework for authentic intellectual work is one such powerful example. By promoting the construction of knowledge through a process of disciplined inquiry for value beyond the purposes of mere school certification, classroom teachers can enrich their students' lives and provide them a deeper understanding of the world in which they live. Furthermore, the budding body of research connecting AIW to scores on standardized measures of achievement demonstrates that pursuit of authentic intellectual work in the classroom can satisfy multiple competing educational concerns.

CHAPTER 3 PHILOSOPHICAL FRAMEWORKS AND RESEARCH METHODS

In this third chapter, I present the philosophical frameworks guiding this study as well as the research methods I used to collect and analyze my data. I begin with an introduction to hermeneutic phenomenology, in which I detail its connections to the ontological framework of existentialism and to the epistemological framework of interpretivism. Next, I provide a detailed breakdown of my coresearcher selection process, including a discussion of my selection criteria and demographic portraits of each of my participants. I then give a presentation of my data collection and analysis procedures, and conclude with a discussion of my study's trustworthiness.

Hermeneutic Phenomenology

When conducting hermeneutic phenomenological research, the primary researcher's personal experiences with the phenomenon under investigation typically serve as the motivating forces for inquiry. The goal is to gain a greater interpretive understanding of the textures and structures of these experiences. Furthermore, while the primary researcher's experiences constitute an important part of the data corpus (for example, Estola & Elbaz-Luwisch, 2003), it is not through an auto-reflective analysis that the researcher gains a greater phenomenal comprehension. Instead, as van Manen (1990) notes, it is through the examination of the experiences of others with the same phenomenon that the primary researcher achieves greater insight: "Why do we need to collect the data of other people's experiences? We gather other people's experiences because they allow us to become more experienced ourselves" (van Manen, 1990, p. 62). What follows in this section is a discussion of the philosophical frameworks which guide hermeneutic phenomenology.

Ontological Existentialism

Ontological existentialism is a theory of reality which holds concrete human existence as its core. It negates the pre-existence of human essence - otherwise conceptualized as the soul - and instead presumes that human essence is the result of human action and choice rather than its result. Sartre (2007) states that, within an existentialist ontology, “man is not only that which he conceives himself to be, but that which he wills himself to be, and since he conceives of himself only after he exists... man is nothing other than what he makes of himself” (p. 22). For this reason, people are who they are because they chose to be so, and therefore bear full responsibility for their personhood.

In what follows, I will detail the connections between ontological existentialism and hermeneutic phenomenology by drawing heavily on the philosophers concerned therewith. This shall proceed in two parts, beginning first with an examination of existence and concluding with an examination of temporality.

Existence

Phenomenology is grounded in the ontological assumption that the world consists of phenomena and the manner in which these phenomena are experienced. Coined as a term by Georg Wilhelm Friedrich Hegel and adopted by Edmund Husserl in the early twentieth century, phenomenology thus “designates a science, a complex of scientific disciplines” and “designates at the same time and above all a method and an attitude of thought: the specifically philosophical attitude of thought, the specifically philosophical method” (Husserl, 1999, p. 19). Furthermore, this philosophical method gives priority to the question of Being. Hermeneutic phenomenologists in particular concern themselves with the Being of Dasein, an entity for whom its own Being and its own potentialities-for-

Being are issues of paramount importance (Heidegger, 2008, pp. 32, 183-187). While not negating the transcendence of the worldhood-of-the-world as such (Aristotle, 2002 discusses the postulate of the Unmoved Prime Mover; and Heidegger, 2008, pp. 91-148 discusses existential transcendentalism), this focus on Being nevertheless holds that reality constitutes solely that which any and all existent Daseinden experience. Furthermore, because hermeneutic phenomenologists concern themselves with the Being of Dasein, they acknowledge the primacy of existence, define themselves according to the manner in which they perceive their experiences, accept responsibility for their personhood, and consequently can will themselves to action.

Existence within an existential framework can be summarized by three major ideas. First, "existence precedes essence" (Sartre, 2007). Second, the world consists of "the totality of perceptible things and the things of all things... [understood] as the universal style of all possible perceptions" (Merleau-Ponty, 1964, p. 16). Finally, Dasein "is an entity which, in its very Being, comports itself understandingly towards that Being" (Heidegger, 2008, p. 78). Ontological existentialism thus presents a challenge to traditional positivist conceptions of reality, which advocate the existence of a universal and objective Truth outside and separate from the knower. Because the Being of Dasein "is in each case mine" (Heidegger, 2008, p. 68; see also pp. 149-153 on the "I-hood" of Dasein), in any and all cases reality is subjective by the grammatical virtue of Dasein acting as the knower. For the hermeneutic phenomenologist, this implies that researchers need be concerned with their coresearchers' experiential perceptions and interpretations, and ultimately with taking social action to help their coresearchers improve upon their personhood (Holstein & Gubrium, 2005).

Temporality

The ontological existentialism inherent to phenomenological human science inquiry differs in its approach to temporality. It presents a challenge to the temporal classifications of past, present, and future, held as universal and objectively True outside and separate from the knower. Derived from the *distentio animi* of Augustine's *Confessions* (1998), in which he affirms that time is something experienced, perceived, and measured in the mind (pp. 239-244), there exists only the present in an ontologically existential framework. However, this concept of the present is what Ricœur (1984) refers to as "the dialectic of the threefold present" (p. 9) - that is, the past as being the present-as-remembering, the present as being the present-as-attending, and the future as being the present-as-expecting. It is precisely this threefold present, argue Gallagher and Zahavi (2007), which allows us as Daseinden to make temporal sense of our experiences. It is because of the threefold present that "a perception cannot merely be a perception of what is now; rather, any perception of the present slice of an object includes a retention of the just-past slice and a protention of what is about to occur" (Gallagher & Zahavi, 2007, pp. 77-78). Without this dialectic, temporal sensemaking would be impossible. Applied to hermeneutic phenomenological research, the threefold present dictates necessarily the researcher's inquiries: How do the coresearchers presently interpret their past experiences through the process of reflection? How do they presently interpret their current experiences? How do they presently interpret their future experiences through the process of anticipation?

Additionally, because our phenomenal experiences are temporally grounded in the dialectic of the threefold present, while our temporal mode of experiencing may change - from an increasingly less distant present-as-expecting, to a present-as-attending, to an

increasingly more distant present-as-remembering - the truth of our experiencing this phenomenon does not change. Consider, as an intellectual example, skydivers who experiences a parachute malfunction upon canopy deployment. While watching the canopy deploy in a state of present-as-expecting, as they see their potentiality-for-Being in a parachute malfunction, they may experience a slowing of time - more likely than not coupled with thoughts of "Please, don't let this happen". Once experiencing the parachute malfunction in a state of present-as-attending, as they proceed through the emergency procedures for which they are well-trained, they may experience time in a more normal fashion, counting out their movements in measured cadence. Finally, after successfully cutting away from their malfunctioning parachutes and safely deploying their reserves, they may reflect on the entire experience in a state of present-as-remembering and think "Did *that* ever happen quickly!" Though each stage of the skydivers' experiences with their parachute malfunctions - approximately two to three seconds - would "objectively" measure the same on a chronometer, each stage of their experiences - present-as-expecting, present-as-attending, and present-as-remembering - had for them a different and yet equally true length. It is because of the experienced nature of time that Heidegger (2008) states,

a pathway which is long "Objectively" can be much shorter than one which is "Objectively" shorter still but which is perhaps "hard going" and comes before us as interminably long. Yet only in thus "coming before us" is the current world authentically ready-to-hand. (pp. 140-141)

For this reason, the world must be experienced if it is to have any meaning, any reality, or any truth to any given Daseinden. Consequently, hermeneutic phenomenologists must concern themselves with their coresearchers' experiences and attend to the interpreted temporality of these experiences as indicative of their reality.

Historical Development of Phenomenology

Phenomenology as a research process aligns itself epistemologically with a number of counter-positivist traditions. In what follows, I will briefly survey the origins of phenomenological human science research, and chart particularly the development of hermeneutic phenomenology as a response to what existentialist philosopher Heidegger (1982, 2005, 2008) viewed as the residual influences of logical positivism in early transcendental phenomenology.

Roots of phenomenology

Husserl (1970) claims scientific positivism resulted in a crisis for humanity, rendering the experiential world devoid of meaning (pp. 6-7). Instead, by embracing experience as being inherently subjective and the world as being inherently intersubjective (Husserl, 1977; 1983, pp. 51-56), he sought to restore the range of ethic and æsthetic meanings associated with human experience which the positive sciences theretofore had stripped away. All knowledge rests upon inward evidence (Husserl, 2008, p. 19). Likewise, all thinking is intentional; “consciousness is always consciousness *of* something” and that “an object is always an object *for* someone” (Crotty, 1998, p. 79). Therefore, it necessarily follows that any knowledge all Daseienden have is the result of their having experienced a phenomenon and having interpreted it. It is for this reason that phenomenologists refer to study participants as “coresearchers” - all are actively involved in the twin processes of meaning-making and interpreting their own experiences. To label them as “participants” rather than coresearchers would be to apply an outmoded standard of positivism to phenomenological research.

Given the ontologically transcendent nature of the worldhood-of-the-world as such, Husserl envisioned the phenomenological approach to human science inquiry as being able to transcend the inherently subjective nature of a given human experience to the *εἶδος* (eidos), or universal phenomenal essence, of this experience. This is achieved through an intuitive process which “holds good for all realities without exception” (Husserl, 1983, pp. 8-9), or as Moustakas (1994) explains, “Thus, the maxim of phenomenology, ‘To the things themselves’ ” (p. 26). This process is called *ἐποχή* (epoché) (Husserl, 1999), and is sometimes referred to as “parenthesizing” (Husserl, 1983, pp. 59-60) or bracketing (Crotty, 1998; Moustakas, 1994). In this process, phenomenologists exhibit a manner of Cartesian self-doubt and challenge their own assumptions, beliefs, and the things they hold close. As a result, they are able to “shut [themselves] off from any judgment about spatiotemporal factual being” (Husserl, 1983, p. 61) and arrive at a grammatically objective phenomenal understanding, both rich and thick in description, which still retains its “‘subjective’ truth” (Husserl, 1999, p. 36). Even though it makes a clear break from the reductionist approach of logical positivism, Husserl’s transcendental phenomenology still maintains, as Crotty (1998) suggests, a hint of objectivity about it, or alternatively what Hinchey (2009) calls a “positivist hangover” (p. 96). It is in opposition to this logical positivism which existentialist philosopher Heidegger framed hermeneutic phenomenology.

The hermeneutic phenomenologists’ response

While Heidegger agreed that the purpose of a phenomenological examination was to provide rich and thick descriptions of a respondent’s experiences, Heidegger “could not accept the reductions, the sharp distinctions between subject and object, and between essence and existence, on which Husserl’s project depended” (Carman, 2008,

pp. xvii-xviii). Instead, Heidegger held that by the grammatically interpretive nature of accessing any universal phenomenal essence, no phenomenologist could hope to divorce oneself completely from the assumptions, beliefs, and the things one held close. No matter how detailed a researcher's bracketing process, this divorce can never be complete. Heidegger (2008) states:

Our investigation itself will show that the meaning of phenomenological description as a method lies in interpretation. The λόγος [logos, trans. logic or dialogue] of the phenomenology of Dasein has the character of a *ἐρμηνεύειν* [hermeneuein, trans. hermeneutic or interpretation], through which the authentic meaning of Being, and also those basic structures of Being which Dasein itself possesses, are made known to Dasein's understanding of Being. The phenomenology of Dasein is a hermeneutic in the primordial signification of this word, where it designates this business of interpreting. (p. 62)

As such, hermeneutic phenomenologists interpret their own experiences and the experiences of others to come to the subjective truth which Husserl (1999) acknowledged, without purporting any claims to objectivity. This is not to say that the process of parenthesizing is valueless within the hermeneutic approach. Heidegger (2008) notes that

The achieving of phenomenological access to the entities which we encounter, consists rather in thrusting aside our interpretative tendencies, which keep thrusting themselves upon us and running along with us, and which conceal not only the phenomenon of such "concern", but even more those entities which themselves as encountered of their own accord *in* our concern with them. (p. 96)

By "rid[ding] ourselves of our tendency to immediately interpret" (Crotty, 1998, p. 96) based on the influence of culture, hermeneutic phenomenologists will be able to achieve more nuanced, and importantly more personal, interpretations of their and others' experiences.

Furthermore, given that for Heidegger's primary focus is on the Being of Dasein, which "is in each case mine" (2008, p. 68) for each and every Daseinden, hermeneutic phenomenology is less concerned with the discovery of the universal phenomenal essence of a human experience for its own sake, and is more concerned with the human dimensions and implications of this experience. In other words, the purpose of Heideggerian phenomenology "is the intentional act of attaching ourselves to the world, to become more fully part of it, or better, to become the world... research is a caring act: we want to know that which is most essential to being" (van Manen, 1990, p. 5). Given that the world of Dasein is a "with-world" (Heidegger, 2008, p. 155), Being-alongside-the-world-with-Others has as its essential nature care and concern-for-Others. Thus, Heidegger's hermeneutic phenomenology, while aiming to engender a greater and deeper understanding of the nature of human experience, does not end there. Rather, it continues ahead of Husserlian transcendental phenomenology in search of ways in which researchers can work to help their coresearchers improve upon their human existence. It is for this reason that Holstein and Gubrium (2005) categorize hermeneutic phenomenology as an interpretive practice intended for social action, and for which the term "coresearcher" takes on the added dimension of disrupting the traditional researcher-researched relationship, in which both researcher and coresearcher alike interpret lived experience and serve as authorities of knowledge.

Study Design in Hermeneutic Phenomenological Research

Hermeneutic phenomenology, though recognizing the inherently subjective nature of knowledge as well as the highly person-centered and interpreted nature of transcendental reality, is guided by a highly structured series of procedures for coresearcher selection, data collection, and analysis. What follows in this section is an

integrated and detailed discussion of these procedures, how they compare and contrast to the procedures of transcendental phenomenology, how these procedures provide epistemological consistency - thus avoiding what Koro-Ljungberg and associates (2009) refer to as a lack of “(e)pistemological awareness” - and how I designed my dissertation study to align with these procedures.

Research Question

When conducting phenomenological human science inquiry, researchers need to begin with questions rooted in autobiographical significance (Moustakas, 1994; van Manen, 1990). The phenomenal experiences the researcher has had, and the desire to come to a deeper understanding of these phenomenal experiences, determines which questions the researcher will ask, as these are of greatest interest to the researcher.

During my time as a classroom teacher before returning to the University of Florida to pursue my PhD, I taught high school world history in a school of color. Though I received my preservice teacher education through traditional means at a Research One university, earning a master’s degree in social studies education, I had a number of difficulties in the earlier part of the year in getting my students of color to connect with my lessons. As a result, I contacted a friend whom I had met during my preservice teacher education and had herself worked as a social studies teacher in schools of color. When I recounted to her my difficulties, she asked me, “Is your instruction authentic?” I intimated that while I thought so, I knew very little about what she meant by “authentic”.

In response to my uncertainty, she kindly referred me to some relatively easy-to-read and easy-to-understand practitioner-oriented readings on authentic instruction (Newmann & Wehlage, 1993; Scheurman & Newmann, 1998). Reading these on my

own and attempting to learn how to use authentic intellectual work as a high school world history teacher in a school of color, I found myself comparing the kinds of lessons I had taught previously to my understanding of these practitioner-oriented readings, working to develop authentic lessons for the topics I was teaching at the time, and thinking ahead to the ways I could implement authentic intellectual work for future units. My successes and failures alike, as well as my desire to provide the best quality instruction for my students as possible, drove me eventually to return to the University of Florida to deepen my theoretical understanding of the framework for authentic intellectual work, and to pose the following research question: How do high school world history teachers like myself experience learning to use authentic intellectual work in schools of color?

Coresearcher and Site Selection

Selection criteria

Having begun with questions of autobiographical significance, the hermeneutic phenomenologist, having experienced the phenomenon under investigation, aims to gain a greater understanding of this phenomenal experience through the experiential recountings of others (van Manen, 1990). It is these others' experiences which provide the researcher with a broader, fuller, and more complete understanding, in the Aristotelian sense, of the universal phenomenal essence of the experience being investigated.

For this reason, selecting coresearchers in a hermeneutically phenomenological study must be absolutely purposeful and criterion-based. These criteria are informed naturally by the research question. For example, if researchers were interested in gaining a greater understanding of their experiences as primary school science

teachers working in a rural school of poverty, they would need to select coresearchers who are either having currently or would have had previously similar experiences. Furthermore, by maintaining as homogeneous a sample as possible through greater levels of question specificity - say, restricting the inquiry to the teaching of Grade Five Earth and Space Sciences - will provide the researcher with experiential descriptions much closer to one's own. In this manner, they satisfy the egocentric requirements of the phenomenological endeavor. While this may provide the appearance of common sense, to do otherwise would demonstrate a lack of (e)pistemological awareness (Koro-Ljungberg, et al., 2009). If researchers are interested in exploring others' experiences with a given phenomenon they themselves have not experienced, they need to employ a different methodological perspective (e.g., phenomenography; see Marton & Booth, 1997).

In the case of my research design, in order to achieve the depth of experience necessary to produce rich and personally meaningful findings, I needed to ensure that my study coresearchers experienced the same phenomenon as I: learning to use authentic intellectual work. To provide greater specificity to my study, I began homogenizing my coresearcher pool by restricting the research question to focus on the experiences of high school world history teachers working in schools of color. As the social studies in the high schools consist of a wide field of subject areas, including psychology, sociology, geography, government and law studies, and many varieties of history, restricting the subject area focus to one of the social studies disciplines with which I had teaching experience helped considerably to meet this end. Furthermore, as I had taught world history in a school of color, I restricted my pool of possible school

sites to high schools of color, which I define as schools the student populations of which are more than 50% of color. Finally, as my interest was on the experiences of teachers learning to use authentic intellectual work, I restricted my coresearcher selection to teachers who expressed interest in learning about authentic intellectual work, who were willing to participate in collegial discussions thereon, and who were willing tentatively to develop and deliver a lesson based on the framework's principles to their students.

