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Informing a transformative multicultural approach: Seeking a content form and a medium for Illinois Indian resources for preservice social studies teachers

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INFORMING A TRANSFORMATIVE MULTICULTURAL APPROACH:
SEEKING A CONTENT FORM AND A MEDIUM FOR ILLINOIS INDIAN
RESOURCES FOR PRESERVICE SOCIAL STUDIES TEACHERS

by

Dan W. Hechenberger

B.S., Southern Illinois University, 1977
M.S. Ed, Southern Illinois University, 2005

A Dissertation

Submitted in Partial Fulfillment of the Requirements for the
Doctor of Philosophy in Education – Curriculum and Instruction.

Department of Curriculum and Instruction
in the Graduate School
Southern Illinois University Carbondale
December, 2009

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DISSERTATION APPROVAL

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for the Degree of

Doctor of Philosophy

in the field of Curriculum and Instruction

Approved by:

Jan E. Waggoner, Chair

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Graduate School
Southern Illinois University Carbondale
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AN ABSTRACT OF THE DISSERTATION OF

DAN W. HECHENBERGER, for the Doctor of Philosophy degree in Curriculum and Instruction, presented on APRIL 22, 2009 at Southern Illinois University Carbondale.

TITLE: INFORMING A TRANSFORMATIVE MULTICULTURAL APPROACH:
SEEKING A CONTENT FORM AND A MEDIUM FOR ILLINOIS INDIAN
RESOURCES FOR PRESERVICE SOCIAL STUDIES TEACHERS

MAJOR PROFESSOR: Dr. Jan E. Waggoner

The demographic imperative drives a fundamental tenet of multicultural education: We must more thoroughly acknowledge contributions of diverse US groups by improving authentic coverage and integration of ethnic minority heritage in social studies. The purpose of this study was to investigate participant recommendations on content form and medium for preservice social studies teachers in using resources focused on the Illinois Indians, an ethnic minority group relevant to the state of Illinois and US history. In addition, I explored how perspectives from three levels of educators informed those recommendations and gave meaning to multicultural education through use of Native American content.

Research questions revolved around perceptions, attributes, and needs of preservice social studies teachers. Multiple data sources encompassed: (1) interviews and focus groups from curriculum specialists, experienced teachers, and preservice teachers—all with Native American content experience in social studies; (2) demographic data and critiques of eight mediums—used to position participants relative to multicultural concepts and medium usage in social studies. The eight mediums were: professors, textbooks, children's literature, news outlets, museums, popular and documentary film, and digital resources.

Findings included participant recommendations for: a pedagogical content knowledge form; mediums— digital resources, children’s literature for elementary grades, and museum discovery kits for elementary and secondary levels. Constant comparison analysis also yielded educational perspectives reflecting challenges to multicultural education as addressed by emergent participant themes and identified educator dispositions.

These findings have implications for: (1) utilizing authentic ethnic minority content in social studies methods classes; (2) designing prepackaged pedagogical content knowledge; (3) examining multicultural education approach vs. *historical thinking* approach; (4) informing the rift between academic historians and social studies adherents. (5) Findings also led to development of the conceptual Tree of Growth Model reflecting educator dispositions. Further investigation suggested in all five areas.

DEDICATION

This dissertation is dedicated to my loving wife, Carol, and my son, Roman. Without their support I could not have undertaken, much less finished, this project.

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Teaching a secondary social studies methods class at University of Illinois-Springfield and elementary social studies methods classes for Southern Illinois University Carbondale has given me a context for where the majority of this study fits in practice. Thank you to all of my students.

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CHAPTER 1

INTRODUCTION

An Impressionist Tale

"The People Who Arrived Here First," said the Spirit of the Land, "hunted large animals. Their children's children hunted smaller game and gathered the other things needed for life that this land had to offer. Their children's children learned to grow corn, beans, and squash and built the many mounds upon the land and charted the paths of the sun and the moon. And then came the children for which I was named, Illinois. They hunted and gathered. They grew plants in the soil. What else they needed they created from what the land provided. They traded with each other and with their neighbors around them. And they fought their enemies."

"These were the First People of Illinois," said the Spirit of the Land. "You cannot tell the story of this land without them. They are a beginning of a heritage that continues. Could you tell the story of the animals of this land and leave out the mastodons, or their smaller brothers, the bison and the elk? The great story of this land you call Illinois was created through many stories woven together. To leave out stories, like that of the First People of Illinois, or their allies, the French, or the Africans they enslaved, will leave great holes in the base fabric of the story. Then you will not have a great and beautiful tapestry that shows how many stories were woven together. Instead you will have a base for the tapestry that is like a rag full of holes. And though your own story of Americans, and your British grandfathers, will be mostly in one piece, it will sit upon a layer of tapestry that you have depleted by tearing out vast sections. It will be like the great

limestone caverns that sit beneath the Mississippi River bluffs and one day cause the top layer of earth to fall in on itself, making huge sinkholes. And the story of the Americans and the British grandfathers—now as over pock-marks on Grandmother Earth—will call out 'Look at me! Look at me'. And wise elders will know this as foolish arrogance. And Grandmother Spider, the teacher of weaving, will laugh. ... How then, can you teach your children that the great story of this land is woven together? How can you teach your children that all of history is woven together? How can you teach your children that all of life is woven together? ... You cannot... unless you teach them how stories are woven together. To make a whole and beautiful tapestry... Teach them of weaving," whispered the Spirit of the Land called Illinois. *"Teach them of weaving... And to truly teach them of weaving, you must teach them the texture and hue of all the threads that are woven into the fabric of the story."*

Then the teacher of social studies awoke, sat straight up in bed, and spoke in a frustrated anguish that had grown so common: "But there isn't enough time! We can only teach them what will fit in the school year and the larger curriculum... and social studies isn't the only subject... and there are those standardized tests that don't even emphasize social studies... and some people don't want the curriculum transformed to include the true voices of minorities!..."

And the Spirit of the Land called Illinois replied from that place deeper than dreams, *"Teach them of weaving... and of the texture and hue of all the threads of the story."*

Purpose of Study

In this study I propose a set of resources on Illinois Indian heritage to be utilized by professors of preservice social studies teachers within the framework of their teacher education program. This proposal addresses a fundamental tenet of multicultural education: We must more thoroughly acknowledge the contributions of the diverse groups that are the components of United States society by improving the authentic coverage and integration of ethnic minority heritage in social studies and history classes. Consequently, in this chapter many threads of different hues and textures will contribute to informing the reader, including: 1) a transformative multicultural approach within social studies that requires authentic ethnic content; 2) origins and tensions relevant to social studies and early attempts at American Indian coverage; 3) the need for Native American perspectives in history; 4) the need for resources; 5) Illinois' preservice social studies teachers and content knowledge; 6) mediums utilized for social studies content; 7) definition of terms and appropriate designations; 8) the research questions.