Sample size

In determining the sample size of a phenomenological study, the researcher needs to balance the twin concerns of sufficiency and manageability. The more coresearchers a phenomenologist has participate in a study, the more experiential recountings will be available to the researcher through collection. This will allow for the construction of a more complete understanding which approximates increasingly the universal phenomenal experience (Aristotle, 2002; Heidegger, 2008), conceptualized as the totality of lived phenomenal experiences of interest (Merleau-Ponty, 1964). However, given the volume of data collected in a phenomenological study (see below for a detailed discussion of collection procedures), as the researcher collects more coresearchers' experiential recountings, the difficulty in analyzing these accounts for the purpose of assigning them meaning increases. Addressing this issue, Polkinghorne (1989) recommends limiting the sample of study coresearchers to a number between five and twenty-five, thus effectively allowing the researcher to construct a sufficiently deep understanding of the universal phenomenal essence, all while working with a manageable data corpus.

Additionally, a number of methodological and phenomenological scholars have attested that the primary investigator herself constitutes an important coresearcher in a

phenomenological study (Creswell, 2007; Gallagher & Zahavi, 2007; Grbich, 2007; Moustakas, 1994; van Manen, 1990). By including oneself in the sample, a researcher can conduct phenomenological research which demonstrates rigor, (e)pistemological and methodological consistency, novelty, and utility with as few as four additional coresearchers.

For the purposes of this research, I had planned initially to work with a total of six coresearchers, as this number placed my coresearcher sample within the limits Polkinghorne (1989) recommends. However, due to logistical difficulties in securing county-level permission for a second research site, and with the explicit permission of my committee as established during my proposal defense, I limited my coresearcher sample size to three.

Site description

As coresearcher selection in hermeneutic phenomenological studies needs be purposeful, and because my study focuses on the experiences of high school world history teachers working in schools of color, I elected to recruit coresearchers from a high school of color and of poverty, with whose principal I had previously established a working, cordial relationship, and who agreed to allow me to conduct research in his school on another occasion (Brkich & Washington, 2011). This school was Thomas Jefferson High School (TJHS), a pseudonym.

Thomas Jefferson High School is located in a college town in the Southeastern United States, the population of which is in excess of 100,000 yearlong residents. In the 2008-2009 school year, its student population was 74% of color, with African American students making up the largest proportion of the entire student population (60%). Additionally, 42% of all students at TJHS were eligible for free and reduced lunch during

the 2008-2009 school year. Furthermore, because less than half of the school's lowest quartile did not make annual yearly progress in reading, the school declined two full letter grades, from a "B" to a "D", in its annual rankings based on the state's accountability scheme. Comparing TJHS to the town's predominantly white (64%) high school reveals some stark differences. The proportion of the predominantly white high school's African American student population in the same year was comparably small (19%), as was the percentage of students eligible for free and reduced lunch (19%), and the school had maintained a grade of either "A" or "B" over the past ten years according to the state's accountability scheme.

Coresearcher descriptions

Below, I provide individualized portraits of each of my coresearchers at TJHS to provide some additional context, which may have contributed to their experiences of learning to use authentic intellectual work.

Jake Jones. Jake is a white male in his late fifties. He is a lifelong resident of the town in which TJHS is situated. He attended junior college in the late sixties and early seventies, and worked for a number of years before returning to school to earn a bachelor's degree in history. Subsequently, he earned a master's degree in social studies education at an accredited Research One university and entered the teaching profession. Initially, he worked for three years at one of TJHS' feeder schools, Booker T. Washington Middle School, the student population of which was 73% of color. After these initial years of teaching, he transferred within county to Thomas Jefferson High School, and has taught there ever since. At the time I conducted this research, Jake was entering his fourteenth year of teaching. He teaches both American and world history to students of color in TJHS' Major Program. He describes himself as

academically oriented, but has expressed pessimism regarding the teaching profession as a whole in light of school-, county-, state-, and national-level accountability movements.

Mike Minsk. Mike is a white male in his early sixties, and moved to the city in which TJHS is situated late in the latter years of his life. He pursued advanced graduate studies and earned a doctorate of philosophy in cultural anthropology before he was aggressively recruited to teach high school social studies in a southeastern coastal town. Following three years of teaching honors-level World History to students of color, he applied for and was accepted to teach world history to TJHS' International Baccalaureate and Pre-IB students, as well as the school's honors-level Major Program classes. In recent years, he has seen his assignment expand to include Advanced Placement Major Program students, and the honors-level Major Program classes have disappeared altogether from the school's curriculum. At the time I conducted this research, Mike was also entering his fourteenth year of teaching world history, having spent the last eleven years of his career working with a mixture of predominantly white IB and Pre-IB students and predominantly African American Honors and AP Major Program students. He describes himself as someone who is concerned with "the big picture", and is disappointed with the manner in which accountability movements have circumscribed his ability to teach this big picture.

Sam Smalls. Sam is a white male in his late twenties. He earned a bachelor's degree in geography and immediately enrolled in graduate school to pursue a master's degree in social studies education at a Research One university. Following completion of his teacher education, he began working at TJHS. He initially started teaching

American History to Major Program students, and later had his assignment changed to teach Advanced Placement Human Geography, Advanced Placement World History, and regular World History to Major Program students. At the time I conducted this research, Sam was entering his fourth year of teaching at TJHS. He describes himself as someone who is passionate for his craft, and regularly seeks out ways to improve his store of teaching knowledge.

Participant compensation

As part of my dissertation could be construed as professional development, I secured for my coresearchers four professional development inservice credit hours. Classroom teachers in the state in which I conducted my study are required to accumulate a minimum of 120 professional development inservice credit hours over the course of five years, or take two college classes in their certification area within the same timeframe, in order to be eligible to renew their professional teaching certificates. I provided no other compensation for my coresearchers.

Hermeneutic Phenomenological Data Collection

Heidegger's (2008) existential ontology identifies the essential structures of Dasein as "Being-with and Dasein-with [*Mitsein* und *Mitdasein*]" and that "the world of Dasein is a with-world [*Mitwelt*]" in which "Being-in [the world] is Being-with Others" (pp. 149, 155). Furthermore, his interpretivist epistemology holds that all knowledge of the worldhood-of-the-world which any Dasein may hold and convey to any other Dasein must be generated in discursive fashion. Heidegger (2008) acknowledges that while the concept of the *λόγος* (logic) had many significations in the time of Plato and Aristotle, within an existential framework essentialising Being-with as a feature of Dasein, it needs to be understood as *δίαλογος* (dialogic) (p. 55). Necessarily, this translates as either

“dialogue” or “discourse”. Heidegger (2005) also notes that “the speaking is one with the manner of perceiving.... Only on the basis of possible communication can one succeed at all to make a unitary fact of the matter accessible to several individuals in its unitary character” (p. 21).

For these reasons, when conducting phenomenological research, one can only gain knowledge of the world, accessed strictly through the perceptions of any given Dasein, through a discourse which concerns itself with these perceptions. Most commonly used is the long interview, conducted in “a climate in which the research participant will feel comfortable and will respond honestly and comprehensively” (Moustakas, 1994, p. 114), as it most explicitly demonstrates the characteristics of discourse. However, researchers can avail themselves to other manners of data which are epistemologically consistent, provided they demonstrate equally the characteristics of discourse. Vagle (2006) and van Manen (1990) both demonstrate how reflective journaling and the process of parenthesizing meet the characteristics of discoursing with oneself. As Heidegger (2008) held that “Being-with is an essential characteristic of Dasein even when factually no Other is present-at-hand or perceived” (p. 156), reflective journals or other forms of self-discourse such as auto-interviewing, so long as they address the phenomenon of interest, hold epistemologically.

Parenthesizing

An important part of the collection process in phenomenological research is the process of *ἐποχή* (epoché). This process is otherwise known as parenthesizing (Husserl, 1983), bracketing (Crotty, 1998; Moustakas, 1994), or “bridling” (Dahlberg & Dahlberg, 2003; Vagle, 2006). For the purposes of this study, the term parenthesizing will take prominence. In this phase of collection, prior to collecting coresearcher data,

the primary researchers aim to challenge their own assumptions, beliefs, and the things they hold close regarding their own experiences with the phenomenon they are investigating. The researchers can meet this challenge by subjecting themselves to their own interview questions, by recording their own recountings, and then by reflecting on their meaning through linguistic interpretation. Once completed, they can put these reflections aside and begin interviewing their coresearchers.

The philosophical foundations of hermeneutic phenomenology acknowledge the impossibility of severing oneself entirely from one's inquiry. However, by pushing aside the temptation to interpret others' experiential recountings through one's own lenses, particularly by positioning oneself as a coresearcher, the hermeneutic phenomenologist is more able to generate a nuanced and meaningful, rather than naïve, interpreted narrative (Crotty, 1998; Heidegger, 2008; Ricoeur, 2009). Additionally, by not employing a manner of constant comparative between one's own recountings and the recountings of study coresearchers (Corbin & Strauss, 2008, pp. 73-74, 77), and by examining the recountings of each study coresearcher isolatedly, the researcher provides the opportunity to interpret the study coresearchers' experiential accountings more closely to their respective perceptions of their own experiences.

Regarding my work, as part of this process of judgment suspension through parenthesizing (Crotty, 1998; Dahlberg & Dahlberg, 2003; Husserl, 1983; Moustakas, 1994; Vagle, 2006), I subjected myself to my own interview questions at each stage of collection prior to interviewing my coresearchers. This allowed me to generate a preunderstanding of my own experiences, what both Heidegger (2008) and Ricoeur (2009) refer to as a naïve interpretation. I transcribed these auto-interviews verbatim.

Furthermore, by regarding these auto-interviews as having equal weight to those of my coresearchers - in that they held no special value above that which my coresearchers provided - I allowed myself to be critically reflective (Cohen, Kahn, & Steeves, 2000). This constituted an important part of my attempts to minimize the impact of my own experiences on both my coresearchers' recountings and my interpretive analysis thereof. Furthermore, even though hermeneutic phenomenologists typically advocate researchers include their own preunderstandings as epistemologically consistent portions of the data corpus (Gallagher & Zahavi, 2007; van Manen, 1990), I excluded my own preunderstanding from the data story in order to ensure my coresearchers' recountings retained appropriately the central position in my findings. However, I did return to my naïve, interpretive preunderstanding in this study's Epilogue (Chapter 6), discussing how my understanding of my own experience of learning to use authentic intellectual work in a school of color changed and matured as a result of my interactions with my coresearchers.

Interviews and critical friends reading group

The most commonly used form of discursive data in phenomenological research is the long interview (Moustakas, 1994). Given that the focus of hermeneutic phenomenology is to access the coresearchers' interpretations and perceptions of their experiences with a given phenomenon of inquiry (Heidegger, 2008; Merleau-Ponty, 1964, 2002), the long interview provides most easily data which are epistemologically consistent with a framework of existential interpretivism. As such, long interviews consisted the totality of analyzed data for my research.

Over the course of this study, I conducted three informal and individual interviews with each of my coresearchers, in their respective classrooms, at the end of the school

day. I elected to hold the interviews in their classrooms largely because these environments were familiar to my coresearchers and would allow them to respond to my questions deeply and thoughtfully without feeling environmental discomfort (Moustakas, 1994). Each of these three interviews lasted approximately sixty minutes in length, generating a total of approximately twelve hours' worth of digitally recorded coresearcher audio data, all of which I transcribed verbatim.

I conducted the interviews in three stages, with each stage consisting of one interview per coresearcher. Each of the three stages additionally corresponded to the three phases of my coresearchers' experiences of learning to use authentic intellectual work in schools of color, as based on Augustine's *distentio animi* (Augustine, 1998; Ricoeur, 1984), and which also corresponded roughly to the phases of my own experiences of learning to use authentic intellectual work. During the first stage of interviews, I focused my questions on my coresearchers' learning to date about authenticity in teaching and on the experiences they had had to date in their classrooms with authenticity. This stage corresponds to my own experiences of learning to use authentic intellectual work, in which my friend initially asked me, "Is your instruction authentic?", designed to elicit my coresearchers initial interpretations of authenticity in teaching (Appendix D).

Following this first stage of interviews, my study coresearchers and I examined in depth a current practitioner-oriented reading on authentic intellectual work (King, et al., 2009). We each read the article individually and on our own time, after which we held a Critical Friends Group (Curry, 2008) meeting to discuss our ideas on the framework and its applicability to our praxes. I helped direct our discussion using the "Four 'A's"

discussion protocol (National School Reform Faculty, 2009), in which my coresearchers and I discussed at length the assumptions Newmann and associates held regarding AIW, the points at which we agreed with the authors, the points as which we argued with the authors, and importantly the aspirations we had for their respective classroom praxes. The reason I chose a National School Reform Faculty discussion protocol to guide our discussion is because the “Four ‘A’s” protocol, like all National School Reform Faculty protocols, is designed to promote equitable participation all while challenging the participants to think deeply and richly on the subject at hand. Additionally, I chose the “Four ‘A’s” because, as part of the study, we all would have to develop and deliver an instruction grounded in the framework for authentic intellectual work, and “Four ‘A’s” directs teachers’ thinking forward toward their aspirations.

Subsequent to this reading group discussion, I encouraged each of my study coresearchers, within their Critical Friends Group, to rely on each other for support, advice, and constructive criticism with respect to the lessons they would generate and teach, and to encourage them to bring student work samples to subsequent interviews. Subsequent to each of my study coresearchers’ individual lesson deliveries, I began my second stage of interviews. During this second stage of interviewing, I focused my questions on my coresearchers’ present experiences of learning to use authentic intellectual work in their respective schools. The questions focused on the two parts of their present experiences, with the first part being their experiences in the first stage of professional development and the second part being their experiences teaching the lessons they had developed and how these experiences informed their learning to use authentic intellectual work. This stage corresponds roughly to my own experiences of

learning to use authentic intellectual work as a high school world history teacher, when my own experiences with the lessons I developed and delivered to my students would inform my own praxis (Appendix E).

After I completed the second stage of data collection, I scheduled the third round of individual interviews with my coresearchers. In this final stage of interviewing, I focused my questions on my coresearchers' future expectations of using authentic intellectual work in their classrooms and on how their experiences of learning to use authentic intellectual work as a result of my work would inform their future professional development as classroom teachers. The final round of interviews corresponds roughly to my own experiences of learning to use authentic intellectual work, as I would look to future opportunities for implementing authentic intellectual work in my classroom (Appendix F).

Hermeneutic Phenomenological Data Analysis

I analyzed the transcripts of all collected coresearcher and auto-interviews by blending the analysis methods of van Manen (1990) and Moustakas (1994). First, though van Manen (1990) lacks an explicit demonstration of the philosophical foundations of phenomenology, which Creswell (2007) considers an essential factor in establishing the trustworthiness of phenomenological research, Moustakas demonstrates a detailed and thorough examination of the works of Husserl, Heidegger, Merleau-Ponty, and Sartre. Second, though Moustakas presents a detailed method of analysis, his work is grounded most heavily in the transcendental phenomenological tradition of Husserl (1983, 1999), which while demonstrating a strong subjectivist epistemological shift away from logical positivism, still suffers mildly from Hinchey's (2009) "positivist hangover" (p. 96). Contrarily, van Manen aligns clearly within the

interpretivist tradition, and as such aligns epistemologically with this study, though his work (1990) demonstrates less philosophical elegance. Furthermore, Creswell notes that even though the two methodologists use different terms in labeling their stages of analysis, the stages of Moustakas correspond directly to the stages in van Manen.

In what follows, I will detail the several stages of hermeneutic phenomenological analysis through which I went, referencing both van Manen (1990) and Moustakas (1994), with the express disclaimer that this analysis was in every sense and above all else interpretivist in nature.

Data immersion

After hermeneutic phenomenologists parenthesize and collect their data, they must begin reducing their data corpus such that they become manageable for more detailed analysis. It is in this first stage of reduction that they identify what Cohen, Kahn, and Steeves (2000) refer to as the “essential characteristics” of each major segment of the data corpus (p. 76). Here, the hermeneutic phenomenologists take what van Manen (1990) describes as the “wholistic [*sic*] or sententious approach” in assigning meaning to an entire interview transcript by asking the question “What sententious phrase may capture the fundamental meaning or main significance of the text as a whole?” (pp. 92-93). The researchers then interpret the interview transcript as a whole by formulating a fundamental meaning phrase which captures the content of the text. This necessary initial stage of hermeneutic analysis represents what both Heidegger (2008) and Ricoeur (2009) refer to as the composition of an initial, naïve interpretation.

Immediately after I completed each interview transcription, I immersed myself in my coresearchers’ words by performing three readings of the transcript. In the first reading, I skimmed through the transcript to gain initial and general impressions of my

coresearchers' experiences. In the second reading, I read on a paragraph-by-paragraph basis to sharpen my impressions. After this second reading, I composed the fundamental meaning phrase capturing what I interpreted to be the fundamental meaning and main significance of the interview transcript. In my third and final reading, I skimmed through the transcript once more to see if the general impressions I held of my coresearchers' experiences matched sufficiently with my composed fundamental meaning phrase. If they did, I kept the phrase; if they did not, I made the changes I felt were both necessary and appropriate (Appendix G).

Isolation of thematic statements through horizontalisation

Once hermeneutic phenomenologists have immersed themselves in their interview transcripts and have composed a naïve interpretation for each major segment of the data corpus, they must then work to reduce the whole of the corpus they will have amassed throughout the data collection processes. First, the researchers can simplify their coresearchers' spoken language by removing turns such as "you know", "um", "uh", and "like" from the transcripts (Cohen, et al., 2000). The researchers further simplify each transcript by removing digressions from the inquiry at hand, which Moustakas (1994) refers to as horizontalisation (pp. 95-96). van Manen (1990) notes that the hermeneutic phenomenologist accomplishes this by isolating study coresearchers' thematic statements using a "selective or highlighting approach" by asking "What statement(s) or phrase(s) seem particularly essential or revealing about the phenomenon or experience being described?" while reading through the reworked transcripts (pp. 92-93). The researcher identifies these by either highlighting or underlining the coresearchers' words.

Final to this step, the hermeneutic phenomenologist interprets each segment of coresearcher meaning by applying to each an interpretive label. Through this process, the researcher interprets the horizons of the study coresearchers' experiences (Heidegger, 1982; Moustakas, 1994). Compiling these into a list and eliminating those horizons which repeat themselves across the entire data corpus, the hermeneutic phenomenologist has at this point a working body of thematic statements, transformed into meaning units from which a linguistically interpreted and transformed narrative of the study coresearchers' experiences with the phenomenon under investigation can be constructed.

Similar to the previous stage of my analysis, I worked to isolate my study coresearchers' thematic statements and to horizontalise my data corpus by performing three close readings of each interview transcript. In the first reading, I highlighted or underlined my coresearchers' words which I deemed most essential (van Manen, 1990). In the second reading, I applied interpretive labels of my own to these essential segments of text, thus providing myself with the horizons of my coresearchers' experiences (Heidegger, 1982; Moustakas, 1994). I kept a list of each horizon I deemed essential as I proceeded. Following this, I eliminated any horizons which repeated themselves within each transcript. In my final reading, I examined each transcript again to determine whether I had missed any statements or phrases I might interpret as essential. If I did, I highlighted or underlined them and immediately applied to them a horizontal label; if I did not, I left my horizontal list as it was. Once I completed these final readings for all of my transcripts, I constructed a final and summative horizontal list (Appendix H).

Composing linguistic transformations through textural description

Once hermeneutic phenomenologists have constructed a horizontal list of their study coresearchers' phenomenal experiences, they must then work to transform their data corpum into working interpretive descriptions of these phenomenal horizons. Moustakas (1994) refers to this as textural description writing, in which one "facilitates clear seeing, makes possible identity, and encourages the looking again and again that leads to deeper layers of meaning" (p. 96). This process is by nature both creative and interpretive (van Manen, 1990, p. 96). As such, the analytical focus remains not on the textures of the coresearchers' experiences themselves, but rather on the meanings these textures accord them, and how the hermeneutic phenomenologist interprets these meanings.

In this third stage of my analysis, I transformed my data corpus into working interpretive descriptions of the phenomenal horizons I developed in the previous stage. These textural descriptions held as their subject my interpretations of the meanings my coresearchers gave the prereflective feelings they held in conjuncture with their experiences of learning to use authentic intellectual work in schools of color. These textural descriptions likewise provided a deeper dimensional sense of my coresearchers experiences (Appendix I).

Determining incidental and essential themes through eidetic variation

After composing their linguistic transformations through textural description, hermeneutic phenomenologists undergo a final stage of analysis. In this stage, they seek to determine which of the horizontal themes they assigned to their data corpum are incidental and which ones are essential to their coresearchers' phenomenal experience. This does not constitute an additional and final phase of phenomenological reduction,

but rather serves as the stage of analysis in which researchers work to “discover aspects or qualities that make a phenomenon what it is and without which the phenomenon could not be what it is” (van Manen, 1990, p. 107). The researcher accomplishes this through a process called eidetic variation by imagining how one might experience the phenomenon under investigation with a given structural theme - such as “time, space, materiality, causality, and relationship to self and to others” (Moustakas, 1994, p. 99) - missing from the interpretation. The researcher asks, “Is this phenomenon still the same if we imaginatively change or delete this theme from the phenomenon? Does the phenomenon without this theme lose its fundamental meaning?” (van Manen, 1990, p. 107). The themes the researcher interprets from the study coresearchers’ experiential recountings as being fundamental to the phenomenon constitute its structures. From these structures the researcher is able to begin composing interpretive and structural descriptions of the individual coresearchers’ phenomenal experiences.

In this ultimate stage of my analysis, I sought to determine which of the horizontal themes for which I composed textural descriptions were essential and which were incidental to the phenomenon of learning to teach using authentic intellectual work in schools of color. Through the process of eidetic variation, in which I imagined how my coresearchers might have experienced this phenomenon with a given theme absent, I established which horizontal themes constituted its essential interpreted structures (Appendix J). Subsequent to this, I composed a structural description for each of my study coresearchers (Appendix K).

Composing the Interpretive Experiential Descriptions

While some researchers identify multiple manners of presenting hermeneutic phenomenological findings, the weaknesses of these presentation styles in showcasing

the study's interpretive themes results in the favoring of one presentation method above all others. For example, Cohen, Kahn, and Steeves (2000) hold that the results of hermeneutic phenomenology can be presented by case study. However, they acknowledge the limitation of this approach:

Most of the time a single case does not represent all the major categories and themes. Often, three or four case studies are necessary, or in some cases, a fictive narrative that combines the experiences of several informants will be used, and it will be made clear that the narrative is fiction. (p. 96)

Though this case study method of presenting multiple cases may cover all of the interpretive themes, and the fictive narrative represents an approach consistent with an interpretivist epistemology, these approaches fall somewhat short. Because the focus of hermeneutic phenomenology remains on the interpretive analytic themes of coresearchers' experiences, phenomenological researchers typically advocate combining the study's coresearchers' textural and structural descriptions as a presentation method (Cohen, et al., 2000; Moustakas, 1994; Smith, Larkin, & Flowers, 2009; van Manen, 1990). The final presentation of the findings takes the form of the combined thematic textural-structural description (Moustakas, 1994), sometimes referred to as either the anecdotal approach (van Manen, 1990) or the "theme and quote [*sic*] method" (Cohen, et al., 2000, p. 96).

The value of the texturally-structurally descriptive approach is that it allows hermeneutic phenomenologists to present each of the essential interpretive themes of their coresearchers' experiences while providing illustrative and concrete examples from the data. Additionally, as more creative approaches to presentation such as readers' theatre (Cohen, et al., 2000; Donmoyer & Donmoyer, 2007) are often better suited when live performances are the end product of the research process, the texturally-structurally

descriptive approach is preferable when the end product of the research process is written, such as a dissertation or peer-reviewed journal article.

For these reasons, I elected to present my findings along the texturally-structurally descriptive approach. Once I had identified the textures and structures of my study coresearchers' experiences of learning to use authentic intellectual work in schools of color and had composed individual textural and individual structural descriptions of their experiences, I composed combined textural and combined structural descriptions of their experiences. It is these descriptions which I present in the findings chapter of my dissertation.

Attending to the speaking of language and varying the examples

In presenting one's findings in a hermeneutic phenomenological study, the researcher undergoes several stages of writing. In the first stage, they attend to the speaking of language. van Manen (1990) notes that

language is the only way by which we can bring pedagogic experience into a symbolic form that creates by its very discursive nature a conversational relation. Writing and reading are the ways in which we sustain a conversational relation. (p. 111)

Because as Daseinden human beings are inherently bound by language, hermeneutic phenomenologists must choose the words used in the interpretive process attentively.

The decision to quote certain parts of their study coresearchers' recountings as anecdotal evidence of the themes is central to this phase of writing. Each choice the researchers make here presents a potentially very different narrative discourse.

For these reasons, I chose very carefully which of the parts from my study coresearchers' recountings I would quote in my interpreted narrative of their experiences. Furthermore, to ensure the quotations were the ones I felt best conveyed

the meaning I wished to convey, I varied the examples I used through a process of quotation substitution. Similar to the process of eidetic variation, while writing my interpretive narrative I “address[ed] the phenomenological themes of a phenomenon so that the ‘invariant’ aspect(s) of the phenomenon itself comes into view” (van Manen, 1990, p. 122). The examples I felt convey my interpretive meaning the best remained; those that did not, I replaced with more suitable examples.

Writing and rewriting

Once hermeneutic phenomenologists have firmed up their decision regarding the examples they wish to use, they proceed to compose their textural-structural descriptions. Even though “the words are not the thing” (van Manen, 1990, p. 130), it is only through words that researchers are able to convey “the thing”, that is, the universal essences of their coresearchers’ phenomenal experiences. Following the creation of a first draft, with added “re-thinking, re-flecting [and] re-cognizing” (van Manen, 1990, p. 131) hermeneutic phenomenologists are able to produce nuanced narratives of their coresearchers’ phenomenal experiences which convey the meanings they intend them to convey.

In my findings chapters, I present the final interpretive narrative draft of the essences of my study coresearchers’ phenomenal experiences. This representation best conveys the interpretive meanings I have assigned thereto, resulting from the application of the analytical method outlined in this chapter.

Qualitative Research Validity

Unlike most quantitative studies, the strength of which is determined by the multiple types of validity applicable thereto (Dooley, 2001, pp. 264-269 discusses statistical validity types), scholars judge the quality and strength of qualitative studies

based on a different series of criteria. In immediate contrast to statistical validity, validity in qualitative research generally “is not like objectivity” and

cannot be dismissed simply because it points to a question that has to be answered in one way or another: Are these findings sufficiently authentic (isomorphic to some reality, trustworthy, related to the way others construct their social worlds) that I may trust myself in acting on their implications? (Guba & Lincoln, 2005, p. 205)

Operating within an existentialist-interpretivist framework, Heidegger (2008) further problematised the notion of validity, holding he would “scarcely venture to expect that ‘validity’ as ‘ideal Being’ is distinguished by special ontological clarity”. Instead, he notes that validity means at the same time “the validity of the meaning of the judgment” and, in Aristotelian fashion, that it retains a universal bindingness of character (p. 198). Thus, within an existentialist-interpretivist framework, objectivity refers strictly to grammatical objectivity rather than the objectivity of logical positivism, and validity refers to the extent to which researchers’ interpretive narratives convey the meanings they intend for them to convey.

Validity in phenomenological research

In addition to these general criteria for validity in qualitative research, Creswell (2007) provides a detailed discussion of the standards of validation and evaluation as applied to phenomenological research. The evaluative questions he holds reviewers should pose of phenomenological research are:

- Does the author convey an understanding of the philosophical tenets of phenomenology?
- Does the author have a clear “phenomenon” to study that is articulated in a concise way?
- Does the author use procedures of data analysis in phenomenology, such as the procedures recommended by Moustakas (1994)?

- Does the author convey the overall essence of the experience of the participants? Does this include a description of the experience and the context in which it occurred?
- Is the author reflexive throughout the study? (Creswell, 2007, pp. 215-216)

All of these evaluation criteria point to what Koro-Ljungberg and associates (2009) refer to as epistemological and methodological consistency. They hold that “efforts should be made to make the research process, epistemologies, values, methodological decision points, and argumentative logic open, accessible, and visible for audiences” (p. 687). This openness thus serves as a manner of paper trail when evaluating the worth of the research based on established standards, particularly useful when one seeks to publish one’s findings (American Educational Research Association, 2006).

My work demonstrates its adherence to all of Creswell’s (2007) evaluative criteria. I have demonstrated both in this chapter and throughout my findings chapters a complex understanding of the ontological and epistemological foundations of the hermeneutic phenomenological framework. My phenomenon, high school world history teachers’ experiences of learning to use authentic intellectual work in schools of color, is both articulated concisely and identifies a clear, precise, and specific aspect of my coresearchers’ experiences as classroom teachers. I have used clearly defined methods of analysis by blending both Moustakas’ (1994) and van Manen’s (1990) analytical approaches to data, and account for my analysis throughout my interpretive findings. In these findings, I also convey the overall essence of my study coresearchers’ experiences, and pay particular attention to describing their experiences and the contexts in which they occurred. Finally, through the process of parenthesizing (described earlier), I remained reflexive throughout my research.

Peer review

To increase the trustworthiness of my work, I involved a colleague conversant in the philosophical and methodological foundations of hermeneutic phenomenology in a process of peer review (Frankel, 1999). While Creswell (2007) does not explicitly require peer review in ensuring a researcher conducts phenomenological research rigorously and validly, this process allowed me the opportunity to problematise and resolve any egregious shortcomings of my work based on Creswell's criteria, as well as to ensure the work remained epistemologically consistent.

Subjectivity Statement

Because all brands of phenomenology begin with the primary researcher's personal experiences with the phenomenon of inquiry, providing a subjectivity statement in addition to performing the process of parenthesizing presents an additional layer of transparency and openness in the research. As a former high school world history teacher who has worked in schools of color and who, while teaching, was learning to teach within and taught within Newmann's, King's, and Carmichael's (2007) framework for authentic intellectual work, I have had a number of pedagogical experiences with my phenomenon of inquiry. While I hold that I cannot entirely parenthesize these experiences, nor should I want to within a hermeneutic frame (Heidegger, 2005, 2008), accounting for these experiences permitted me to resist the urge to provide an immediate and final interpretation of my coresearchers' experiences.

I am a socioeconomically advantaged White male who lived and taught high school economics and world history in a school of poverty prior to coming to the University of Florida for my graduate studies in education. Following the completion of my master's degree in social studies education, I taught high school world history in a

school of color. Upon the completion of my third total year of teaching, I returned to the University of Florida to pursue my Doctorate of Philosophy in Social Studies Education. It was during my final year of teaching world history in the state of Florida that I learned of the AIW framework, and worked to incorporate it into my classroom.

During my tenure as a doctoral student and candidate at the University of Florida, I have worked as a teacher educator to incorporate the AIW framework into my teacher candidates' preservice education where I could. Given my ontological and epistemological positions as an existentialist-interpretivist, I feel that the AIW framework, in its constructivist foundations, approximates most closely my own position. Furthermore, given my classroom teaching experiences, in which I felt my students of color and of poverty were ill-prepared by traditional modes of instruction for their lives as participatory citizens, I felt compelled to impart upon my teacher candidates at a minimum the alternative approach the AIW framework offers.

CHAPTER 4 RESULTS

Hermeneutic phenomenology and its processes, described previously in Chapter 3, produce textural and structural descriptions of coresearchers' experiences with the phenomenon under investigation. These descriptions, presented both on an individual coresearcher basis and in combined synthetic form, help provide a deeper understanding of their experiences. Consequentially, they provide researchers with a deeper understanding of their own experiences with the phenomenon they are investigating.

In this fourth chapter, I present the findings of this research study, which focuses on high school world history teachers' experiences of learning to use authentic intellectual work in a school of color. The chapter is structured based on the analysis methods presented in Chapter 3. It begins with a presentation of the interpretive textural descriptions of each of the three coresearchers' experiences. These textural descriptions "facilitate clear seeing, make possible identity, and encourage the looking again and again that leads to deeper layers of meaning" (Moustakas, 1994, p. 96). Presenting each of Jake's, Mike's, and Sam's textural descriptions allows for the savoring of the varied meanings associated with their experiences.

Following the presentation of the individual interpretive textural descriptions, Chapter 4 proceeds with a presentation of the interpretive structural descriptions of each of the three coresearchers' experiences. These structural descriptions, produced through a mixed process of eidetic variation and writing, allows for the interpretive arrangement of "aspects or qualities that make a phenomenon what it is and without which the phenomenon could not be what it is" (van Manen, 1990, p. 107). These

descriptions account for structural themes such as “time, space, materiality, causality, and relationship to self and others” (Moustakas, 1994, p. 99). Presenting each of Jake’s, Mike’s, and Sam’s structural descriptions allows for the appreciation of the differences in their experiences while still grasping the commonality of their experiencing the worldhood-of-the-world (Aristotle, 2002; Heidegger, 2008).

Subsequent to these individual interpretive textural and structural descriptions, this chapter continues with a presentation of combined textural and structural descriptions of the three coresearchers’ experiences of learning to use authentic intellectual work in a school of color. By combining the textures of Jake’s, Mike’s, and Sam’s experiences, I am able to present an interpretation of their experiential features while providing illustrative and concrete examples from the data. By combining the structures of their experiences, I am able to present an interpretation of that which their experiences held in common and how they progressed. Ultimately, this provides for an understanding of the essential nature of their experiences of learning to use authentic intellectual work in a school of color.

Individual Textural Descriptions

Below I present the individual textural descriptions of Jake’s, Mike’s, and Sam’s experiences of learning to use authentic intellectual work in a school of color. These descriptions provide for the feel of their respective experiences and the affective dimensions associated thereto.

Textural Description of Jake’s Experience

Jake’s experience of learning to use authentic intellectual work in a school of color is one primarily of resistance and disdain strengthened throughout camaraderie and collegiality with his coresearchers. Jake’s experience is similar to that of Walk Kowalski

from *Gran Torino* - an embittered man facing what he views as a decline in his school, both frustrated and disgusted by his students' lack of background knowledge and motivation, and both distrustful and disdainful of new approaches to pedagogical salvation. Because of the strength of his distrust and disdain for educational theory, following his initial interview and participation in the Critical Friends Reading Group, he expressed disinterest in developing any lessons grounded in the AIW framework, and refused to do so.

Frustrated with his students, Jake says, "all of my kids are capable of doing it [the work he assigns them]. It's just a question of whether they want to or not, or whether they're willing to.... They all want to go to college, but they don't even want to do the basic work in high school". Arguing he is "pretty academically oriented", he feels that "kids at this age, that are in high school, they should be here because they want to graduate". As such, he places responsibility for his students' success ultimately on his students' shoulders, and views his own responsibility as "expos[ing] them to this information [of world history content]", because otherwise "they're never going to get it". Based on his reading and understanding of the AIW framework, he discusses the shortcomings he perceives in the framework of being able to cover a sufficient amount of content in a similar timeframe to traditional instruction, which aligns with the feelings of responsibility he has to provide his students with a content-rich education. Jake explains using a lesson he believed would meet the label of authentic as presented in King, Newmann, and Carmichael (2009):

When teaching my students about the printing press, I could give them the assignment of copying the textbook by hand, and all of the illustrations, and all of the maps, to see how long it would take. And then we could use a miniature classroom press with movable type to repeat the process, and

then compare that with making copies at the copying machine, when it spits out the copies, like “zoop, zoop, zoop”. But that just takes too damned long.

Notwithstanding the point that the lesson he conceives of being authentic misses the mark on the criteria of disciplined inquiry as well as on value beyond school, it is Jake’s interpreted understanding of the AIW framework which frustrates his adoption of it in light of his sense of responsibility to teach.

Because of the perspectives which Jake has taken, when exposed to the framework for authentic intellectual work, he expresses tremendous disdain for those who do not actively teach in a classroom like his and yet who either place constraints on his practice or make demands which he feels are divorced from his reality. Of the framework itself and its designation of authenticity, Jake is particularly vehement, saying

It’s jargon, it’s nonsense, it doesn’t mean anything. you know, how do you teach in an inauthentic way? ... And no offense to you, since you’re in the College of Education, but that’s what the business of the College of Education is. It’s coming up with jargon, and it’s coming up with the latest buzzword, and the latest hotshot technique. And most of it’s come up from people who aren’t in the classroom.