Transformative Multicultural Approach and Social Studies

Multicultural education, which is a sensitizing concept (Patton, 2002) or combined viewing lens and touchstone in this study, is defined as “a field of study designed to increase educational equity for all students that incorporates for this purpose content, concepts, principles, theories, and paradigms from history, the social and behavioral sciences, and ethnic studies and women's studies” (Banks & Banks, 2004, pp. xi-xiv). The roots of multicultural education stretch back through the 1930s, 1920s, and the 1880s, in the “ethnic studies research and development of teaching materials by

African-American scholars.... [who] created knowledge about African-Americans that could be integrated into the school and college curriculum” (Banks, J.A., 2004a, p. 8). This, in turn, informed “the Black studies movement... [of] the 1960s and 1970s” (Banks, J.A., 2004a, p. 8).

Overlapping part of that rooted time period, the intercultural and intergroup education movements are characterized as antecedents of contemporary multicultural education rather than part of its direct roots (Banks, J.A., 1996a, p. 31; Banks, C. A. M., 2005, p. xvi). Starting in the 1930s, the intercultural education movement “focused primarily on the cultures of racial, ethnic, and religious groups (Stendler & Martin, 1953) ... [principally] European immigrants ..., although attention was also given to people of color (DuBois, 1939). ... [In part, the intercultural educators developed] materials on the cultures and contributions of various ethnic groups (DuBois, 1942)” (Banks, C. A. M., 2005, p. 3). The intergroup education movement had its inception in response to the racial tension and riots of the 1940s “in Detroit, Michigan; Beaumont, Texas; St. Louis, Missouri; and other cities across the nation” (Banks, C. A. M., 2005, p. 3). The intergroup educators created programs to reduce prejudice, and that approach became their central focus in working to heal fragmented relations among various groups. These “programs called attention to Democratic ... values and highlighted similarities among all Americans” (Banks, C. A. M., 2005, p. 3). Rachel Davis DuBois, John Granrud and Hilda Taba were three of the prominent leaders from these two movements (Banks, C. A. M., 2005, p. 32-35). Though these movements each have a separate history and focus, they are now referred to jointly as the intercultural education movement (Banks, C. A.

M., 2005, p. xv). As antecedents to contemporary multicultural education, they are viewed as informing the current multicultural education movement (Banks, C. A. M., 2005; Banks, J.A., 2004a; Banks, J.A., 1996a).

There is also a “transformative tradition in ... multicultural education (J. A. Banks, 1991, 1994; Banks & Banks, 1993)... [that] links knowledge, social commitment, and action (Meier & Rudwick, 1986)” (Banks, J.A.,1996b, p.5). For many multiculturalists, this tradition demands that social action should be part of any multicultural format. However, J.A. Banks has highlighted transformative qualities in identifying four levels of approaches that evolved among educators for the integration of multicultural content into the curriculum (Banks, J.A., 2006, p. 140) and three of those levels do not include a social action component. Those four approaches are:

Level 4: The social action approach

Students make decisions on important social issues and take actions to help solve them.

Level 3: The transformation approach

The structure of the curriculum is changed to enable students to view concepts issues and events, and themes from the perspectives of diverse ethnic and cultural groups.

Level 2: The additive approach

Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.

Level 1: The contributions approach

Focuses on heroes, holidays, and discrete cultural elements. (Banks, J.A., 2006, p. 141)

J.A. Banks points out that in terms of a multicultural curriculum the primary issue is that students experience points of view that differ from the “mainstream centric perspective.... [particularly those views] of the cultural, ethnic, and racial groups that were the most active participants in, or most cogently influenced by, the event, issue, or concept being studied” (Banks, J.A., 2006, pp. 141-142).

Pragmatically speaking, teachers who choose to embrace a multicultural model often use all four approaches (Banks, J.A., 2006). Banks cautions that for those new to multicultural education principles

It is unrealistic to expect a teacher to move directly from a highly mainstream-centric curriculum to one that focuses on decision-making and social action.

Rather, the move from the first to the higher levels of multicultural content integration is likely to be gradual and cumulative. (Banks, J.A., 2006, p. 141)

To make another point via the lens of K-12 curriculum, it is pertinent to underscore that defining multicultural education in terms of “paradigms from history, the social and behavioral sciences, and ethnic studies and women's studies” (Banks, J.A. & Banks, C.A.M., 2004, pp. xi-xiv) places it squarely in the realm of the social studies classroom, the social studies teacher, and by extension, in the training program of the preservice social studies teacher.

Such a social studies classroom, teacher, or preservice teacher may also fall under the purview of different models for social studies curriculum: the integrated social studies

model advocated by the National Council for the Social Studies; the history-based model, which is a subset of the discipline-based model; the thematic model; or the project-based model (Singer, 2003, p. 114-150).

In practice, an integrated social studies model prevails in K-12 schools with a dominant curriculum pattern that is variously identified as the “expanded communities” (Martorella, Beal, & Bolick, 2005, p. 76), “expanded horizons” (Savage & Armstrong, 1996, p. 16), or “expanded environments” (Chapin & Messick, 1992, p. 18; Ellis, 2002, p. 8; Sunal & Haas, 2002, p. 14; Zarrillo, 2008, p. 15). Regardless of the curriculum model or pattern being utilized, Gollnick and Chinn (2004) remind us that “the curriculum should be multicultural” (p. 323).

Then, in terms of possible transformative multicultural approaches in social studies, there are a number of factors that coalesce for the purposes of this study:

1. Content is a principal component in the definition of multicultural education.
2. In the historical roots of multicultural education from the 1880s-1930s, ethnic content was created.
3. In the antecedent intercultural movement, ethnic content was created; in addition, there was a component focus on democratic values and commonalities among Americans.
4. Content knowledge is part of a tripartite foundation in the transformative tradition of multicultural education.