This disdain also extends to those at the state level who impose accountability schemes on his classroom. Jake argues that “the whole [accountability] movement is pretty bogus” because policymakers “want to grade the school, but now they want to link teachers’ salaries and evaluations to test scores and all this.... None of it makes any sense. but you got politicians making the rules, and you know, they’re clueless”. Finally, he expressed a lot of concern regarding “the level of development that the kids are on already” and “whether they are really able to do that level of work”. Because of the existing gap between students of color and their white peers, the gap between students of poverty and their financially secure counterparts, Jake feels that his students - many of whom “don’t watch the news” - are simply incapable of performing to the expectations

of the AIW framework. Because of these lowered expectations, Jake expresses disdain for those who would advance the AIW framework in his classroom.

These feelings of frustration and disdain segue into feelings of depression and persecution. Jake experiences learning to use the AIW framework as an *ad hominem* attack on his practice, in which he retorts, “Put those three guys in my classes and let ‘em do it. Let ‘em run that, and not just one lesson, but put them in a class like mine for nine weeks and let ‘em run that plan. *Then* let ‘em write the article”. Working in a context in which other schools “damned sure don’t want the kids that we teach”, Jake can’t help but feel that “somebody is out to get [him]”. Pressures to adopt “the flavor of the week, the flavor of the year” - what he perceives as the uselessness of College of Education theories - and the blame he feels unjustly placed on him for his students’ lack of success, he characterizes as “depressing”.

While Jake manages to find comfort in the camaraderie and solidarity gained from his coresearchers during his learning experience, he also gains an affirmation of his praxis. This comes particularly when he compares his teaching experiences to that of his colleagues. First, he thought “Well, maybe I’m not being effective, and maybe other teachers are being more effective than I am at this kind of thing”, but as a result of his experience comes to find that he’s “not totally out in left field here with these kids”. The camaraderie and solidarity he gains in this experience are applied primarily to entrench his disdain for and frustration with the framework for authentic intellectual work, referring to it as “pie in the sky”.

All told, Jake’s experience of learning to use authentic intellectual work in a school of color is one of feeling deprofessionalised and disrespected as a classroom teacher.

Though there are some positive affective dimensions to his experience, these positive dimensions serve only to heighten the negative dimensions and to entrench them. Furthermore, Jake's experience cannot rightly be characterized as one of learning to use authentic intellectual work, because he neither internalized the AIW framework nor attempted to use it in his classroom. His experience can more rightly be characterized as one of learning about using authentic intellectual work in a world history class within a school of color, in which he concluded AIW could not be done.

Textural Description of Mike's Experience

Mike's experience of learning to use authentic intellectual work in a school of color is one of attempting to recapture lost feelings of professionalism and validation in the face of frustratingly increasing external constraints placed on his praxis and on his abilities to develop as a professional. His experience represents an interesting blend of positive emotions, such as excitement, enjoyment, and camaraderie, and negative emotions, including frustration, disappointment, and psychological exhaustion. This is reflective of much of the general experience of classroom teachers across the country since the accountability movement took hold. While he is fortunate not to have to cater his instruction to state accountability testing, nevertheless his curriculum has been impacted similarly, representing a struggle to balance process with content in the light of Advanced Placement testing. On managing this balance, Mike says, "Now that we've gone to an AP format, it's driven by getting through the content. And that's a problem... you're dealing with wanting to focus on developing skills [for the Major Program students], and having a very limited time to do that".

Central to Mike's experience is the feeling responsible for ensuring his students receive the best possible education, in line with what he feels are the essential goals of

a proper social studies education. Mike notes that “you need to have the exposure to that kind of stuff - the individual dates, whatever”, but that ultimately his prime goal as a social studies educator is to provide his students of color with “the big picture stuff... because that’s where they see applications to other societies, their own society, and so on”. Part of his frustration relating to the conflicting goals of education connects particularly with his Major Program students’ backgrounds as persons of color and of poverty. As he recognizes these students have a shortfall of “life experiences” when compared to their predominantly white peers and that his Major Program students often “struggle with just the basic ideas [of] republican government or democracy or whatever”, he feels driven to provide them with the learning experiences he feels they lack, all while providing them the skills necessary to be successful. This contrasts with the external pressures he experiences, particularly coming from his school administrators, “to really approach it completely as an AP class”. The disconnect between the two leaves him feeling “a bit frustrated”, particularly because he feels holding his ninth grade pre-IB and tenth grade Major Program kids alike to a college standard is developmentally inappropriate and irresponsible. Mike defends his position, noting, “I can’t set as my primary focus the idea that they have to be prepared for this exam.... As a professional teacher, I think I owe it to them to say, ‘All right, let’s focus on things that you’re going to carry with you, that are going to be meaningful to you’ ”. These external pressures - particularly relating to ensuring his students pass the AP examination - leaves him feeling increasingly deprofessionalised, less able to “be as creative as a teacher as [he] used to be”, and forced to approach his vocation in a way he feels is inappropriate.

In spite of his frustration, and of feeling deprofessionalised, Mike's experience of learning to use authentic intellectual work in a school of color produces some strong positive feelings. Though somewhat distrustful of what he termed "College of Education jargon", he still places a high amount of value and respect on the currency of the research, and that I was willing to problematise it alongside my other coresearchers. Mike feels excited that the framework left him feeling professionally empowered, and that the framework could serve as "a tool [he] could use" to better teach his Major Program students effectively. Additionally, collaborating with his coresearchers allows him to feel less isolated and to experience the excitement and feelings of professionalism he had experienced at his previous teaching assignment. Speaking of his previous experience, Mike states:

It was a very exciting, dynamic time, and I felt like that was one of the most important times in my career as a teacher, was just having the opportunity to interact and engage with fellow teachers, with administrators, and that's what it was.... This was the first time [I felt that] since being at TJHS in my eleven years here.

Initially developing a lesson on poverty grounded in King, Newmann, and Carmichael (2009), and debating whether addressing poverty was a government responsibility in the present-day United States, Mike reports being able to connect some of his Major Program students' experiences to the social justice policies of Asoka in the ancient Mauryan Empire and to engage his students at previously unrealized levels.

Ultimately, while Mike feels disappointed with his students' work output in his Ancient Mauryan / Modern American poverty lesson, he still enjoys feeling "allowed to really tap into [his] own creativity", that "[he] felt like [he] was being treated as a professional, somebody that was capable of making these [curricular] decisions, and that they were decisions that were academically educationally sound decisions".

Furthermore, Mike's experience of teaching this lesson resulted in greater pedagogical reflexivity and considerations of how he could continue to build on the lesson - "[The lesson] did lead into a unit in which we went back and began to look at the origins of African civilization, and I'm going to come back to that theme of poverty and the causes of it, and how it ties in with greater economic movements in world history" - and how it was necessary at all times to make instruction culturally relevant in order to "build a meaningful dialogue and notions of concepts". Finally, the camaraderie of working closely with his peers on a topic of professional interest helps Mike feel as though he regained some of his lost professional status, and worked to break down in part his feelings of isolation.

Textural Description of Sam's Experience

Sam's experience of learning to use authentic intellectual work in a school of color is one primarily of struggling to find practical ways to balance process learning and content acquisition with his major program kids. This experience blends both positive and negative dimensions. The positives include feelings of collegiality, happiness at overcoming teacher isolation, and appreciation of the practicality of authentic intellectual work. The negatives include feelings of frustration, a strong disdain for the College of Education and educational theory, and disappointment. However, Sam's quest for the practical remains paramount: "I'm still thinking authentic education is higher-order thinking, it's the skills, it's the questioning, it's the brainpower that is up here, but also has a practical application and draws upon previous skills and knowledge.... But still, as with almost all COE pedagogical stuff, it's too broad and general".

The responsibility Sam takes personally to ensure his students receive the best possible education is central to the manner in which he seeks to balance content and

process while learning to use authentic intellectual work. Examining the balance between rigor and relevance, he states,

I think that rigor doesn't really change overall, based on your geographical or cultural locus. But I think your relevance does, and I think I make my class authentic to my students by making it relevant to them, and not just, you know, 'Well, let's learn about history through hip-hop music'.... If you don't have them engaged, there's no hope. And you got to make it relevant for them.

Sam cites particularly a lesson he taught on the notion of the *pax romana* and the rule of law by bringing in current American prison demographics as a vehicle to problematize systemic racism for his students of color and of poverty as a whole, some of whom who have incarcerated family members. When learning to use authentic intellectual work, this strong sense of responsibility leads him to have strong feelings of guilt:

It made me feel like, 'Why hadn't I raised the bar earlier for my kids?' You know what I mean? 'Why hadn't we scaffolded up to this point'? There's a lot more we could be doing... and what you're doing now is not enough.

In Sam's case, the connection between his feelings of responsibility seem closely tied to his perceptions of how he has managed to make his world history instruction both rigorous and relevant to his students of color and of poverty.

Accompanying these feelings of responsibility and guilt are feelings of frustration, particularly directed at educational theorists and colleges of education. When presented with the term "authentic", he initially retorts, "I must not be part of the Ivory Tower anymore". Likewise, Sam contrasts the content of the King, Newmann, and Carmichael (2009) article with the way in which he and his coresearchers discuss it: "We talked it out in layman's terms, in twenty-first century teacher terms, not twenty-first century pedagogical researcher terms, you know what I mean? College of Education, Taj Mahal terms". Commenting largely that the AIW framework appears to be "pie in the sky", he

feels deterred from the theoretical framework when discussing the article with his coresearchers.

In spite of these negative dimensions, Sam reports feeling excited about the collegiality of the learning experience, particularly because the collaborative aspect of his learning experience is so rare:

When do you ever get together with just the three people that teach world history at your school? Never. When do you just get together and talk about pedagogy with three of your peers? There's none of that collaboration in this school, and I thought that was a very positive aspect.

The practical elements of the discussion, such as "How are we going to implement this? How are we going to get this to work?" lead Sam to feel excited about the potential of the framework for his practice, even though he remains frustrated at the lack of practical examples which he could implement immediately in his classroom.

Sam developed and taught two lessons grounded in the framework: one for his open enrollment Advanced Placement World History class, in which he taught the Roman crisis of the third century, and one for his open enrollment Advanced Placement World Geography class, in which he taught the concepts of place and placelessness. In the first lesson, he sought to make relevant the military, political, religious, and economic problems the Roman Empire faced in the latter half of the third century to the problems the United States faces currently in the same areas. In the first lesson, even though the lesson was planned to have high levels of relevance to the world beyond school, the content Sam taught was a little advanced for his students of color and of poverty: "If they had a bright student in that [discussion] group, they nailed it... but the directions were tough. Even though there were snippets of the [current-day problem] examples, some of those were hard for the kids to understand". Learning from this

experience, in that he “would have liked to have started that scaffolding” of content a little earlier, he spent more time scaffolding the concepts of place and placelessness in his world geography class while preparing his students to redesign their school cafeteria to embody a local sense of place. While noting an improved level of engagement, Sam still experienced some frustration with a number of his students’ performance. Though they were “AP-, Honors-level kids”, some still had difficulty grasping the assignment concept he was advancing, even though Sam had “talked about it five times all ready”.

All told, Sam’s experience is one of struggle to balance process learning with content acquisition in a practical fashion, tempered by feelings of frustration resulting from a perceived chasm between educational theory and educational practice.

Individual Structural Descriptions

Below I present the individual structural descriptions of Jake’s, Mike’s, and Sam’s experiences of learning to use authentic intellectual work. These descriptions provide for a greater relational understanding of the factors which constitute their experiences, giving them their distinctive shapes.

Structural Description of Jake’s Experience

While Jake’s experience cannot be truly called one of learning to use authentic intellectual work in a school of color, as he was disinclined to develop, teach, and reflect upon a lesson grounded in the AIW framework, his experience of learning about authentic intellectual work in his high school of color demonstrates considerable consistency through the several stages of Augustine’s *distentio animi*. Furthermore, his initial preunderstanding of the framework for authentic intellectual work, based on his pedagogical experiences leading up to the study, shapes considerably this learning experience.

While Jake accepts responsibility for his students' learning, because he views himself as someone who is primarily academically oriented, though he feels disappointed with regards to his students' work output he is psychologically isolated from any associated feelings of guilt. As such, ultimate responsibility for his students' success needs to lie with someone else - the students primarily, but also with the administrators and with the state, all of which worked actively to constrain his classroom praxis.

Because of the perceived power imbalance between himself and those external to his classroom, and the pressures those outsiders exerted - temporally and pedagogically - Jake feels deprofessionalised and disrespected as a classroom teacher. Thus, when encountering the AIW framework initially, his preunderstanding of the theory contextualizes it with these feelings of deprofessionalization and disrespect. Even though the framework in essence seeks to reprofessionalise classroom teachers, because it is foreign to his experience, Jake is largely distrustful of it.

Disdain for the entire enterprise of authentic intellectual work, characterized as College of Education jargon, thus results in tremendous insulation and resistance to actual use and implementation of the framework in Jake's classroom. Over the course of the study, his rhetoric on Colleges of Education becomes increasingly vitriolic, indicative perhaps of an experienced *ad hominem* attack on his practice by the framework's language. Given the vast distances he perceives between the subject area of world history content, the theory driving the AIW framework, and his students' of color and of poverty academic abilities and motivations, he refuses to develop a lesson based

on the framework as part of the learning process. This represents the height of his disdain for the instructional theory.

In spite of these oppositional structures, or perhaps working in conjunction with them, Jake's feelings of collegial validation and of happiness at overcoming his isolation at TJHS manifest within the context of his disdain for the theory as something foreign to his praxis, foreign to his reality. Noting his coresearchers likewise feel temporally strained, disappointed with their students' levels of work, frustrated by external accountability measures, and distrustful of theory, Jake is emboldened in his resistance to using authentic intellectual work.

Jake is assuredly more knowledgeable about the framework, having read through the King, Newmann, and Carmichael (2009) reading, as well as having discussed it with his coresearchers. However, his initial preunderstanding of the framework as disrespectful to his status as a classroom teacher, and of College of Education theory as representing useless jargon, shape his experiential understanding thereof. Ultimately, this result in a firmed postexperiential preunderstanding of authentic intellectual work as yet another deprofessionalising external constraint on his classroom praxis.

Structural Description of Mike's Experience

Mike's experience of learning to use authentic intellectual work in his school of color shows an increasing respect for the AIW framework as he progresses through the several stages of Augustine's *distentio animi*. Because he himself once past worked heavily with and in theory, this shapes considerably the rapid progression of his acceptance of the framework for authentic intellectual work as a useful approach to teaching world history to major program students of color.

Mike experiences some doubt regarding the AIW framework when initially introduced to it, expressing mild disdain and distrust for College of Education theory, interpreted as jargon. However, he himself is an academic and places value on current research-driven classroom praxes. As such, he is open to the learning process and expresses willingness to try implementing the framework in his classroom. Additionally, because he sees himself as being ultimately and personally responsible for his students' learning - which he clarifies as not being measurable by standardized achievement tests - he regularly struggles and seeks out ways to balance the process learning which he values most, and the content learning which he values least.

Mike experiences increasing reprofessionalisation as the process of learning to use authentic intellectual work in his school of color wears on. During the collegial discussion on the King, Newmann, and Carmichael (2009) reading, Mike feels increased levels of camaraderie with his coresearchers, which help to break down isolating barriers. Furthermore, he also perceives through the present-as-remembering the professionally validating associations he held at a previous teaching assignment. The professional feel of the discursive experience makes Mike feel as though he is regaining lost collegiality and lost status as a valued and respected educator.

While planning his lesson on the nature of poverty, developed in conjunction with the framework for authentic intellectual work, these feelings of reprofessionalisation persisted. In the present-as-anticipating, Mike looks forward hopefully for increased levels of student engagement and participation. When his students performed in the class discussions at elevated levels, Mike feels validated, as though he has met his responsibilities as a classroom teacher. When his students fail to produce the level of

written work he has expected of them, he is disappointed and experiences frustration. However, because of his acceptance of the ultimate responsibility for his students' learning, this causes him to be reflexive, self-evaluative, and to simultaneously experience the three phases of the *distentio animi*. He experiences the present-as-remembering as he reflects on the planning he put into his lesson; the present-as-experiencing as he feels the disappointment of his shortcomings; and the present-as-anticipating as he looks forward to lessons which would incorporate changes designed to elicit improved levels of written student work.

The responsibility Mike feels in bringing what he views as quality instruction to his students ultimately leads to a recognition of the value of the framework for authentic intellectual work. The experience of learning to use authentic intellectual work with his Major Program students of color and of poverty, and the added pedagogical reflexivity associated therewith, is one of seeking out and recovering lost feelings of professionalism through professional validation, collegiality, and the acknowledgement of his status as an educator empowered to make sound decisions regarding his students' education.

Structural Description of Sam's Experience

Sam's experience of learning to use authentic intellectual work in his school of color demonstrates progression through the several stages of Augustine's *distentio animi*, beginning with mild resistance to the framework in the present-as-anticipating and ending with conditional acceptance in the present-as-remembering. Shaping largely his experience are Sam's overall concerns for things of a practical nature and for his acceptance of personal responsibility above all for his students' of color learning.

In his initial exposure to the AIW framework, Sam experiences a practical disconnect from the pedagogical theory, in which he questions whether it could be applied successfully to his major program students of color. Resulting from this disconnect are expressions of disdain for Colleges of Education and their relative inability to produce useful, grounded, and immediately implementable educational solutions for students of color and of poverty. While this sense of disdain and disconnectedness diminishes in the present-as-experiencing, both in the collegial discussion with his coresearchers and during the two lessons he developed in connection with the framework - one on the Roman crisis of the third century and the other on the concepts of place and placelessness - his concern for practical application is still paramount. When he sees the framework's potential for his major program students of color, he champions it; when its practical potential is obscured, he stands firmly in opposition to it.

His concern for the practical ultimately aligns with his unwavering acceptance of personal responsibility for his students' academic success. When it seems to Sam that the AIW framework holds the potential to allow him to meet his educational responsibility to his students, he looks hopefully at the framework in the present-as-anticipating as a vehicle to balance valuable process learning with necessary content learning. Relating particularly to his second lesson on place and placelessness, he expressed some excitement that his teaching might inspire some of his students to become architects. However, when it seems to Sam that the AIW framework risks sacrificing world history content for a dubious learning process, in which he feels it would prevent him from meeting his responsibility, he affects disdain for and distrust of

the framework. Regarding his lesson on the Roman crisis of the third century, the level of content background knowledge required to make sense of the material in an authentic fashion led him to believe the AIW framework was better suited for senior-level economics and government classes.

During his teaching experiences, in which he learns to apply authentic intellectual work practically in his classroom, he expresses much hopefulness in the present-as-anticipating. His feelings are mixed during the present-as-experiencing, in which he expresses frustration with external constraints on his praxis and disappointment with the level of his students' written work. However, in the present-as-remembering, within the context of personal responsibility and practicality, he acknowledges the framework's worth and reflects on the ways in which he could better incorporate its use into his major program world history classes. Furthermore, he feels validated by his students' successes, appreciates his coresearchers' collegiality and the camaraderie he feels with them, and looks forward to new experiences in a newly formed present-as-anticipating.

In spite of feeling deprofessionalised by external factors, including state-level accountability schemes, and of struggling to balance process learning with content learning, Sam's experience of learning to use authentic intellectual work in his school of color structurally demonstrates progress from resistance to cautious acceptance and reflexivity, all contained within the contexts of practicality and of personally accepting responsibility for his students' learning.

Combined Textural Description

As Chapter 3 explains thoroughly, the combined textural description presents the collected fundamental meaning units drawn from all of the study's coresearchers, representing their experiences of learning to use authentic intellectual work in schools of

color as a synthetic whole. There are four primary textures to the experience: frustration, responsibility, disdain for theory, and collegiality.

Frustration

Frustration represents one of the central textural features of the coresearchers' experiences of learning to use authentic intellectual work at TJHS, their school of color. This frustration additionally manifests itself along numerous avenues. One such avenue is teachers' frustration with their major program students, along which they complain about their students' of color academic weaknesses. Some of this centers around their reading skills, which Jake teacher describes as being "generally pretty low". Citing recent experiences in their classrooms, Mike says that "they look for [an exactly worded answer], and because that phrase isn't in there, most of them miss it. And that's frustrating, that even at what you would consider to be a fairly basic level of comprehension, they're not getting it". Sam concurs, noting that "[his] kids don't read any of this, and write word for word, without understanding". Other frustrations centered around their lack of work ethic. For example, Mike complains that "you couldn't expect them to get homework done, because they just wouldn't do it". Likewise, Sam laments the absence of "work self-discipline among [his] students" and that "there's not a lot of motivation". Finally, Jake notes that one would "be amazed at how many students won't even write down a correct answer, even when you go over it in class [and give them the opportunity to finish]".

Teachers also experience frustration with factors external to their classrooms, which negatively impact their praxes and represent obstacles to their using authentic intellectual work. Rating highly on the list of external frustrations are multiple accountability measures, including state-level testing and links between Advanced

Placement testing and school grades. Jake expresses particular frustration about school-level pressures, stating that “it’s frustrating, being told, ‘The kids have to pass this or pass that’, and teachers are being more and more criticized. And the retakes really mess with our schedules!”. Likewise, Mike complains that the AP format makes him feel as though he “can’t be as creative as a teacher as [he] used to be”, and that the administration’s focus on making all AP classes open enrollment for major program students was one “to prepare [his students of color] for the test”.

Finally, frustration also manifests itself as frustration with the self and of guilt. Authentic intellectual work opens a manner of Pandora’s Box for the coresearchers. Sam states that his learning experience “made [him] feel good, like, ‘Oh, I’m trying something new, yay!’ But it also made [him] feel like, ‘Why hadn’t I raised the bar earlier for my kids?’ There’s a lot more we could be doing”. Additionally, difficulties of connecting with students represents a source of frustration with the self. Mike notes the disconnect between adult and student ways of thinking, noting that “we have practice thinking like adults, understanding connections in the adult world, and it’s not always clear where these kids themselves are coming from... it’s challenging for me, and I feel frustrated”.

Responsibility

Responsibility for students’ world history learning, and acceptance thereof, also constitutes a major textural feature of the experience of learning to use authentic intellectual work in schools of color. Teachers’ acceptance of responsibility for their students’ of color learning likewise manifests itself along a number of avenues. One such avenue is the acknowledgement that students need to encounter world history content. Of his students’ abilities, Jake says that “you really can’t take anything for

granted with these kids, that they're able to understand even basic things and concepts.... I need to cover the material. They need to be exposed to this stuff, otherwise they'll never get it". Likewise, Sam says that "for some of my lower students who are not going to go on to honors classes... if they leave my class with an understanding of what happened on each of the continents, I'm pretty happy".

Responsibility also manifests itself with respect to ensuring students develop the necessary process skills to be successful as adults in society. Jake notes that "when you get to more complex matters, there's levels of it, there's things that you can approach in a simple way". By "modeling some higher-level thinking", Jake feels he is able to accomplish this. Mike similarly notes that "the whole intent of education is to produce functional adults that are capable of processing and synthesizing and analyzing, and you've got to prepare them to do that at some point". Part of this relates to reducing prejudice and how teaching world history can help meet this end. On the one hand, Sam argues that "it's scary how much color and race is pervasive in our education system, and in the minds of our students, and in our own adults in education. So many of my students think that everyone who is Asian is Chinese, and that's so wrong". Mike concurs, noting,

The fact that we can talk about different religious traditions, the problems that humans have faced regardless of the time period we're talking about, these are things we share in common. Focusing on these issues will help develop a sense of understanding [that prevents students from] immediately making judgment statements and helps reduce stereotypes and prejudices inherent to the human condition.

Addressing issues of higher-order thinking through modeling, particularly with a goal of eliminating racism, thus features prominently in the coresearchers' minds as one of their responsibilities as world history teachers in high schools of color.

Finally, responsibility manifests itself as a dedication to ensure the teachers present their students with their best work. These notions of best work coincide with the teachers' ideas of what constitute the goals of a good social studies education, and though they vary, they stand commonly opposed to standardized measures of achievement. Mike expresses regret "that we've sort of been pushed into this teaching AP at that level" resulting from "the perceived competitiveness of getting into colleges that you really need to have all these AP classes on your transcript", even though he feels that "that kind of pressure on a ninth grade student really shouldn't be there". Jake expresses disgust with "the whole [testing] movement" which he views as "pretty bogus", and complains about lost days of instruction, noting that "this crap [of lost instructional days] comes up all the time" (Jake). Additionally, the acceptance of responsibility to provide one's best teaching even comes at personal cost. Sam notes that, in spite of the potential for disappointment, "The old adage says, 'If you're going to have low expectations, then the kids are going to perform low'. So, just bite the bullet and expect the best". Jake notes that, even though "it takes research and extra work", as a teacher, "You have to be on the top of your game. You've got to have a good angle. You approach it in a way that they haven't probably heard before". Likewise, Mike notes that his teaching "felt like that was a best effort on [his] part", and even though he was disappointed, he "wouldn't be adverse to doing other things like that" because it represented some of his best teaching.

Disdain for Theory

A third major texture of high school world history teachers' experiences of learning to use authentic intellectual work in schools of color is the heavy disdain they have for College of Education theories, which they consider to be disconnected from their praxes

and classroom realities. Invariably, all study coresearchers referred to the AIW framework as “pie-in-the-sky” theory when applied to major program students of color. Jake notes that “if you did it with IB [International Baccalaureate] kids, I think it’d be wildly successful. But our students are really not capable of doing that, of participating in something at that high a level”. Sam concurs, noting that in the collaborative discussion, he and his coresearchers “used that phrase about ten times, ‘pie-in-the-sky’ ideals” and “thought it was interesting that we all had that view. I thought someone would be a dissenter... but no”. While Mike is more open to the theory, being both an academic and a former theorist himself, he still acknowledges the disconnect between the framework and his classroom reality. Of this disconnect, Mike says,

I’ve really basically got three preps. And so I’m balancing my time between those classes, and sometimes one class really demands more time, and not only in terms of maybe preparing a lecture, but just in terms of the grading that is getting done. I can see this kind of activity being very effective for a teacher who has at most two preps... but that theory isn’t my reality.

Another source of disdain for the framework is with the language used by the framework itself. Acknowledging that words have power, the label “authentic” immediately positions the study’s coresearchers as necessarily falling short of doing their jobs properly. Jake experiences this particularly as an *ad hominem* attack, stating vehemently, “It’s jargon, it’s just nonsense, it doesn’t mean anything. How do you teach in an inauthentic way? That’s what the business of the College of Education is, it’s coming up with the latest buzzword, and the latest hotshot technique”. Sam also notes that he “must not be part of the Ivory Tower anymore”, and that when the three coresearchers discussed the framework, they “talked about it in layman’s terms, in twenty-first century teacher terms. Not pedagogical researching terms - College of

Education, Taj Mahal Ivory Tower terms". Mike sums up the feeling succinctly, stating that "It's easy to get locked away in the Ivory Tower".

Collegiality

One final textural feature of world history teachers' experiences of learning to use authentic intellectual work in schools of color is the collegiality which they feel with their peers. Similar to the other experiential textures, these feelings of collegiality are experienced along a number of lines. First of these is the overcoming of feelings of isolation typically associated with secondary school teaching. Jake notes that their department "doesn't meet too much" and that they all "pretty much do our own thing", noting that because teaching is "an isolating profession", the opportunity to communicate "was nice... 'cause we don't communicate much". Mike echoed his sentiments, noting that "other than my wife, I don't get to talk to other people about what I'm doing. I don't get to see other teachers much. And it's important for teachers to be able to share experiences". Sam also avows appreciation for his colleagues and the opportunity to converse with them "a hundred percent", and muses, "When do you ever get together with just the three or four people that teach world history at your school? Never. There's none of that collaboration in this school", all while noting his thankfulness for the opportunity to collaborate with his coresearchers.

Another aspect of their collegiality is the sense of camaraderie gained through the realization of shared experiences. Sam notes that "it was a truly sympathetic experience. I liked that aspect of our conversation - that we're all in this together, we're all educators, and we all have pretty much the same experiences". Likewise, Mike argues that "it's very easy to imagine that the problems that you're experiencing are somehow your problems, or that you're the only one that has this bag of strategies to

deal with kids”. For Jake, this sense of camaraderie and of shared experience was very important, in which he states,

One thing I gained is that I realized that what I’m doing is not completely different from what everybody else is doing. You kind of intuitively know that you’re having the same issues with students as they are, but sometimes it’s good to hear it more directly. I’m sure there’s some variation, and some things work better in some classes than in others, but it’s good to hear that you’re not totally out in left field with these kids.

Combined Structural Description and the Essence of the Experience

As Chapter 3 mentions, the combined structural description, which seeks to portray the themes of “time, space, materiality, causality, and relationship to self and to others” (Moustakas, 1994, p. 99), displays the things which make up the study coresearchers’ experiences essentially. In the case of this study’s coresearchers - Jake, Mike, and Sam - and their experiences of learning to use authentic intellectual work in their school of color, nine essential meaning units (Appendix J) provide three refined essential interpretive structures. First, high school world history teachers’ learning to use authentic intellectual work in a school of color strive to achieve what they consider a proper balance between process learning and social studies content learning. Second, through the learning process they crystallize their professional identities as high school social studies teachers. Finally, they resolve their positions with regards to educational theory and research-driven praxes.

Balancing Process Learning and World History Content

High school world history teachers in schools of color constantly strive to find what they consider to be the proper balance between their students of color developing the necessary skillset for lives as adults and their exposure to and thinking on the “stuff” - names, places, dates, and actions - that makes up the history of the world. On the one

hand, they are pressured to satisfy accountability pressures, particularly relating to students' reading abilities on state-level testing and to their storing of world history knowledge for Advance Placement tests at the school level. On the other hand, they are pressured to equip their students for thoughtful and responsible citizenship once they leave school. Thus, high school world history teachers in schools of color can find themselves drawn in seemingly competing directions. As they learn to use authentic intellectual work, the goals which they perceive the AIW framework as serving can contribute in part to the extent to which they incorporate it in their classrooms. Furthermore, if they see these goals as oppositional as opposed to mutually supportive, when coupled with the demands placed on their time and the pressures exerted on them from without, they may postpone their endeavors for authentic intellectual work for extended periods of time or abandon them altogether, instead of viewing authentic intellectual work as a means of meeting both of these academic goals.

Crystallization of Professional Identity

While learning to use authentic intellectual work in a school of color, high school world history teachers crystallize their identities as professional educators. Based on the ways in which they experience professional identity development in the present-as-remembering, and based on the ways in which they experience demands placed on them in the present-as-experiencing, the process of learning to use authentic intellectual work can cause high school world history teachers to feel professionally respected and empowered to have a significant and meaningful impact in the lives of their students of color. However, it can also cause them to feel that the gap between the ways they ought to feel professionally and the ways they are professionally positioned in actuality is an insurmountable chasm. Connected to their conceptions of the goals of a social studies

education properly formulated, when feeling as though authentic intellectual work can serve as a means to achieve those goals for their students, positive professional identity validation results. Contrarily, if authentic intellectual work is seen as something rendered beyond their reach by external constraints, they may suffer the results of an emotionally painful professional identity crisis.

Positioning toward Educational Theory

Experiences with educational theory and with Colleges of Education in the present-as-remembering influence high school world history teachers' experiences of learning to use authentic intellectual work in the present-as-experiencing. Perceptions of a wide disconnect between instructional learning theories and the classroom realities of teachers working in schools of color with students of color and of poverty can cause teachers to shield themselves from what they view as an external and judgmental imposition on their praxes. Likewise, feelings of bitterness resulting from professional identity frustration can also cause world history teachers in schools of color to look upon the framework for authentic intellectual work with scorn. However, when they view educational theory and research as somewhat connected to their classroom praxes in the present-as-remembering, more positive orientations toward the framework result in the present-as-experiencing, increasing openness to its use and increasing acceptance of the worth of the theory in the present-as-anticipating. Additionally, positive feelings resulting from professional identity validation also contribute to a greater acceptance of the value of authentic intellectual work as a theory and to a more favorable positioning toward educational theory as a whole.

Essence of the Experience

High school world history teachers' experiences of learning to use authentic intellectual work in a school of color are ones of striving to meet one's responsibilities as a professional educator by aiming to properly balance process learning with content learning and in which their professional identities as social studies teachers are crystallized, defined, and firmed up. Depending on their experiences with authentic intellectual work in the present-as-experiencing and with educational theory generally in the present-as-remembering, high school world history teachers in schools of color entrench their positions with regards to educational theory and research-driven instructional praxes in the present-as-anticipating. Ultimately, this determines the extent to which they will continue to use authentic intellectual work as a guiding framework for instruction in their classrooms.

Summary

This interpretive presentation of Jake's, Mike's, and Sam's experiences show that high school world history teachers' experiences of learning to use authentic intellectual work, while having differences with regards to how they encounter the worldhood-of-the-world - some subtle, some less so - have important commonalities. Learning to use authentic intellectual work in a school of color, with students of color - persons whom the framework purposefully targets as benefitting from this manner of instruction - is tinged with powerful negative affect. In spite of this negative affect, positive dimensions to their experiences likewise exist. In the end, the affective balance from their experiences can contribute to their adoption of the framework for authentic intellectual work, which has implications not only for teacher education but likewise for the power

and status relationships between classroom practitioners and college of education theorists.

CHAPTER 5 DISCUSSION

This work examines high school world history teachers' experiences of learning to use authentic intellectual work in schools of color, and was designed to bring my own experiences with authentic intellectual work while teaching social studies in schools of color and of poverty into relief (van Manen, 1990). By discoursing with Jake, Mike, and Sam at length on their experiences, I was able to come to not only a greater understanding of my own experiences with AIW but also to a greater understanding of the ways in which high school world history teachers working in schools of color experience the worldhood-of-the-world (Heidegger, 2008). Given that Fred Newmann and his associates identify students of color and of poverty as particularly needing the kind of instruction for which they advocate in order to close persistent academic achievement gaps (King, et al., 2009; Newmann, et al., 2007), having a greater understanding of how those who teach students of color and of poverty experience learning to use their instructional framework is particularly edifying.

Essential Elements

The essence of high school world history teachers' experiences of learning to use authentic intellectual work in schools of color includes three primary elements. As mentioned in Chapter 4, these elements are: 1) balancing process learning and world history content; 2) the crystallization of professional identity; and 3) positioning toward educational theory. The first essential element, balancing process learning and world history content, represents an ongoing struggle in which high school social studies teachers engage, particularly when the stresses of standardized measures of achievement are added (Brkich & Washington, 2011). Conflicting notions of what

constitutes the proper end of a social studies education - be it the acquisition of discrete pieces of information (Bloom, 1988; Hirsch, 1987; Leming, et al., 2003; Schlesinger, 1998) or the development of complex thinking and discussion skills necessary for civic engagement (Dewey, 1916; Evans, 2010; Hess, 2009, 2010; Ross & Marker, 2005; Saye & Brush, 2007) - serve to polarize the social studies, giving the impression that these competing ends are mutually exclusive. Classroom teachers find themselves caught in the middle of these social studies wars and, depending on where their respective pedagogical allegiances lie, seek to promote what they consider to be good teaching.

Difficulties arise, however, when classroom teachers acknowledge that the satisfaction of but one of these ends is grossly insufficient to a complete social studies education. Just as one cannot make sauce *alla bolognese* without ground beef, tomato sauce, and sundry spices, one cannot make the same dish without knowledge of how to properly brown and drain the beef, in what quantities to combine the ingredients, and at what length and temperatures to cook it. The same holds for social studies educators and the curricula they advance in their classrooms. One cannot provide a balanced and thought-provoking world history education if important historical figures, events, and dates are ignored altogether. Likewise, one cannot provide a balanced and thought-provoking world history education if the detailed analysis of primary sources, debates over historical causality, and discussions on the implications of the past for the present do not constitute part of classroom instruction. Consider, for example, the experience of Mary in Thomas Brush's and John Saye's study on teacher resistance to problem-based instruction (2004). Though exposure to a unit adopting some of the principles of

the AIW framework resulted in her adopting more collaborative approaches, students' roles therein were ill-defined, and she still maintained her logical positivism through her addition of a factual recall-based summative assessment weighted at 40%. As such, this placed both her and her students at a disadvantage, unable to "engage in historical thinking [because they did not] perceive knowledge as uncertain and constructed by the knower" (Saye & Brush, 2007, p. 200). Seeking to find the proper balance between the acquisition of world history content information and the thinking processes necessary to make greater contextual sense of them is something with which social studies teachers generally, but especially those in schools of color, struggle while learning to use authentic intellectual work.