5. The four levels of approaches identified by Banks all share in their purpose integration of multicultural content knowledge; consequently, all four approaches include an ethnic or cultural content focus.
6. All four of those approaches are often used together to deliver ethnic or cultural content by teachers who embrace a multicultural model; if we expect teachers new to a multicultural approach to embrace it and move to the upper approach levels, then we should expect that they are likely to move gradually through the levels accumulating experience along the way.
7. The primary issue in terms of multicultural curriculum is the inclusion of points of view that differ from the dominant Anglo-American point of view (also called Anglocentric, Eurocentric, or mainstream-centric); the points of view that are particularly important are from those groups that were most actively involved and/or most clearly affected, in the material covered.
8. Though all four approaches identified allow students to see some different points of view, level 3—the transformation approach is pivotal in that the structure of the curriculum is changed at this level, and, consequently, for level four, to empower students to view all class materials from different points of view.
9. Multicultural education is solidly, though not exclusively, in the social studies realm in terms of the K-12 curriculum, which places it on the agenda for training programs of preservice social studies teachers.

Therefore, since content knowledge of an ethnic or cultural nature, in juxtaposition with the dominant Anglo-American point of view, is an explicit and crucial

component in six of the nine preceding summary points and it is implicit in a seventh point, then it is reasonable to submit that training programs for preservice social studies teachers should give them experience with ethnic or cultural content that, at the very least, will be of practical use to them as they work to construct their own knowledge base relevant to the minority groups that were most actively involved and/or most clearly affected in the material that these future teachers will be expected to cover in the relevant grade levels of the social studies curriculum, whether that curriculum follows the expanded horizons, history-based, thematic, or project-based model, or another format.

Social Studies, American Indians, Origins, and Tensions

Knowledge is the fabric of social studies instruction. Woven into it are the facts, generalizations, skills, hypotheses, beliefs, attitudes, values, and theories that students and teachers construct in social studies programs. The threads from which the rich and intricate patterns of learning are spun are concepts. (Martorella et al., 2005, p. 39)

Like the mythical Spirit of the Land called Illinois in the opening Impressionist Tale, Martorella, Beal, and Bolick (2005), who have written their text for preservice social studies teachers, have chosen a weaving analogy. They have portrayed the results of social studies teaching as the weaving, or constructing, of knowledge. In their analogy, the constructed knowledge is made up of many components, including those that are factual, hypothetical, attitudinal, and value-laden. In terms of qualities, these components are not unlike those of the stories of the First People that the Spirit of the Land called Illinois proposes. Implicit in the analogy of the woven knowledge of social studies, is a

call that beckons to professors and instructors of preservice social studies teachers to “teach them of weaving.”

Following the multicultural imperative to integrate, or weave together, minority histories and points of view into United States history in a social studies curriculum, and aiming for the pivotal level 3 transformation approach (J. A. Banks, 2006) one logical place to start with multicultural education in North America is at the beginning of these multiple cultures—with the first group of people. The first people to arrive on this continent are now known as Native Americans, and by the time Europeans arrived, first as explorers, and then as colonists, these Native American groups were quite diverse (Gollnick & Chinn, 2004).

Before Europeans decided to name this inhabited land America, Christopher Columbus mistakenly called the inhabitants *Indians*, since he believed he had arrived at the islands off India. Columbus then educated other Europeans in the use of this new name. Consequently, these *Indians* were not generally portrayed as the First Americans, or even the First Inhabitants, though in retrospect it certainly could be argued that either of these would be more fitting than the nom faux set in place by a confused Columbus. However, the general portrayal of these cultures, even in education, has not been truly reflective of their genuine cultural attributes.

Need for Native American Perspectives in History

According to Nash, Crabtree, and Dunn (2000), almost a century ago, in 1911, page 25 of a secondary school history text, *An American History*, portrayed the descendents of those Indians with “a stolid stupidity that no white man could match” (p.

27). In the waning shadows of the last Indian Wars that had ended in the latter half of the 1800s, the text's author, a Progressive named David Saville Muzzey, reflected the perceptions of his day (Nash et al., p. 27). The academic and popular perceptions of Muzzey's time also portrayed Indians in the same light as "blacks and others of stock supposedly less hardy than Anglo-American" (Nash, et al, p. 27). By this time the term American, which in truth meant Anglo-American, was endowed with a patriotic pride that seemed then, as now, to only apply to U.S. citizens, even though the United States is merely one country on two continents named America. The citizens of Muzzey's late 19th century United States also did not think of the non-citizen Indians as American, much less as the First Americans, in part because United States citizenship was not bestowed on all Native Americans until June 2, 1924, through the Indian Citizenship Act (Kappler, 1904; Konstantin, 2002; Page, 2003; Waldman, 1994) although the U.S. government granted citizenship to certain groups when it was deemed to benefit assimilation policy, land speculators, or both—as evidenced by the granting of citizenship to both the group of Citizen Peorias in 1869 (Valley & Lembcke, 1991, p. 86) and the Five Civilized Tribes in 1898 (Page, 2003, p. 332).

Notwithstanding shortcomings when compared with our 21st century point of view, Muzzey and his Progressive contemporaries left an indelible mark on the evolution of history and social studies education in the United States.

The Progressives' Birthing of the Social Studies

According to Nash et al. (2000), in 1893, the Committee of Ten, a committee of the National Education Association "advised that the chief purposes of history teaching

should not be to impart facts but to train students to gather evidence, generalize upon data, estimate character, apply the lessons of history to current events, and lucidly state conclusions” (p. 34). In 1899, the Committee of Seven, a committee of the American Historical Association, endorsed the earlier recommendations and “advised that teachers be trained in both ‘the essentials of historical study and historical thinking’ and in the subject ‘as a growing, developing, and enlarging field of human knowledge’” (Nash et al, p. 34-35; see also Dynneson, Gross, & Berson, 2003, p. 9). In 1903, Charles McMurray utilized the recommendations of the two committees “in *Special Methods in History*, which became the leading guide for teacher education” (Nash et al. p. 35).

Even though it seems the National Educational Association and the American Historical Association were in agreement in the early years of the 20th century concerning a more progressive, scientific approach for teaching history, that is not entirely the case, as is evidenced by action in 1905. In that year, a group of noted historians who made up the American Historical Association’s Committee of Eight “were concerned about a more scientific approach... [taking the] place of the current patriotic approach.... They [also] recommended that Old World history be taught in the sixth grade as background for the American history that would be taught subsequently” (Nash et al., 2000, p. 7).

One of the important aspects that impacted the educational thinking in this time period, which includes the intercultural education movement mentioned earlier, was the influx of immigrants into the United States between 1880-1920 (Nash et al., 2000, p. 32). Good economic times also had a positive impact on the lives of common Americans

during this period, which resulted in a jump in high school population “from one hundred ten thousand to five hundred nineteen thousand” (Nash et al. p.32).

During this time, the professional historians were dominant concerning the history curriculum, especially at the secondary level, where four years of sequential history was the norm (Nash et al., 2000). The Progressives among these professionals encouraged their contemporaries to embrace an extensive array of source material rather than those that limited point of view (Appleby, Hunt, & Jacob, 1995). These Progressives—including Charles Kendall Adams, Charles Beard, Albert Bushnell Hart, Andrew McLaughlin, David Saville Muzzey, Frederick Jackson Turner, and Woodrow Wilson—were known as the New Historians; they were the force behind the new scientific approach in their discipline (Nash et al., p. 33.). However, the progressive historical methods were slower than the rhetoric in making their way down to the secondary and elementary levels (Nash et al., p. 36).

The 1916 U.S. Bureau of Education officially added the term *social studies* to the educational lexicon and defined it as educational endeavors “whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups” (Martorella et al., 2005, p. 12; Nash et al., 2000, p. 37). This definition was foundational to the changes recommended by the National Education Association’s Committee on Social Studies for the high school curriculum “to emphasize modern and contemporary issues [and to focus on] a broader, more eclectic social education that would draw as much on political science, sociology, and economics as on history and geography” (Nash et al., p. 37). Unlike the earlier committees of consequence in this

field, this committee was composed of “a large number of administrators and teachers but not many university historians” (Nash et al., p. 37). This report signals a decline in the impact of professional historians on curriculum matters at the secondary and elementary levels; the impact of the report continues today as evidenced by the social studies framework still in use (Nash et al., p. 37).

In 1921, the American Historical Association assisted with funding to help establish the National Council for the Social Studies, “whose early membership consisted mostly of education professors, progressive historians, and the teachers who favored the integration of history and the social sciences to better mold public spirited citizens” (Nash et al., 2000, p. 38). One of the founders of the National Council for Social Studies was education professor Harold Rugg, who was also a charter member of the John Dewey Society and a colleague of the influential Charles Judd (Nash et al., p. 40-41; see also Harold Rugg, 1937, ¶ 2-6). Rugg is also noteworthy because of his application of social studies principles in the educational medium of his day, the textbook. Today he is more often remembered for the reaction to his textbook series than to the social studies approach he applied in them.

Tensions: The Contested Social Studies Approach of Harold Rugg

In 1930, with the publication of *History of American Civilization, Economic and Social*, which “became something of a bestseller,” (Nash et al., 2000, p. 41) Rugg’s materials began to outsell Muzzey’s popular history text. Rugg’s text was the third volume of six for junior high courses, with another eight texts for the elementary level

(Rugg, 1937). However, Rugg was about to draw the ire of those who did not agree with his progressive approach.

Rugg not only believed that students should be taught to view history with somewhat of a critical eye, but also that they should be presented with different points of view that lacked wide agreement (Nash et al., 2000, p. 42). He was also ahead of his time in asking open-ended questions, as illustrated by these examples from the chapter entitled, “The Red Man’s Continent”:

In what spirit did the Indians and the Europeans receive each other? Did the white men buy the Indians’ land that they settled upon?... Again ask yourself whether it was possible for two widely differing civilizations to live side by side in the same region. Consider also the ethical problem: Was it right for the more numerous Europeans to drive back the scattered tribes of Indians? (Nash et al., p. 42)

In 1937, the revised edition of Rugg’s third volume was published as *The Conquest of America—A History of American Civilization: Economic and Social*, revised editions of volumes four and five were available, volume two was in preparation, and volume one was in press— all signifying the popularity of the junior high textbook series (Rugg, 1937). However, it was also in the second half of this decade that Rugg and his textbooks were attacked for his progressive views, first in a conservative newspaper, next by associations representing advertising and manufacturers, then by the founder of *Forbes* magazine, and finally, with nudging from Forbes, in a well orchestrated campaign by the American Legion (Nash et al., p. 43). In response to the conservative crusade against the perceived “American-bashing” in Rugg’s books, sales drastically declined and

by the mid-1940s the publisher quit printing them; all of this foreshadowed the organized conservative crusade against the National History Standards in the 1990s—a major salvo in the so called “culture wars” (Nash et al., p. 43-46).

Tensions Begat Tensions

On a lesser scale than the tension with which Rugg was confronted or which has been inherent in the culture wars, there are also tensions between the microcultures of different professional groups. Since the birth of the National Council for the Social Studies there has been a dialectical tension between the approach represented by that group and the approach of professional historians (Nash et al., 2000, p. 43-46). Evans describes that tension in the following manner:

[The] long-standing squabble over social studies represents, at its root, a battle over purposes in the ideological direction of the curriculum, a battle between competing worldviews. On the one hand, advocates of a discipline-based [history] approach to social studies tend to think of knowledge gain as the test of learning, while advocates of the reflective approach tend to emphasize thoughtfulness and social criticism. (Evans, 2001, p. 292-293)

Singer brings a perspective that seems to supersede the conflict by pointing out there is a shared focus between multicultural social studies and one branch of history:

Social history is multicultural history... For social historians, the history of the United States is the history of people: Africans, Latinos, Native Americans, the Irish, Poles, Slavs, Italians, Germans, Asians, Jews, the English, and others, their relationship to one another and to our society as a whole. Multicultural social

studies is based on the idea of “multiple perspectives”: there is more than one way to view and understand an event, idea, or era (Singer, 2003, p. 130).

I shall come back to Singer’s perspective, which is relevant to my own perspective, in the section on the researcher’s role in chapter 3.

Thinking back then to Rugg’s early use of social studies principles and multiple perspectives, it is evident that such an approach can work in textbooks. It is also evident that such approaches can be, and often are, opposed. This will be discussed further in chapter 2. Notwithstanding potential opposition, however, Rugg saw fit to focus on a Native American perspective in a new way at the junior high school level. Within the expanded horizons curriculum format today, Savage and Armstrong point out that

studies of Native Americans are common throughout the elementary social studies program. Studies may be included in the third grade as pupils study about the local area, in the fourth grade as a study about the state, and in the fifth-grade as a study about the history and geography of the United States. The current problem is that what is taught about Native Americans is often based on stereotypes and myth rather than fact. (1996, p. 106)

Problems: Support and Resources

Jenks, Lee, & Kanpol have pointed out that "many educators are not ready to embrace culturally sensitive teaching. Some will concede the importance of a 'Black History Month' [following Banks’ additive approach]... but fail to recognize their own misunderstandings, and naïveté, or prejudice” (2001, pp. 89-90). This point also applies to teachers covering Native American content.