The second essential element, the crystallization of professional identity, represents a likely determining factor as to whether high school social studies teachers working in schools of color and of poverty will continue to work in those environments, leave these environments to teach white children or children of means, or leave the teaching profession altogether. As the accountability movement towers over the entire edifice of education, the social studies included, classroom teachers' identities and status as professionals are overshadowed by efforts to increase test scores.

Reminiscent of early twentieth century charges that classroom teachers were grossly inefficient (Ayres, 1913; cf. Callahan, 1962), there continues to exist an air of teacher distrust when it comes to curricular decisions relating to content and assessment (Darling-Hammond, 1994; Nickell, 1999). Coupled with the persisting manufactured crisis of American educational decline (Berliner & Biddle, 1995; Mathews, 2011), classroom teachers are finding themselves increasingly under attack, with those

external to their professions and to their classroom seeking to control their work (Apple, 2004; Datnow, 2000; Imig & Imig, 2008).

The relationship between authentic intellectual work and high school world history teachers' identities as professionals thus represents a problematic facet of their experiences of learning to use authentic intellectual work. On the one hand, the framework is sufficiently broad in its approach, simultaneously allowing for and requiring classroom teachers to exercise their professional judgment, their content area expertise, and their pedagogical skill in bringing together all of the elements required for powerful and thought-provoking learning experiences. The framework for authentic intellectual work represents at its core a recognition of classroom teachers as professionals, and affords them both the level of respect and the responsibility associated with that professional status. On the other hand, by the very language it uses, it risks demeaning the work of teachers in schools of color who do not meet its lofty and seen-as-unobtainable standards. In this light, the framework may represent but another assault on the teaching profession.

The final essential element, teachers' positioning toward educational theory, represents the ultimate element as to whether high school world history teachers working in schools of color will adopt the framework for authentic intellectual work long-term, or will abandon it, as a result of their learning experiences. The tensions between educational theory and classroom practice form a central feature of reform efforts, particularly when classroom teachers are not a part of the conversation (Russell, McPherson, & Martin, 2001; Schoonmaker, 2007). This results in educational theories becoming more and more disconnected from the classroom realities of teachers in

schools of color. Additionally, classroom teachers are rarely consulted for suggestions and instead find themselves pressured to accept instructional approaches produced outside of their situated contexts (Datnow, 2000). In schools of color and of poverty populated by students who have historically underperformed on standardized accountability measures, these pressures are exacerbated (Darling-Hammond, 2000).

The framework for authentic intellectual work, having been produced by educational theorists, thus finds itself in a difficult position when confronted initially by high school world history teachers working in schools of color. While more recent articles have been targeted directly to classroom practitioners (e. g., Newmann, et al., 2009), providing concrete examples for its implementation into a variety of social studies disciplines, some may find it still too theoretical for their uses. John Saye and Thomas Brush (1999) consider at length the experience of Mary, who expressed both trepidation and resistance to problem-based instructional approaches, noting she had been trained in neither collaborative nor problem-solving approaches to learning during her teacher candidacy. As evidenced by subsequent research (Brush & Saye, 2004), Mary continued to hold onto traditional, logically positivistic views of history, and her implementation of the problem-based instructional approach may be characterized as halfhearted.

Implications for Future Research

This study, which focused on high school world history teachers' experiences of learning to use authentic intellectual work in schools of color, has implications for a number of additional areas of research. These divide along three primary lines. First, it has implications regarding the existing theory-practice divide in social studies education. Second, it has implications regarding instructional differences between the varied social

studies disciplines, between schools of color and primarily white schools, and between schools of means and schools of poverty. Finally, it has implications regarding the existing body of quantitative research concerning itself between the framework for authentic intellectual work and students' performance on standardized measures of achievement.

The Theory-Practice Divide

Given that the coresearchers who participated in this study all exuded varying levels of disdain and distrust for both the AIW framework and for Colleges of Education in general, the social studies education research community needs to pay greater attention to how high school social studies teachers may feel disconnected from the theory driving authentic intellectual work. This research may shed light on how teacher educators may work to minimize these feelings of disconnectedness to encourage greater acceptance and use of authentic intellectual work in social studies classrooms.

Recognizing that words themselves have power (Gee, 2005), considering the language used in the framework and how classroom practitioners react to this language may explain in part the reason they express resistance to adopting the framework for their classrooms. While the label of "authentic" may accurately represent Newmann's and his associates' position that "doing school" serves little real purpose and additionally does a poor job of preparing students for the real world (Archbald & Newmann, 1988; King, et al., 2009; Newmann, 2000; Newmann, et al., 2007; Newmann & Wehlage, 1993), this study's coresearchers experienced this label in varying degrees as an assault on their worth as professional educators. Making sense of how classroom teachers interpret the label "authentic" and how they experience its value-laden meaning when comparing their praxes to those suggested in the AIW framework may

shed some light on how they should be presented with the material or whether even the language of the framework itself needs to be modified.

Researchers might also want to expand their examinations of the obstacles to the implementation of authentic intellectual work in schools of color. While Onosko's work (1991, 1996) examines many of the obstacles to higher-order thinking in social studies classrooms generally, and how teachers may promote higher-order thinking in spite of them, there are a number of obstacles to higher-order thinking and to authentic intellectual work which are either peculiar to or are exacerbated in schools of color and schools of poverty (Darling-Hammond, 2000; Hamilton, 2003; Hargreaves, et al., 2002; Warren & Jenkins, 2005). Consulting with classroom practitioners in schools of color and of poverty regarding their teaching experiences generally, followed up with discussions on authentic intellectual work, may provide some insight into the reasons why they above all other teachers particularly do not adopt this instructional framework for their classrooms. Additionally, based on the findings of John Saye's and Thomas Brush's work with Mary (Brush & Saye, 2004; Saye & Brush, 1999, 2007), considering the relationship between classroom teachers' epistemological identities and the obstacles these may present to the adoption of authentic intellectual work may provide ground on which to till. Once the experiential reasons for which classroom teachers do not adopt authentic intellectual work become clear to the research community, they will be better able to address these teachers' concerns when promoting authentic intellectual work in their situated contexts.

Subject- and School-Based Instructional Differences

This research study focused exclusively on high school world history teachers' experiences of learning to use authentic intellectual work in schools of color. Because of

the study's specificity, it leaves open numerous opportunities to widen the research focus, be it to teachers of other social studies disciplines, to teachers in predominantly white schools, and to examining the experiential differences between teachers in schools of means and teachers in schools of poverty.

Previously published phenomenological research (Brkich & Washington, 2011) examines how government and economics teachers in schools of color experienced using authentic intellectual work in their classrooms. While the research argues that authentic intellectual work presents promise for teachers in schools of color, particularly relating to teacher burnout prevention and increased levels of student participation, because the study's sample was relatively small, its contributions are limited at best to raising questions and possibly generating theory. This study's coresearchers seemed to consider that while authentic intellectual work had some limited value for the teaching of world history, it might be particularly well-suited for classes which have readily apparent connections to the world beyond school, naming economics and government specifically as examples. This may explain in part the experiential differences between this study's coresearchers and those of the Brkich and Washington (2011) study, lending additional weight to its tentative conclusions.

Furthermore, both this study and Brkich and Washington (2011) focused exclusively on teachers working in schools of color and of poverty. Students who attend schools of color and of poverty suffer the brunt of differential instructional quality (Darling-Hammond, 2000; Gamoran, 2001; Herman, 1997), lower performance on standardized measures of achievement (Battle & Coates, 2004; Daniel, 2004; García & Pearson, 1994; Lee & Wong, 2004; Linn, 2000; Myers, et al., 2004; Schoenfeld, 2002),

and the deleterious effects of educational accountability (Black, 2000; Buly & Valencia, 2002; Darling-Hammond, 2000; Hargreaves, et al., 2002; Schiller & Muller, 2000, 2003). While Newmann, King, and Carmichael (2007) argue that authentic intellectual work helps close the achievement gap between students of color and their white peers, as well as the gap between students of means and students of poverty, they argue that all students who encounter instruction and produce work based on their instructional theory demonstrate increases in performance. For this reason, it may be of interest to see if teachers in white schools of means - such as the one examined in the works of Saye and Brush (Brush & Saye, 2004; Saye & Brush, 1999, 2007) - or white schools of poverty experience either the benefits discussed in Brkich and Washington (2011) or the difficulties discussed herein.

Connections to Quantitative Performance Studies

A growing body of quantitative research exists which argues that students who are exposed to instruction grounded in the principles of the AIW framework experience gains on standardized measures of achievement. The Center on Organizing and Restructuring Schools (CORS) Field Study (Newmann, et al., 1996), the Chicago Annenberg Field Study (Newmann, Lopez, et al., 1998) and the Chicago Annenberg Iowa Test of Basic Skills (ITBS) Gains Study (Newmann, et al., 2001) all claim that students in an urban environment who were taught using, performed work based on, and assessed by the AIW framework made gains of approximately 30% on both teacher-produced assessments and standardized achievement measures. Preliminary work conducted by the Social Studies Inquiry Research Collaborative (SSIRC, 2010) supports these findings. Furthermore, while the findings of Saye and Brush (1999) are statistically inconclusive regarding factual recall answers, the results demonstrate a

significant increase in the complexity and substantiated relevance of students' elaborated responses to complex questions, of interest to social studies teachers and students submitting to document-based questions on Advanced Placement examinations.

However, in spite of the promise this research offers in effecting instructional policy, there are two major considerations which need remain at the forefront of research related to authentic intellectual work. First and foremost, this work raises the specter of teacher resistance to implementing the framework for authentic intellectual work in their classrooms based on their experiences of learning to use it. Previous research on educational reform demonstrates, when classroom teachers feel educational reform is an imposition on their professionalism or runs counter to what they consider to be wise practice they purposefully resist it (Brush & Saye, 2004; Datnow, 2000; Elmore, 1987, 1995; Gitlin & Margonis, 1995; B. Olsen & Kirtman, 2002; B. Olsen & Sexton, 2009; Saye & Brush, 1999). Thus, if classroom teachers experience the framework for authentic intellectual work as an imposition from without their situational contexts, contrary to what they consider to be wise practice, or even not feasible, they will likewise resist its adoption, irrespective of the quantitative benefits the supporting research promises.

Second and finally, these quantitative studies - though having pragmatic value for those concerned with educational policy and accountability - demonstrate a problematic lack of (e)pistemological awareness (Koro-Ljungberg, et al., 2009). The framework for authentic intellectual work holds as its primary criterion the construction of knowledge, firmly placing it in the epistemological tradition of Vygotsky (1978) and Piaget (2003).

However, all quantitative research is firmly situated in the tradition of those like Popper (2010) and Ayer (1952). Thus, those who supposedly champion a constructivist approach to teaching and learning do so through wholly counter-constructivist, logically positivist means. This philosophical disconnect is rather troubling, as those who oppose constructivist approaches to teaching (e.g., Bloom, 1988; Hirsch, 1987; Leming, et al., 2003; Schlesinger, 1998) could invalidate the AIW framework's proponents on philosophical grounds without any difficulty whatever. Ultimately, further research into the AIW framework's use and effectiveness ought to account for these important qualitative-quantitative considerations.

Implications for Teacher Education

Because this research study focused on learning experiences, it also has a number of implications for teacher education. These implications divide naturally between practicing classroom teachers and teacher candidates, the divergences accounting for the different situational contexts in which these teachers find themselves.

Inservice Teacher Education

Teacher educators who wish to promote authentic intellectual work to practicing classroom teachers must above all else be respectful of the situational contexts in which they are advancing the instructional framework. Otherwise, this may result in exacerbating the theory-practice divide classroom teachers tend to experience when working with professors from Colleges of Education, which can cause practicing teachers to reject authentic intellectual work wholesale. Consulting with practicing teachers on an individual basis regarding the particular obstacles they face to the pedagogical demands of authentic intellectual work can help teacher educators better tailor their promotion of the framework. Furthermore, by presenting a willingness to

challenge the AIW framework when it appears to be disconnected from classroom teachers' classroom realities and by guest teaching lessons grounded in the framework - as was done in this study - teacher educators can better develop rapport with practicing classroom teachers, all while coming to a better understanding of the framework's limitations in the practicing teachers' situated contexts.

Teacher educators should also limit practicing teachers' exposure both to the theoretical foundations of the framework (e.g., Archbald & Newmann, 1988; Newmann, et al., 2007) and to the research base supporting it (Brkich & Washington, 2011; Newmann, et al., 2001; Newmann, Lopez, et al., 1998; Newmann, et al., 1996) until they are both ready and willing to explore these readings. In particular, classroom teachers who have adopted a logically positivist epistemology may be particularly resistant from the outset (Brush & Saye, 2004; Saye & Brush, 1999, 2007). Instead, focusing exclusively on readings oriented to classroom practitioners (e.g., King, et al., 2009; Newmann, 2000; Scheurman & Newmann, 1998) will help teacher educators bridge the theory-practice divide. In particular, King, Newmann, and Carmichael's (2009) recent article in *Social Education*, which formed the instructional base of this research study, is useful above all others because of the concrete examples it provides of authentic intellectual work's implementation in social studies classrooms. Teacher educators can also provide practicing classroom teachers with additional examples of lessons grounded in the AIW framework, which may help keep the teachers open-minded toward the instructional theory. Because authentic intellectual work requires a tremendous time commitment on the part of practicing classroom teachers, ensuring they understand that the expectation is not for them to teach to the highest levels of the

AIW framework all of the time is critically important, and may also help lessen resistance.

Finally, this study helped showcase several benefits associated with collaborative and collegial learning. By promoting the growth of small learning communities and critical friends groups through the use of National School Reform Faculty (2004, 2008, 2009) protocols, teacher educators can help break down barriers of isolation, both between teachers of the same social studies discipline and between teachers of different social studies disciplines altogether. Additionally, protocols such as the “Atlas” protocol (National School Reform Faculty, 2004) can help further break down the theory-practice divide by allowing practicing teachers to discuss their experiences of using authentic intellectual work in their classrooms, to solicit constructive suggestions for improving their instruction from their peers, and to brainstorm ideas for the additional implementation of the framework across theirs and their colleagues’ disciplinary foci.

Preservice Teacher Education

There exists as good an opportunity to engender acceptance and adoption of the framework for authentic intellectual work with teacher candidates, because it represents a philosophical and theoretical orientation to instruction and because teacher candidates are considerably less likely to have firmly developed epistemological identities. However, in order to avoid perpetuating the theory-practice divide when teacher candidates are placed in their field internships, it is important to increase collaboration between social studies methods instructors and the classroom teachers under whom classroom teachers will be placed during their internships, and to ensure that changes to classroom instruction in the sites of learning (particularly schools of poverty and of color) accompany any changes to methods instruction.

Social studies teacher educators interested in pursuing the AIW framework as a vehicle for instruction can endeavor to make authentic intellectual work a guiding and central principle of their teacher education programs. They can accomplish this all while still meeting considerable learning and performance demands (National Council for Accreditation of Teacher Education, 2008) and accounting for the various obstacles teacher candidates may face regarding its implementation during their field placements, particularly if they increase collaboration with mentor teachers and provide opportunities for respectful collaboration and professional development. By doing so, teacher educators have a better likelihood of having teacher candidates adopt the AIW framework while developing their epistemological identities and carry it with them throughout their entire professional careers, without facing considerable resistance to the AIW framework from their mentor teachers.

As discussed elsewhere (Brkich & Washington, 2011), because the framework for authentic intellectual work represents a philosophical and theoretical orientation to teaching and learning, this can be accomplished with little structural change to existing teacher education programs. In methods courses, program coordinators and instructors can present the framework as the guiding principle of good social studies instruction from the outset by examining the same practitioner-oriented readings they would present practicing classroom teachers (e. g., King, et al., 2009; Newmann, 2000; Scheurman & Newmann, 1998). This presentation can take as little as ninety minutes, with sixty minutes dedicated to small-group discussions of the readings by means of the National School Reform Faculty's "Four 'A's" protocol (2009), followed up by thirty minutes of brainstorming the numerous opportunities to implement authentic intellectual

work across the numerous social studies disciplines. Furthermore, methods instructors can require students' lesson plans and microteaching experiences align with the AIW framework without requiring any additional assignments of them.

Additionally, program coordinators and instructors can heavily encourage their teacher candidates to implement AIW-grounded lessons into their teaching during their field placements by connecting their evaluation on formal instructional observation (e. g., Educational Testing Service, 2011a, 2011b) to Fred Newmann's, Bruce King's, and Dana Carmichael's (2009) standards and scoring criteria for authentic intellectual work. By providing students with these scoring criteria in advance of their lesson planning, social studies teacher educators can facilitate their students' negotiation, adoption, and implementation of authentic intellectual work into their classroom praxes.

Of final note, it is important to recognize that social studies methods instructors themselves may experience the negative affective dimensions related to learning about and using authentic intellectual work as practicing classroom teachers do, which may likewise result in similarly disdainful resistance. Veteran methods instructors, much like veteran classroom teachers, who experience the AIW framework as an *ad hominem* attack, or who experience practicing classroom teachers' exhortations of "You learned how to do it at the College of Education, now let me show you how it works in the real world" as Sisyphean critiques of their work with theory may find themselves discouraged to promote authentic intellectual work in their classrooms. By encouraging teacher educators to view authentic intellectual work as another pedagogical tool their teacher candidates can place in their instructional toolbox, and by ensuring they understand that teaching based on the AIW framework is something which neither needs nor can be

accomplished all of the time may foster increased inclusion of the framework in methods classes.