As a serious student, academic researcher, public historian and educator on the heritage of the Illinois Indians, I have visited most sections of Illinois, from the thickly populated northeast and north-central areas, across all of the central prairie area, traversing the upper belt of the southern section, and into the heart of our state's deep southern tip. I have presented educational programs on the Illinois Indians for museums, historical sites, state parks, genealogical societies, civic organizations, and schools from P-12 through graduate school. I have interviewed experts on the Illinois Indians for a documentary movie (Hechenberger & Specker, 2006), presented that movie at sites, and curated an exhibit on Illinois Indian heritage that has been hosted by four different museums (Hechenberger, 2006), including those at Cahokia Mounds State Historic Site, Dickson Mounds—part of the Illinois State Museum, and Southern Illinois University Carbondale. In all of these educational journeys, I have had the opportunity to engage my fellow citizens—including many other educators at all levels of our education system—in discussions about Native American history in Illinois, and particularly that of the Illinois Indians. These discussions have led me to some informed insights about how Native American topics are handled in Illinois schools. These insights coincide with Savage and Armstrong's comment above. In previous research I pointed out:

One of the problems inherent in a lack of education about Native Americans in Illinois is apparent every fall in elementary schools. During Native American month, many elementary school teachers emphasize Native American groups that never lived in Illinois, such as the Sioux of the Great Plains, along with their tipis and their horse culture, that were appropriate to their ecological niche, but

not to the Illinois climate. Unfortunately, there are many teachers who do not know the Illinois Indians were a group of tribes that lived in wigwams along the rivers of this region. Even fewer teachers know the names of all the dominant Illinois Indian tribes or their relationship to the different cultures that entered the Illinois country after them. It is possible that only those teachers who have been to Cahokia Mounds State Historic Site, a World Heritage Site, know that the mounds were not built by the historic Cahokia tribe of the Illinois Indians. (Hechenberger, 2005, pp. 1-2)

Those with expertise in secondary education issues also see multicultural approaches and content, including Native American content, as appropriate and encourage their use at the secondary level (Banks, J.A., 2009, p. 119-158; Chapin, 2007, p. 232-238; Martorella et al., 2005, p. 275-300; Singer, 2003, p. 129-137).

Illinois Indians in Illinois Social Studies

Following the weaving analogy utilized by Martorella et al. (2005), and in the opening Impressionist Tale, it is appropriate at this time to highlight some of the possible threads of Illinois Indian history and culture in Illinois that could lend themselves to weaving, or integrating, into social studies materials in classrooms within this state. It is also appropriate to point out some references in popular culture that may come up in this context in a social studies class.

Names are dominant threads in stories, but names themselves will not necessarily lead to understanding unless the reasons for the names, or the related implications, are probed. Loewen (2007) emphasizes that “Native place names dot our landscape” (p. 111).

He goes on to make the point that “place names... showed intellectual interchange.

Whites had to be asking Indians, 'Where am I?' 'What is this place called?' 'What is?'

'What is the name of that ...?'" (2007, p. 111) To understand how a particular state was named, therefore, requires a deeper look at the historical context surrounding the naming itself. The state of Illinois is named for the Illinois Indians, which included the dominant Kaskaskia, Peoria, Cahokia, Moingwena, Tamaroa, and Metchigamea. What did Ninian Edwards and other leaders purport the name Illinois to commemorate in 1818, the year of statehood, and why should that still be important to us today?

Archaeologists believe the Illinois Indians arrived in the current state of Illinois sometime between 1600 and the late 1630s (Grantham, 1993; Hechenberger & Specker, 2006). The French first arrived in 1673. The Illinois Indians quickly became allies and trading partners of these Europeans, who soon called the area the Illinois Country. Illinois Indians fought with their allies against the British in the French and Indian Wars. In the American rebellion against the British, when George Rogers Clark's small Virginia band took control of the Illinois Country, Kaskaskia Chief Ducoigne supported Clark.

Ducoigne went on to befriend Thomas Jefferson, interact with George Washington, and helped negotiate a treaty for his people with William Henry Harrison. Other Illinois Indians went on to negotiate treaties with the Governor of the Territory of Illinois, Ninian Edwards, and August Chouteau, the co-founder of St. Louis, and later with the Superintendent of Indian Affairs, William Clark. Clearly there were good reasons to commemorate the Illinois Indians in naming this state. However, through a multicultural focus it is also clear that a legitimate history of this state, and its plurality of peoples,

cannot be accurately conveyed without including a heritage of the once dominant Illinois Indians, who were reduced over time to a small minority population well on their way to assimilation when the U.S. government removed them from the area through treaty stipulation in the 1800s.

Given this texture and hue for the threads of the Illinois Indian story, how they are part of the larger tapestry of Illinois and United States history and that the state is named for this group of people, it is disappointing to note that for the majority of citizens in this state, their primary awareness of the Illinois Indians is probably related to the Chief Illiniwek controversy and the University of Illinois. This controversy came into national awareness in the early 1990s and has remained at that level of awareness even after the University of Illinois was pressured by the NCAA to retire the controversial mascot in 2007. On the national level, this issue has generated no less than 21 publications against the use of stereotypical mascots (Native American House, 2007). However, proponents of the other side of the argument have also generated a good deal of literature, including the opinion of conservative syndicated columnist George Will. In his column, Mr. Will cited a poll conducted by the iconic *Sports Illustrated* magazine. In the poll, which included both those living on reservations and those living off reservations, over 80% of 351 Native Americans asked indicated their opinion that schools should not have to give up their mascots (Will, 2006a). Mr. Will's assertion that "the [Peoria] tribe is too busy running a casino and golf course to care about Chief Illiniwek" (2006a, ¶ 7) drew a quick response from Peoria Chief, John Froman, clarifying the tribe's contemporary priorities and indicating that five years earlier the Peoria had formally requested that the university

drop the chief as their mascot (Froman, 2006). Throughout this controversy, supporters of the 75-year-old Chief Illiniwek tradition continued to solemnly proclaim that their mascot honored the Illinois Indians.

If, in the 21st century, we truly wish to honor the heritage of the people for which our state is named rather than to flaunt the name Illinois like a trophy of conquered opponents, then following a multicultural approach it is most fitting to include an accurate representation of Illinois Indian heritage in our social studies classes in this state.

Need for Resources

In previous research, I argued “that an educational emphasis should be placed on the Illinois Indians, for which our state is named, as an aspect of multicultural history education... but social studies educators would first need usable information on this group of tribes” (Hechenberger, 2005, p. 1). As mentioned earlier, what I am proposing in this current study is a set of resources on Illinois Indian heritage to be utilized by professors of preservice social studies teachers within the framework of their teacher education program. Given the potential variety in teacher education program structures, it is notable that these professors may be trained as social studies educators or as historians and that there is a dialectical tension between these two approaches, as mentioned above (Hechenberger, 2005).

As a consequence of these instructional approaches at the university level, social studies teachers will probably have a dominant approach on one side or the other of this dialectical tension. In addition to serving preservice social studies teachers, this proposed

set of resources would also be useful and available to social studies teachers already in their own classrooms regardless of their dominant approach.

Preservice Teachers in Illinois Social Studies and Content Knowledge

In Illinois, the dominant form of education about Native Americans and their heritage has been through popular culture, particularly the popular culture related to Chief Illiniwek and the Fighting Illini moniker of the University of Illinois football team, along with myths that have evolved around particular places such as Starved Rock and the limestone bluffs along the Mississippi River north of Alton, where the *Piasa* is popular. That is not to say that Native American topics have not been covered in our schools, but I have talked to no teachers of social studies or history who have indicated to me that their colleges of education specifically trained them in how to cover material on Native Americans or even required them to take a course on Native American content. Those who do cover Native Americans—almost exclusively at the elementary or middle school levels—have had to find their own content materials, or rely solely on the textbook they use with their students. If anyone gave them advice it was often another teacher who also was not trained relative to such content. This has led to the continuation, especially at the elementary level, of teaching inaccuracies or stereotypes. The exceptions to this seem to be in areas of close proximity to museums or historic sites that have professional education staff, such as Cahokia Mounds State Historic Site in Collinsville, Dickson Mounds Museum in Lewistown, and the Schingoethe Center for Native American Cultures in Aurora.

Since this study deals with preservice teachers headed for Illinois classrooms, an additional element of practical applicability is whether or not the preservice teacher has chosen history as her or his primary component of social studies as opposed to economics, geography, psychology, or civics. A practical indication of the preservice teacher's choice is whether the undergraduate minor, if there is one, is in history, economics, political science, or psychology.

Another major aspect that informs this study is the research, theory, and application literature focused on multicultural education as part of social studies. This literature will be reviewed in Chapter 2.

The Illinois Learning Standards will also have a specific impact on preservice social studies teachers as they take their methods class in preparation to enter the social studies classroom where they will teach, as well as when they actually take their place as new teachers in those classrooms. Consequently, in [Appendix A](#), I have noted selected content or concepts concerning Illinois Indians that could be utilized in conjunction with specific Illinois Learning Goals, standards, and grade level benchmark in an integrated multicultural social studies curriculum. I have highlighted materials that coincide with state goals and standards 16.A, B, C, and D, as well as 17.A, C, and D, and 18.A and C. Goal 16 has a focus on history, especially in Illinois and the United States; goal 17 deals with geography, especially in the United States, and goal 18 spotlights social systems, especially in the United States.

Mediums Utilized for Social Studies Content

There were two dominant mediums in education during Muzzey and Rugg's day: the teacher and the textbook. These mediums served the Progressives well. A more conservative approach that reflected the sensibilities of World War II and the years following overtook the influence of the Progressives in U.S. education, but textbooks and teachers remained the dominant medium for educational content. Then the intellectual and cultural turbulence of the 1960s ushered in another progressive era, which was countered when the educational pendulum swung "back-to-the-basics" (Banks, J. A., 2006, p. 94) and the "culture war" (Nash, et al, 2000, p. 6).

In addition to the swinging of the ideological pendulum and its impact on curriculum (Eisner, 1992) and educational reform movements in our history, technology has afforded the teacher many more mediums for bringing information—content—into the classroom. In addition, the social studies classroom in Illinois—drawing on history, civics, geography, economics, and sociology/psychology—has a great many content areas from which it draws.

Lecture notes are another medium utilized in social studies classrooms. Anecdotal evidence would suggest that many of these lecture notes from social studies teachers originated in college classes when professors, especially history professors, were lecturing.

Other mediums utilized in K-12 social studies classrooms include: various news outlets, such as newspapers or newsmagazines; popular films; documentary films;

museum materials; and, for elementary grades, historical fiction. Literature concerning all of these mediums will be discussed in the second half of chapter 2.

Definition of Terms

In preparation for addressing the research questions and literature review which follow, a number of terms will first need to be addressed to adequately inform the reader:

- **Medium:** as utilized in this study—a channel of communication that can be utilized by educators, including preservice teachers, in accessing content material. This definition is adapted from the following—“A channel of mass communication, as newspapers, radio, television, etc.” (Oxford English Dictionary Online).
- **Specialist in social studies curriculum:** an experienced social studies teacher who has gone on to become specialized and experienced in social studies curriculum.
- **Content knowledge:** "the amount and organization of knowledge per se in the mind of the teacher" (Schuman, 1986, p. 9).
- **Pedagogical content knowledge:** "A second kind of content knowledge... which goes beyond knowledge of subject matter per se to the dimension of subject matter knowledge *for teaching*" (Schuman, 1986, p. 9; also see Cochran-Smith, Feiman-Nemser, McIntyre, & Demers, 2008, pp. 161-162).
- **Curricular knowledge:** "The full range of programs designed for the teaching of particular subjects and topics at a given level, the variety of instructional materials available in relation to those programs, and the set of characteristics that serves as

both the indications and contraindications for the use of particular curriculum or program materials in particular circumstances" (Schuman, 1986, p. 10).

- **Content integration:** "Content integration deals with the extent to which teachers use examples, data, and information from a variety of cultures in groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline" (Banks, J. A., 2004a, p. 4).
- **Teacher capacity:** "a teacher's knowledge, skills and dispositions. (Grant, 2008, p. 127)"
- **Knowledge construction process:** According to J. A. Banks, "When the knowledge construction processes is implemented in the classroom, teachers help students to understand how knowledge is created and how it is influenced by the racial, ethnic, and social class positions of individuals and groups" (Banks, J. A., 2004a , p. 4). Implicit in this definition is the understanding, based on critical and postmodern theory, that "personal, cultural, and social factors influence the formation of knowledge even when objective knowledge is the ideal within ... [an academic] discipline" (Cherryholmes, 1988; Foucault, 1972; Habermas, 1971; Rorty, 1989; Young, 1971) (Banks, 1996b, p. 6), thus refuting the central premise of the "Western empirical tradition" (Banks, J. A., 1996b, p. 6) and deeply questioning the meaning and application of any proposed objective truth (Banks, J. A., 1996b, p. 6). This questioning of the very notion of objective truth has had a deep impact on the history profession, as reflected not only in the book, *That Noble Dream: The "Objectivity Question" and the American Historical*

Profession, by Peter Novick (2005), but also by the awareness that this book has gone through 22 printings since it was originally published in 1998 (Banks, J. A., 1996b, p. 6). Since history is one of the central elements of social studies, this will undoubtedly have an impact on social studies in the classroom.