Significance of the Study

This research contributes to the literature on social studies teachers' experiences with authentic intellectual work. It points to the AIW framework's potential to satisfy multiple and seemingly competing educational goals, to its relationship between positive professional identity development, and to its ability to break down existing and isolating barriers in the secondary schools. It also points to the framework's potential to alienate classroom teachers and to highlight the negative dimensions of professional identity development frustration. While the qualitative body of research on social studies teachers' experiences with authentic intellectual work is still in its infancy, this research sheds considerable light on how social studies teachers negotiate authentic intellectual work as an instructional theory in the face of the external pressures they encounter, their previous dispositions to educational theory and research as a whole, and the likelihood of their adopting authentic intellectual work as a guiding principle in their classrooms in the long term.

Limitations

The findings of this work are limited primarily by its sample. The initial study design had accounted for six coresearchers at two separate research sites in two separate school districts. While all six world history teachers gave their consent to serve as coresearchers in this endeavor, the three coresearchers at the second research site were precluded from participating when the school board in the second district denied permission to conduct the study. Additionally, when Jake actively refused to develop a lesson in his world history class using the AIW framework as a guide, this further put

constraints on the extent to which my coresearchers' experiences of learning to use authentic intellectual work in their school of color could inform my own experiences. Even though one may argue that Jake did not learn to use authentic intellectual work in his school of color because he did not internalize it and come to agreement with the framework, I contend his interaction with the primary framework document used in this study (King, et al., 2009), his participation in the Critical Friends Reading Group, and his thoughtful intentionality throughout this entire process nevertheless constitute a manner of experiential learning. His resistance to the framework was not entirely uninformed, and as the data story suggests, considerations of authenticity - that is, of having students construct knowledge through processes of disciplined inquiry for value beyond school - did influence his thinking. While he cannot be said to have learned to use authentic intellectual work in his high school world history class of color, he did learn about authentic intellectual work - he just refused to adopt it as a classroom practice.

Fortunately, Jake's resistance and negativity did not grossly impact Mike's and Sam's experiences of learning to use authentic intellectual work in their high school world history classes of color, as both actively Mike and Sam actively developed lessons grounded in the AIW framework, reflected on their experiences in teaching them, and considered additional avenues by which they could include more authentic intellectual work into their classroom instruction.

Additionally, by focusing exclusively on world history teachers' experiences of learning to use authentic intellectual work in schools of color, this study forewent including coresearchers both across social studies disciplines and across school contexts. Having also personally taught high school economics and government, it

would be of interest to see whether teachers of these social studies disciplines - and in fact, all social studies disciplines - experience negative affect similar to Jake, Mike, and Sam. In a previous study (Brkich & Washington, 2011), high school economics and government teachers reported feeling excited, but also very overworked and exhausted when teaching an AIW-grounded lesson on polling to their students of color. However, because this study also had a limited sample, its impact is also limited.

Finally, hermeneutic phenomenology *qua* method presents a handful of limitations. First, because it is highly esoteric and requires a deep familiarity with the ontological and epistemological foundations in order to properly apply the method, researchers who are uninitiated to the works of Husserl, Heidegger, Sartre, Merleau-Ponty, and Ricœur may be resistant to the work as being overly theoretical and insufficiently practical. Second, because hermeneutic phenomenology takes its grounding in the primary researcher(s) own experiences, the research process remains forever influenced by the researcher(s) subjectivities. However, it is precisely these subjectivities which provide philosophical rigor (through the process of parenthesizing) and practicality (by connecting it to real experiences) which provide the method its strength.

CHAPTER 6 EPILOGUE

My experiences of learning to use authentic intellectual work were, and continue to be, central features in the ways in which I conduct my teaching. However, having discoursed at length with Jake, Mike, and Sam on their experiences of learning about and to use authentic intellectual work in schools of color, I have - as van Manen (1990) proposes - come to an even deeper understanding of my own. I feel that this deeper understanding has changed the ways in which I view Fred Newmann's, Bruce King's, and Dana Carmichael's (2007) instructional framework, as well as the ways in which I feel it may or may not be suitable for social studies teachers working in schools of color and in schools of poverty.

When I first returned to the University of Florida in the Fall 2007 semester to pursue my PhD, I had this belief that the framework for authentic intellectual work represented the pinnacle of good teaching, and that social studies classroom teachers who did not purposefully teach in alignment with this framework were somewhat shirking their educational responsibilities: "Teachers who teach well are those who teach authentically. And teachers who teach less authentically, while they may not be bad teachers in the sense that they're evil or don't love their kids, are simply less effective". In my present-as-remembering (Ricoeur, 1984), I admit I feel considerable shame that not only did I fail to remember my *own* difficulties with authentic intellectual work when in schools of color, I viewed other classroom teachers with condescension. However, as I progressed through my studies and through this dissertation, my existentialism forced me to take responsibility for this gross arrogance which, instead of helping bridge the theory-practice divide, only served to widen it. Acceptance of

responsibility for my own condescension, I became aware during the present-as-experiencing (Ricoeur, 1984) that I had been part of the theory-practice divide problem rather than part of the solution. Through the collegial discussions I enjoyed with my study coresearchers and through my guest teaching experience, I came to a fuller understanding of the frustration, the guilt, the excitement, the stress, the pressure, and the mental exhaustion I experienced: "It was a good reminder of what teaching is like in those contexts. There was a considerable element of guilt, that I feel I had failed my students. And it was a mentally exhausting process even coming up with my lesson". Furthermore, I recognized that even though the four of us experienced the worldhood-of-the-world (Heidegger, 2008) as it relates to learning to use authentic intellectual work differently, I feel the sympathetic nature of our sufferance allowed me to come to a renewed understanding of what life is like for high school social studies teachers working in schools of color and of poverty, with children who have historically underperformed compared to their white and financially secure peers:

This experience allowed me very much the opportunity to change my perceptions of the framework and of classroom teachers, and to recognize that teachers who work in these contexts do teach well, are subject to abnormal school conditions, and that all teaching to an extent connects to the framework for authentic intellectual work.

Keeping these things in mind as I progress forward will help me become a more responsive teacher educator who is more respectful to the situated contexts in which my teacher candidates will be teaching, as well as those in which currently practicing classroom teachers operate.

Though I still have faith in the worth of authentic intellectual work, and will continue to pursue it both in my own teaching and in the teaching of others, I am once again awakened to the emotional, psychological, and temporal difficulties associated with its

use. Ultimately, as I exist in the present-as-anticipating (Ricoeur, 1984), I am hopeful my experiences of learning to use authentic intellectual work and the new preunderstanding I hold of the AIW framework will shape positively the ways in which I promote it: respectfully, and with an eye to the classroom realities of those whom I would have practice it.

APPENDIX A IRB PROPOSAL

1. Title of Project: High School World History Teachers' Experiences: Learning to Use Authentic Intellectual Work in Schools of Colour (UFIRB #2010-U-583)

2. Principal Investigator: Christopher Andrew Brkich, Doctoral Candidate and Alumnus Fellow, University of Florida, School of Teaching and Learning, [REDACTED]
[REDACTED]

3. Project Supervisor: Elizabeth Yeager Washington, Senior Research Fellow and Professor of Social Studies of Education, University of Florida, School of Teaching and Learning, 2423 Norman Hall, PO Box 117048, Gainesville, FL 32611-7048

4. Dates of Proposed Research: August 2010 - August 2011

5. Sources of Funding: None

6. Scientific Purpose of the Investigation: The purposes of this research are threefold: 1) to explore the experiences of high school world history teachers teaching within the framework for Authentic Intellectual Work in schools of color (herein defined as schools, the student population of which is at least 50% of color); 2) to explore the experiences of high school world history teachers learning to use Authentic Intellectual Work in schools of color; and 3) to assist in the professional development of high school world history teachers with regards to the framework for Authentic Intellectual Work. The framework for Authentic Intellectual Work is a pedagogical approach to instruction which promotes the construction of knowledge through a process of disciplined inquiry which has value beyond school (Newmann, King & Carmichael, 2007).

7. Describe the Research Methodology in Non-Technical Language: The principal investigator will recruit high school world history teachers from two schools of color as study participants. The principal investigator will conduct an initial interview lasting approximately sixty minutes with the study participants to determine their previous experiences with authenticity in teaching, as defined by the study participants themselves (Interview Protocol A, Revised). The principal investigator will then conduct a collaborative two-hour on-site professional development experience with the study participants at their respective schools. The study participants will be provided with copies of salient and seminal practitioner-oriented literature on authentic intellectual work (King, et al., 2009; Newmann, 2000; Scheurman & Newmann, 1998), and will discuss these readings in small groups according to the National School Reform Faculty's (2009) "Four 'A's Discussion Protocol". Their discussions, which will be largely self-guided according to this protocol, will be digitally audio recorded. The study participants will then develop a lesson based on the framework for Authentic Intellectual Work and teach it to their students.

Following this, the primary investigator will conduct two additional individual interviews with the study participants, designed to elicit their experiences of learning to use

Authentic Intellectual Work. These interviews will be digitally audio recorded. The first additional interview (Interview Protocol B, Revised) will focus on their collaborative learning experience and on how their experience teaching the lesson they had developed contributed to their experience of learning to use Authentic Intellectual Work. The second additional interview (Interview Protocol C, Revised) will focus on their experiences thus far of learning to use Authentic Intellectual Work and the factors which contributed most to their learning experiences..

After the third interview, the principal investigator will conduct a second two-hour on-site collaborative professional development experience with the study participants at their respective schools. At this professional development experience, the study participants will bring examples of student work which they collected during the lessons they had developed based on the framework for Authentic Intellectual Work (see above). The study participants will have previously removed all identifying student information from these documents prior to the professional development exercise. The study participants will discuss these student work samples in small groups according to the National School Reform Faculty's (2004) "Atlas - Looking at Data Protocol". Their discussions, which will be largely self-guided according to this protocol, will be digitally audio recorded.

Study participants will also submit to the principal investigator copies of any written lesson plans, worksheets, or other developed artifacts used in conjunction with their planned lessons. Data sources will be restricted to the digital audio recordings of the professional development discussions, the individual interviews, and the collected lesson artifacts listed previously. As issues emerge in the process of collecting data, the researcher will follow up with further semi-structured digitally audio recorded interviews which relate to the purpose of the scientific investigation.

8. Describe Potential Benefits: This investigation will shed light on how high school world history teachers in schools of color experience learning to use Authentic Intellectual Work. Direct benefits to the participants include professional development within the framework for Authentic Intellectual Work, extended pedagogical support, and increased levels of comfort in using this framework within their respective classrooms. There are also potential benefits for social studies educators in teacher education programs who must balance the demands of multiple stakeholders, including official standards articulated by policymakers and the perspectives of students from diverse backgrounds in the public schools. Also, as future teachers benefit from this research, the principal investigator hopes that schoolchildren also will benefit through a more robust yet relevant social studies curriculum that is mindful of their diverse backgrounds.

9. Describe Potential Risks: There are no perceived risks for participation in this study. No persons other than the principal investigator and project supervisor will have access to the data collected. All research participants will be assured that the collected data will not be used in any evaluation of work performance, written or otherwise, for the purposes of contract renewal. The principal investigator will use fictitious names in any

written reports and omit specific references to the specific year, semester, or period during which the data were collected.

10. Describe How Participants Will Be Recruited: The principal investigator will invite potential research participants from two high schools of color. The principal investigator will provide all potential research participants with a copy of the recruitment letter (Recruitment Letter, Revised) as well as the informed consent document (Informed Consent Letter, Revised). Those interested in participating will be encouraged in returning a signed copy of the informed consent document by post to the principal investigator. Additionally, the principal investigator will also secure official permission from the school boards and the participants' schools.

11. Describe the Informed Consent Process: The principal investigator will invite potential research participants to participate in the opening week of the 2010-2011 school year in individual meetings. In these meetings, all of the research procedures will be explained in full. Potential research participants will be informed that they are not required to participate; that their participation is strictly voluntary; that they will be assigned pseudonyms throughout the research project; that during interviews, potential research participants may refuse to answer any question for any reason; that participant confidentiality will be assured by the fullest extent permissible by law; and that participants may remove their participatory consent at any time for any reason without let, hindrance, or qualification and without fear of consequence or reprisal.

All potential research participants will receive digital and printed copies of the informed consent letter (Informed Consent Letter, Revised) for their records. Potential research participants must return a signed copy of the informed consent letter to the primary investigator.

Principal Investigator Signature Date

Project Supervisor Signature Date

I approve submission of this protocol to the University of Florida Institutional Review Board.

Department Chair Signature Date

APPENDIX B
RECRUITMENT LETTER, REVISED

Dear potential research participant,

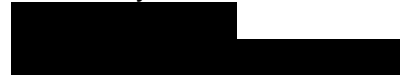
I am interested in researching high school world history teachers' experiences of learning to use authentic intellectual work in schools of color. The reasons for which I am conducting this research is because I am interested in high school social studies teachers' professional development experiences, and I am interested in authentic intellectual work.

I need up to fifteen volunteers who would be interested in participating in this research study. Those who volunteer agree to participate in an initial interview discussing their experiences to date with authentic intellectual work, lasting approximately one hour. Following this, those volunteering agree to attend a ninety-minute-to-two-hour-long collaborative professional development session on authentic intellectual work, in which they will discuss their understandings of several very brief and practitioner-oriented readings on authentic intellectual work. Subsequently, the volunteers agree to plan a single lesson based on the principles of authentic intellectual work and to participate in two additional individual interviews lasting between forty-five and sixty minutes, planned at a time of common convenience. Finally, the volunteers agree to attend a final ninety-minute-to-two-hour-long collaborative professional development session on authentic intellectual work, in which they will discuss student work samples they collected during their teaching experience. For your participation in this study, you may earn up to four inservice professional development points. I assure your confidentiality, and your participation will in no way factor into any official evaluation of your job performance relating to purposes of contract renewal.

If you are interested in participating and taking an active role in helping improve the quality of education classroom teachers like you as well as teacher candidates receive from institutions such as the University of Florida, I will collect your contact information such that I will be able to schedule the collaborative professional development session and interviews at times and locations of common convenience.

I thank you sincerely for your time,

Christopher Andrew Brkich, MEd
Doctoral Candidate, Social Education
School of Teaching and Learning
University of Florida



APPENDIX C
INFORMED CONSENT LETTER, REVISED

Dear research participant,

I am asking you to volunteer to participate in my dissertation study, which is a study of high school world history teachers' experiences with Authentic Intellectual Work in schools of color. Authentic Intellectual Work is a pedagogical framework developed by Newmann, King and Carmichael (2007), which posits that students learn best when they construct knowledge in the classroom which has value beyond school through a process of disciplined inquiry. I am a Doctoral Candidate, Alumnus Fellow, and instructor for the School of Teaching and Learning, which is housed within the University of Florida's College of Education. Elizabeth Yeager Washington, my committee chair and doctoral supervisor, is a Professor within the School of Teaching and Learning, and is also the director of the Secondary Social Studies ProTeach teacher education program.

If you volunteer to participate in this study, you will participate in an initial individual interview on your experiences to date with authentic intellectual work, lasting approximately one hour. Following this, you will participate in a ninety-minute-to-two-hour-long collaborative professional development session centering around several practitioner-oriented readings on the framework for Authentic Intellectual Work, the discussions of which will be digitally audio recorded. You will also plan and deliver a lesson based on the principles of Authentic Intellectual Work in your world history class, and the planning documents related thereto and some student work samples with all identifying student information having been removed will be collected. Furthermore, you will participate in two additional individual interviews, both of which will focus on your experience of learning to use authentic intellectual work. Each of these additional interviews will last between forty-five and sixty minutes. Finally, you will participate in a second ninety-minute-to-two-hour-long collaborative professional development session centering around student work samples you will have collected during the lesson you planned and delivered, having removed all identifying student information beforehand. Both the professional development sessions and the individual interviews will be digitally audio recorded. All digital audio recordings will be transcribed verbatim. During the interviews, you will not have to answer any questions you do not wish to answer. For your participation, you may earn up to four inservice professional development points.

I will analyze your responses and develop some general characteristics and conclusions about this information. There is no risk to you; the data I collect will in no way affect your performance evaluations, nor will they be used as a criterion in any contract renewal process. I will protect your confidentiality to the fullest extent permissible by law, and will use fictitious names in any written reports. Any written reports will omit references to the specific year, semester, or period of the course in which you taught.

You can choose not to participate in this study; I will offer you this option before we begin the professional development session and individual interviews. There are no perceived risks associated with participating in this study. There are no direct benefits to you for participating in this study. You are free to withdraw your consent to participate

and to discontinue participation in this study at any time without prejudice. If you wish, I will share the results of the study with you upon its completion.

By signing this letter, you give me permission to collect the data mentioned above and to report the results in published monographs and reports (e.g., in journal articles, in book and research monographs, and at local, state, and national conferences). I will analyze all collected data, and data collection and analysis will be overseen and verified by my committee chair and doctoral supervisor.

Please sign and return this copy of the letter in the envelope provided. A second copy of the letter is for your records. If you have any questions regarding the study or the procedures for data collection, please contact me or my doctoral committee supervisor without hesitation. If you have any questions about the rights of research participants, you can contact the University of Florida's Institutional Review Board Office at PO Box 112250, University of Florida, Gainesville, FL 32611-2250.

Sincerely,

Christopher Andrew Brkich, MEd
Doctoral Candidate, Social Studies Education
School of Teaching and Learning
College of Education, University of Florida



I have read the procedures described above. I have received a copy of this description, and I agree voluntarily to participate in this research study.

Participant's Signature

Date

APPENDIX D
INTERVIEW PROTOCOL A, REVISED

Context

1. Tell me about your experiences working at this school. Be as broad and as descriptive as possible.

AIW Background

One of the buzzwords used in teaching now is “authentic”. I’m interested in how you make sense personally of this term as it relates to your teaching.

1. Tell me about the time when you first learned about authenticity in teaching. How would you describe this experience?
2. Describe to me some of the experiences have you had with authenticity in your classroom?
3. Please describe your most memorable experience to me.
4. How did this experience make you feel?
5. How did it make you feel about teaching authentically?
6. How have these experiences informed your learning about teaching authentically?
7. Is there anything else you would like to share?

APPENDIX E
INTERVIEW PROTOCOL B, REVISED

AIW Current Experiences

Prior to this interview, you participated in a conversation with your colleagues regarding a few articles on Authentic Intellectual Work. Then, you developed and taught an authentic lesson in your classroom.