- ***The Five Types of Knowledge***: “although the five types of knowledge [listed]... are conceptually distinct, they are highly interrelated in a complex and dynamic way” (Banks, J. A., 1996b, p.10).
 1. **Personal/Cultural Knowledge**: “understandings, concepts, explanations, and interpretations... that result from... experiences in...homes, families, and community cultures” (Banks, J. A., 1996b, p. 22).
 2. **Popular Knowledge**: “consists of the facts, interpretations, and beliefs that are institutionalized within television, movies, videos, records, and other forms of the mass media” (Banks, J. A., 1996b, p. 13).
 3. **Mainstream Academic Knowledge**: “the concepts, paradigms, theories, and explanations that constitute traditional and established knowledge in the behavioral and social sciences. An important tenet ...is that there is a set of objective truths that can be verified through rigorous objective research procedures that are uninfluenced by human interests, values, and perspectives” (Banks, J. A., 1996b, p. 14).
 4. **Transformative Academic Knowledge**: “concepts, paradigms, themes, and explanations that challenge mainstream academic knowledge and that expand the historical and literary canon. Transformative academic

knowledge challenges some of the key assumptions that mainstream scholars make about the nature of knowledge” (Banks, J. A., 1996b, p. 16).

- 5. School Knowledge:** “facts, concepts, and generalizations presented in textbooks, teachers’ guides, and the other forms of media designed for school use. School knowledge also consists of the teacher’s mediation and interpretation of that knowledge” (Banks, J. A., 1996b, p. 19).

Definitions: What Are Appropriate Designations for Native Americans?

Teachers genuinely want direction in how to refer to the first inhabitants of the Americas and their descendents. The literature recommends that if you know the specific name that a cultural group uses for itself, or its members, you should use that name [i.e., Barbara Munson (Oneida)] as your first choice (Reinhardt & Maday, 2005, p. 4). Lacking that possibility, two sources agree on the following recommendations: American Indian, Native American, and Indigenous People (Reinhardt & Maday, p. 4; Harvey, Harjo, & Jackson (1997, p. 5). However, Harvey et al. add one more term and caveats for all of them:

Indians: A common term, acceptable to most, but not all Native people. Can be confused with people native to India.

Native Americans: Acceptable to most, but not all the native people. The term 'Native people,' which refers to all of the indigenous people of the world, is now frequently used.

American Indians: Acceptable to most, actually is becoming the preferred term for many Indian people.

Indigenous people: An academic term which is perhaps the most accurate reference to Indian peoples. Can sound awkward at times. Not often used by Indian people. (p.5)

Following the recommendations from the literature cited above, any of these terms might be used in this study, as any of these terms are acceptable for classroom use.

Research Questions

Up to this point, I have worked purposefully to weave together, at least the outlines of a pattern of these connected components: the threads of multicultural social studies, along with some background on the origins and continuing tensions; American Indians in general and Illinois Indians specific to our state heritage; preservice teachers for Illinois; and content mediums that are available to preservice teachers as they prepare to take up their positions in classrooms where they will facilitate learning. These are the broader strokes of my research interest for this study. The following research questions will indicate the more refined focus that will be utilized for the remaining phases of this study.

My study will be guided by the following research questions: (1) Following the five types of knowledge as defined by Banks (1996b), in what *form* should *content* on the Illinois Indians be constructed to best inform preservice social studies teachers within the framework of their teacher education program? (2) In what *medium* should this content on the Illinois Indians be placed for maximum benefit to preservice social studies

teachers within the framework of their teacher education program? (3) How do the following educational perspectives inform these questions: (a) specialists in social studies curriculum; (b) current social studies teachers; (c) preservice social studies teachers?

Chapter Summary and a View to Chapters 1, 2, and 3

Similar to the purpose of multicultural education, the intent of this chapter is to pull together many diverse threads so they can be viewed at some future date as part of a more complex tapestry. The multiplicity of threads in this chapter included: defining a multicultural transformative approach; situating multicultural education within the social studies; origins and tensions related to social studies, including two examples of early attempts by Progressives to include Native Americans in U.S. history; Illinois Indians in Illinois social studies; preservice social studies teachers in Illinois and content knowledge; mediums utilized in social studies content; definitions of terms; and the research questions.

The literature review of the next chapter utilizes a bifurcated conceptual framework. The two lobes of this framework interact synergistically. Those two lobes are: 1) multicultural teacher education; and 2) the strengths and weaknesses of eight mediums used for content delivery in social studies. The idea of the bifurcated conceptual model will be further explained following the literature on different mediums.

Chapter 3 will illuminate the qualitative methodology for this study utilizing interviews of curriculum specialists and focus groups of elementary, middle, and high school teachers, as well as elementary and secondary preservice teachers. Demographic data and critiques of medium artifacts will also be discussed in terms of situating the

participants; the interview and focus group data sets will also be utilized for triangulation purposes.

CHAPTER 2

LITERATURE REVIEW

Teacher Education Literature

Introduction

Cochran-Smith, Davis, and Fries (2004) offer a helpful framework, which they cite as developed by Cochran-Smith (2003), "to analyze the literature related to multicultural teacher education" (p. 947). Utilizing this framework Cochran-Smith et al. (2004) delineate eight questions that can be utilized as lenses in reviewing multicultural education literature. For the purposes of this study in the review of the teacher education literature, I have modified the structure to include the following four lenses from the original framework: the diversity question, the ideology question, the knowledge question, and the teacher learning question. In a caption beneath each of the section subheadings, I have quoted Cochran-Smith et al. for the definition of that subheading. At the end of the section, I will summarize important points from this literature that are particularly relevant to the current study.

A number of concepts will be emphasized during this aspect of the literature review, including: the demographic imperative, the impact of ideology on curriculum, how teachers acquire information and how they later use that information to inform their instructional decision-making concerning content, and the creation and use of pedagogical content knowledge. The literature will also underscore the importance of the transformative approach, even though that is not the highest level of Banks' four approaches. One strategy suggested in the literature is to compare treatment of one

minority and their heritage to help college students look at treatment of another minority. Given that Native Americans are a minority among minorities in the United States, is it possible that a focus on them might not trigger as many defensive reactions among preservice teachers as focusing on a minority that evokes feeling of conflict for these predominantly white, middle class, female college students?