Conversational Learning

1. Tell me first about the conversation you had with your colleagues.
2. How do you feel about this kind of conversation as a learning experience?
3. Reflect now on the learning you accomplished during this meeting. Describe to me what you felt was most successful, in terms of your learning, about this conversational learning experience.
4. Describe to me what you felt was least successful, in terms of your learning, about this conversational learning experience.
5. Tell me about the hopes and concerns you have for making this kind of learning experience more effective.

Experiential Learning (Teaching)

1. Please tell me now about the authentic lesson you developed and taught.
2. How would you describe the influence of the conversation you had with your colleagues on your lesson?
3. Reflect back on your and your students' participation in the lesson. Describe to me what you felt was most successful about this lesson.
4. Please describe to me what you felt was least successful.
5. How do you feel this teaching experience contributed to your learning about using authentic intellectual work?

Closing

1. Is there anything else you would like to share?

APPENDIX F
INTERVIEW PROTOCOL C, REVISED

AIW Reflections and Looking to the Future

1. Reflect back on your experiences thus far in learning to use authentic intellectual work. Paint me as broad a picture as you can of these experiences.
2. Why might you use authentic intellectual work in your classroom in the future? How might you use it?
3. Tell me about the hopes and worries you have regarding using authentic intellectual work in your school in the future.
4. Describe the factors which affected your experiences the most - positively, negatively, or otherwise?
5. In terms of the process of learning to use authentic intellectual work, how has your thinking changed as a result of this experience?
6. Overall, tell me about your feelings about learning to use authentic intellectual work.
7. How do you feel this experience of learning to use authentic intellectual work will shape your future professional development?
8. Is there anything else you would like to share?

APPENDIX G FUNDAMENTAL MEANING PHRASES

Brkich, Transcript A

Faced with the prospect of drowning in pedagogical frustration and failure, the classroom teacher in a school of color willingly takes on Atlas' burden of instructional reflexivity toward authenticity, simultaneously facing exhaustion and elated satisfaction.

Jones, Transcript A

Jakes initial experience of learning to use authentic intellectual work and exposure to authentic intellectual work was one of disdain and distrust, borne out of the frustrations resulting from the disconnect between his lived experience as a world history teacher to students of color and of poverty, and externally imposed expectations of accountability, testing, and pedagogical theory, all of which are experienced as professional ad hominem attacks.

Minsk, Transcript A

The experiences of teaching students of color and of poverty in the stifling context of standardized testing is one of frustration and struggle, as the classroom teacher who seeks to provide meaningful learning to all of his students seeks to balance content with process. Recognizing connotatively elements of fun, creative and energizing teaching, though distrustful of COE jargon, particularly when he hasn't heard of the theory, he embraces the opportunity to improve his craft and regain those positive affective feelings through better teaching.

Smalls, Transcript A

Sam's experience of learning to use AIW in his school of poverty and of color is one of frustration stemming from the tensions between teaching for rigor and teaching for relevance, from the time demands teaching for AIW places on him, from the factors external to his context which affect his students' learning, from the disconnect between his classroom practice and Ivory Tower theory, and for feeling responsible for his students' learning.

Brkich, Transcript B

The experience of learning to use AIW in a major population of color and of poverty results in conflicting feelings of hopeful excitement and feelings of frustration and guilt. So long as the teacher maintains reflexivity, the feelings of guilt may be assuaged by a desire to improve; if reflexivity is lost, guilt turns to student-blaming, and the program of AIW is abandoned.

Jones, Transcript B

Learning to use AIW in schools of color and of poverty through collegial discussion and practice may lead to the hardening of pedagogical stances. While it may provide teachers with much-needed feelings of affirmation and camaraderie in light of their pedagogical frustrations, the experienced confrontational language of the framework, coupled with content-, time-, and background-knowledge-related constraints, can

encourage teachers to discuss the AIW framework out of hand as useless Ivory Tower jargon.

Minsk, Transcript B

Michael's experience of learning to use AIW in schools of color and of poverty through conversation and practice is one of excitement, enjoyment, and "fun" regarding the collegiality of the experience, removing professional isolation, and a return to the creativity of teaching years prior to arriving at TJHS. In spite of frustrations with students' lack of background knowledge and process skills, Michael accepted responsibility for providing them with relevant and engaging learning experiences, all while struggling to balance both content and process.

Smalls, Transcript B

Sam's experience of learning to use AIW was a mixed one, shaped largely by his taking personal responsibility for his students' learning. He felt he gained much in terms of camaraderie, affirmation, and excitement at students' levels of participation and achievement. However, he was frustrated by the disconnect between the AIW framework and the realities of his classroom practice, particularly relating to students' lack of background knowledge, the time constraints placed on him, and the lack of practical examples.

Brkich, Transcript C

My experience of learning to use AIW in schools of color and of poverty was one primarily of stress, frustration, and guilt brought on by my own sense of responsibility and by the chasm of the theory-practice divide. While there were positive dimensions of the experiences - the collegiality, camaraderie, the excitement of planning, feeling the responsibility of being reflexive and of using the framework is both exhausting and unavoidable.

Jones, Transcript C

The experience of learning to use AIW in schools of color may have no impact on classroom teachers' praxes if external factors leave them feeling so deprofessionalised and powerless, to the point that they do not feel they can make a positive impact on their students. While recognizing the value of AIW in a rosy-colored world, exposure to it may draw attention to the deprofessionalising factors and constraints placed on classroom teachers, and may heighten feelings of depression and pessimism regarding their effectiveness and their students' chances at success.

Minsk, Transcript C

A classroom teacher, who accepts personal responsibility for his students' learning and exhibits reflexivity, experiences learning to use AIW in a school of color in a mixed fashion. While frustrated with external time and accountability constraints, as well as by student follow-through on the assignment, the teacher may feel excitement about the reprofessionalisation AIW offers, the collaboration with peers, and the potential of striking a balance between the twin foci of content and process.

Smalls, Transcript C

Teachers who accept ultimate responsibility for their traditionally underperforming students' learning in schools of color and of poverty feel excitement when learning to use AIW in that it breaks down isolating barriers and lets them see ways of teaching to higher levels of understanding while still remaining practical, relevant, and engaging. However, upon this, they experience guilt wondering why they haven't done this before, and still feel frustrated by students' lack of background knowledge, which can make them reserve AIW for their better students.

APPENDIX H FINAL HORIZONTAL LIST

- driven by lack of professional knowledge to acquire and improve -> responsibility
- never as successful as I wanted to be -> guilt and frustration
- difficulty relating culturally with students of color -> frustration
- believed teaching was authentic, but uncertain regarding terminology -> TP divide
- experienced staleness
- felt rewarded by good teaching experiences, but tremendous pressure -> conflicting success
- “What did they *really* learn?” -> responsibility and guilt associated with pedagogical failures
- “it made me feel like a teacher” -> sense of pedagogical effectiveness is satisfying
- fear of administrative repercussions -> professionalism
- sense of addiction to the positive affective dimensions
- AIW experiences were mentally exhausting
- time constraint obstacles to teaching AIW all the time -> frustration
- reflexivity resulted in an iterative approach to progressively better teaching
- “pie in the sky” -> in spite of value, experienced strong TP disconnect
- discussion degenerated into bitch session FFA -> frustration, experienced PC struggle
- discursive therapy in objecting to the framework -> experienced TP divide
- camaraderie and cohesiveness in objections -> collegiality breaks down isolation
- experienced guilt at previous private condescending toward teachers generally -> responsibility, TP divide, guilt, reflexivity, self-improvement
- conscious avoidance of coresearcher colonization -> PC struggle, TP divide
- frustrated with disconnect between my input of effort and students’ output of work
- experienced a resistance and disdain to both theory and jargon -> TP divide

- experienced AIW framework as an *ad hominem* attack -> TP divide, shutdown
- increased awareness of the negative affective dimensions of the experience
- awareness that others may gird themselves against AIW to avoid this misery and suffering
- believe in the power of the framework -> professionalizing
- necessity to make AIW more practical -> frustrated with TP divide
- worried about teacher burnout
- frustrated with students' lack of BGK, skills, motivation, and work ethic -> frustration
- frustrated with being blamed for students' lack of success
- considers himself "academically oriented", content-oriented -> holds students ultimately responsible for their success, PC balance
- feels the need with MP kids to be structured above all -> some frustration with discipline
- doubtful AIW will work with his kids, only with more advanced students -> TP divide
- unsurprised at the level of agreement during discussion
- feels isolated at his school
- pessimistic and depressed over opportunities for his students
- fails to view self as an authority
- frustrated by the content-driven nature of AP program and administrative pressures as applied to MP kids -> PC struggle/balance
- enjoyed flexibility of honors-style classes with MP kids -> PC balance, felt professionally respected
- particularly enjoys the spontaneity and creativity of connectedness lessons -> enjoyment, fun, and works to do this
- conflict between what's important to learn and what's assessed -> TP divide
- feels it is challenging to develop lessons relevant to MP kids

- excited about lesson he developed, which was framework-driven and inspired by local paper -> excitement, reflexive, responsibility, enjoyment
- hopes it will generate deep discussion on the issues, but not expecting much in terms of written work -> consider difficulty balancing what kinds of student work expectations?
- collaborating was exciting to him, recapturing “lost” interactions at previous teaching job -> excitement, overcomes isolation, camaraderie, professionalism
- views AIW as an attempt to reprofessionalise the work of teachers
- wants to litmus test administration’s support -> responsibility, professionalism
- AIW may be compatible to his big-picture view of teaching -> excitement, PC balance
- thankful for opportunity AIW offered him to be creative
- optimism regarding AIW -> optimistic
- excited with students’ engagement -> excitement, satisfied, validated
- “you gotta learn more about these kids”, “you are so severely white” -> responsibility to teach responsively
- “rigor and relevance, rigor and relevance” -> PC struggle
- sees potential of AIW to solve burnout -> hopeful it will help his praxis
- enjoyed format of NSRF protocol, “good way of sharing things”
- felt affirmed by colleagues in their understanding and praxes -> helped overcome isolation
- discussion led to whether kids were capable, belief that MP ones aren’t -> camaraderie
- teaching experience not as good as would have liked -> disappointment
- reflexivity as to how he would have done the lesson differently
- feels that to get it done right would require a lot of effort -> overworked, external pressures, exhaustion
- enjoyed experience because it wasn’t the “same old PD” -> TP divide, overcoming isolation

- AIW made him feel good, learned something new -> professionalism
- AIW made him feel guilty, low expectations -> guilt, responsibility, reflexivity
- designed lesson on placelessness, but not framework-guided -> no conscious use of theory
- frustrated with students' resistance to lesson, even the "best ones"
- frustrated and demoralized by lower students' inability to do AIW
- feels there is a "coolness factor" to AIW -> excitement, enjoyment
- liked the AIW because it wasn't just "fluff", but was practical -> TP divide

APPENDIX I
SAMPLE TEXTURAL DESCRIPTION

Brkich

My experience of learning to use authentic intellectual work in a school of color is one of an ongoing swinging between feelings of satisfaction and professional validation and feelings of intense frustration, disappointment, and guilt. The positive feelings create exhilarating highs and the negative feelings devastating lows. I liken my experience of learning to use AIW in schools of color to the cyclical nature of drug addiction, or exposure to “teachers’ crack cocaine”, which made me “feel like I wanted to teach that way all the time” and seek ways to incorporate this pedagogy in my classroom, often at personal cost.

Associated with this desire to satisfy my pedagogical fix, I would experience elevated levels of stress and mental exhaustion in planning lessons based on the principles of AIW with the almost desperate hope that a successful lesson would result in me experiencing those positive feelings, or lesson “highs”. However, the experiences - even when as well-planned as I could make them - always led to feelings of disappointment. My successes were never “at the level that I wanted”. Even when working with my coresearchers to gain a greater understanding of the AIW framework and its applicability to schools of color, I felt my experiences paled in comparison to those I had while in my doctoral level seminars. Though my learning experiences all had varying levels of success, I still experienced that guilt and frustration, viewing the experiences mostly as “failures of mine as an instructor”, either because “I had made assumptions about their [my students’] abilities” or because I had failed “to be respectful of the situational context” in which I and my coresearchers were teaching.

Additionally, because of the value I assigned the framework, I found myself feeling frustrated that my students didn't seem to put out what I considered an equivalent amount of work to the effort I put into planning and delivering my AIW lessons. While I felt very excited regarding my students' levels of engagement and interest in the lessons, and my coresearchers' involvement in the project, the work produced and the transformative experiences fell short. "When it came to the assignment portion, even though they were constructing knowledge... their communications might not have been so elaborate.... It wasn't the kind of quality I was expecting, that I would have expected from my undergraduates".

Reflecting on what I considered to be my failures resulted partly in feelings of guilt and of frustration with my increasing awareness of the chasm between theory and practice as it relates to the AIW framework. In spite of the value I saw in the framework, it felt "pie in the sky" at times, and the resistance I experienced - both from my coresearchers and from my students - made me feel guilty for either having held patronizing views of classroom teachers or for demanding too much of them. However, accepting responsibility for my own failures and guilt, I felt compelled to find ways both to improve upon my teaching and to find ways to make the AIW framework more palatable to classroom teachers.

I am left feeling partly that my exposure to the AIW framework was "open[ing] Pandora's Box of instructional pedagogy", releasing all of the misery and suffering associated with the hopeful quest for successful, effective, and validating teaching into the world. However, though this quest may very well be Sisyphean, I feel that I cannot help but be compelled in it.

APPENDIX J
FINAL LIST OF ESSENTIAL INTERPRETED STRUCTURES

- Dissatisfaction and disappointment with current level of student performance based on teacher inputs
- Acceptance of responsibility for students' learning (though definitions of end goals vary)
- Frustration regarding external constraints placed on classroom praxes
- Anger at feeling deprofessionalised / excited at feeling reprofessionalized
- Feeling pressured constantly for time
- Agonizing over balancing process learning and content learning
- Collegial validation
- Disdain for educational theory (variable levels thereof)
- Happiness at overcoming teacher isolation

APPENDIX K SAMPLE STRUCTURAL DESCRIPTION

Brkich

My experience of learning to use authentic intellectual work in a high school of color took on an interesting progression from my initial preunderstanding to my refined postexperiential reflective understanding, the latter which constitutes a new preunderstanding for future experiences of learning to use authentic intellectual work. Throughout this process, I traversed the several phases of Augustine's *distentio animi*, beginning with present-as-anticipating, through present-as-experiencing, and concluding with present-as-remembering, all while anticipating new experiences.

Having accepted from the outset of my career as an educator ultimate responsibility for my students' levels of academic success, when I experienced pedagogical shortfalls, I felt as though I had failed my student. Because the experience of failure was existentially my responsibility, this caused me to seek out the advice of those whom I felt were pedagogical experts - my former instructors within the College of Education. Because I held them in high regard, I experienced very little disdain and exuded very little resistance initially to the educational theories they espoused, and accepted the worth of the AIW framework uncritically.

As my experience of learning to use AIW in high schools of color progressed, other experiential factors imposed themselves, resulting in a shift. Constant competing pressures for my time - paperwork, extracurricular supervision duties, grading outside of assigned instructional time, and a content-heavy curriculum - resulted in an ongoing struggle to balance what I considered important process learning and the acquisition of social studies content. When presented with the AIW framework as a potential venue to

achieve balance in this process-content struggle, I was hopeful - I felt professionally empowered to make important pedagogical decisions. However, I began to feel some initial disdain for the educational theorists who seemed to be demanding even more of my time, which was in precious short supply. However, because of my existentialism and because I held myself responsible to ensure my students received a balanced education in my world history classes, compulsively I worked to develop lessons grounded in the framework for authentic intellectual work. Additionally, in spite of my increased efforts, even though I felt my students' learning increased and their levels of success with it, because the framework set such a high standard, it felt as though no matter how successful I was, it was never good enough. Disappointment with my students' levels of performance - even though increased - remained perspectiveally disproportional to my own efforts, and bitterness toward the framework resulted.

Fortunately, my experience of learning to use authentic intellectual work in schools of color was not in the end a solitary one. My work with my coresearchers caused me to feel validated professionally as a pedagogue in spite of my own perceived failures, and the camaraderie gained resulted in an ongoing need to continue to pursue AIW as a means of meeting my pedagogical responsibilities. Barring the presence of this camaraderie and professional validation, continuing to pursue the AIW framework in my classes would have been increasingly difficult to justify temporally and psychologically.

Summarily, my experience of learning to use authentic intellectual work structurally represents an increasing bitterness with the theory over time, balanced by feelings of professional validation. All of this is contained and contextualized within a framework of unwavering personal acceptance of responsibility for my own disappointing

shortcomings while straining hopefully in an Aristotelian, asymptotic fashion toward a disappointment-free teaching experience grounded in the AIW framework.

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BIOGRAPHICAL SKETCH

Christopher Andrew Brkich was born in 1980 in Pointe-Claire, Québec, Canada, and is the second child of John and Laura Brkich. He was conferred his PhD in Curriculum and Instruction from the University of Florida in August 2011.

Christopher Andrew spent his formative years in Montréal, Québec. He graduated from Pierrefonds Comprehensive High School in June 1998. He subsequently pursued a *Diplôme d'études collégiales* in Liberal Arts at CÉGEP John Abbott College, graduating in June 2000. Following this, he completed his undergraduate studies at Concordia University in May 2004, graduating with a baccalaureate in arts, with distinction in history. Prior to moving to the United States in 2005 to pursue a master's degree in social studies education at the University of Florida, Christopher Andrew taught both economics and world history for the Lester B. Pearson School Board in Montréal. He returned to the University of Florida in 2007 to pursue his PhD after teaching World History for a year at Florida Air Academy in Melbourne, Florida.

Christopher Andrew is a peer-reviewed published author in the field of social studies education. He has presented his scholarship at numerous local, state, national, and international conferences, including the National Council for the Social Studies, the International Society for the Social Studies, the History of Education Society, and the International Congress of Qualitative Inquiry.

Christopher Andrew married Katie Lynn Milton in December 2009, and has two beagles named Annabelle and Effie. In June 2011, they moved to Statesboro, Georgia, to accept positions in Georgia Southern University's College of Education.