In addition to identifying the framework for this section, it is also appropriate in this introduction to observe that multicultural education has grown through four phases relevant to this study. According to J. A. Banks, the four phases of multicultural education growth are:

The first phase... was ethnic studies. A second phase [was] multiethnic education.... [with an]... aim to bring about structural and systemic changes in the total school that were designed to increase educational equality. A third phase of multicultural education emerged when other groups who viewed themselves as victims of the society and the schools... demanded the incorporation of their histories, cultures, and voices into the curricula and structure of schools, colleges, and universities. The fourth and current phase of multicultural education is developing theory, research, and practice that interrelate variables connected to race, class, and gender (J. A. Banks & C. A. M. Banks, 2003; Grant & Sleeter, 1986)... Each phase of multicultural education continues today. (2004a, p. 12-13)

In line with the fourth phase above, the current study deals most specifically with an aspect of practice, relative to content knowledge, in multicultural education. This study also draws on the phase one ethnic studies focus, as well as the phase three demand

for incorporating history, culture, and voice. This study contributes to the long term phase two goals in that it focuses on the development of ethnic content knowledge useful to social studies educators and others as they pursue structural and systemic changes relative to multicultural education.

The Diversity Question

“The diversity question has to do with how the demographic imperative is constructed as a 'problem' for teacher education and what are understood to be desirable 'solutions' to the problem” (Cochran-Smith et al., 2004, p. 947).

Jenks, Lee, and Kanpol (2001) see the demographic imperative in terms of our nation's “primarily white and middle-class teachers... [being] ill prepared in knowledge, skills, and attitude to teach for equity and excellence in multicultural classrooms” (p. 99; also see Banks, J.A., 1995; Cochran-Smith, 2003; Dilworth, 1992; Gay & Howard, 2000). They see another aspect of the problem as teachers who are willing to accede to a unit or a month focused on a particular ethnic group but who “fail to recognize their own misunderstandings, naïveté, or prejudice” (Jenks et al, 2001, p. 89-90). In a broader sense, Jenks et al. see underlying categories of ideological dispositions for educators concerning multicultural education (p. 93-94).

Desirable solutions through various approaches to the demographic imperative problem include the need for “teacher education programs” to: embrace “transformative learning” for their “preservice teachers... regarding multicultural education” (Jenks et al., 2001, p. 99; also see Ladson-Billing, 1994); continue education for beginning teachers involving cultural awareness and methods specific to their specialty, as well as to

continue research relative to “courses [for beginning teachers or possibly preservice teachers] integrating methods instruction and sociopolitical agendas” (Dooley, 2004, p. vi-vii); acknowledge different frameworks for multicultural education, including conservative, liberal, and critical with each of these approaches having some positive potential (Jenks et al.; Carpenter-LaGattuta, 2002); and fund multicultural teacher education preparation at a higher level (Hasslen & Bacharach, 2007, p. 40).

Jenks et al. (2001) defined another aspect of the demographic imperative that is particularly relevant to the foundational motivations for the current study:

The assumption that multicultural education is only important if the school district's population is itself diverse represents a misunderstanding of the importance of providing all students, especially those who have been raised with strong Anglocentric cultural and social values, with the understandings and competencies necessary to contribute to achieving the goal of a democratic multicultural society. (2001, p. 88)

Gollnick and Chinn also support this position (Gollnick & Chinn, 2004, p. 323.), as do Banks and Banks (Banks J. A., & Banks, C. A. M., 2004, p. xiv). This position is relevant to the current study because the majority of the study's participants, including preservice teachers, come from or work in a homogenous or monocultural community.

Relative to undergraduates in a study, Lucey (2008) saw the preservice teacher participants from three sections of an elementary social studies methods class as a “homogeneous... sample. Students of this institution generally originate from upper middle class settings located in suburban communities of a major metropolitan area” (p.

246). Though this was a limitation to Lucey's study, it accentuates one of the reasons why the point above by Jenks et al. (2001) is so significant: teacher educators continue to see the demographic imperative play out in the predominant percentage of white, middle class (and chiefly female) students that fill teacher education programs.

Given the many aspects of the demographic imperative problem, “the importance of teacher education at the preservice level becomes paramount” (Jenks et al., 2001, p. 89).

In particular, these last two points by Jenks et al. (2001) which are underscored by Lucey's (2008) limiting group characteristics, inform the current study.

The Ideology Question

The ideology question has to do with ideas, ideals, values, and assumptions about the purposes of schooling, the social and economic history of the nation, and the role of public education in a democratic society, particularly with regard to prevailing images of American society as meritocratic or hegemonic. (Cochran-Smith et al., 2004, p. 947)

Given the impact of ideology on social studies curriculum as cited earlier *The Ideology Question* is a particularly useful lens for reviewing literature relevant to the current study.

Specific to the conceptual literature focus of their meta-analysis of multicultural teacher education literature, Cochran-Smith et al. (2004) identify a theme that calls for potent “transformative learning experiences” (p. 949) in teacher education programs to disrupt a “seamless ideological web (Weiner, 2000)”(p. 949) of underlying assumptions

(Jenks et al., 2001; Sleeter, 1995; Yeo, 1997). This web of ideological assumptions contains these threads:

American schooling... is meritocratic (Sleeter, 1995b) and thus subtly reinforces the idea that failure for certain individuals or groups is “normal” (Goodwin, 2001); racism and sexism... are old problems that have for the most part been solved (Gay & Howard, 2000); the purpose of schooling is to help all students to assimilate into the mainstream and thus produce workers who can help maintain America's dominance in the global economy (Grant & Wieczorek, 2000; Weiner, 1993); and high-stakes tests and other standard measures are neutral and objective means of assessing merit (Gordon, 2001b). (Cochran-Smith et al., 2004, p. 949)

This web of assumptions supports the status quo of a dominant culture and is in tension with a transformative approach that truly integrates the knowledge and experiences of other cultures. Consequently, this theme is relevant to the current study because the literature suggests that the participants in the current study will have been impacted by and/or involved in sustaining this web of assumptions.

Jenks et al. (2001) look extensively at the ramifications of the ideology question for multicultural education relative to preservice teacher education programs. They propose that there are three frameworks in multiculturalism: conservative, liberal, and critical. Accordingly, many classroom teachers are aligned with the conservative framework, the National Association for Multicultural Education (NAME) and other progressive organizations are aligned with the liberal frameworks, while critical multiculturalists are those who demand that we must be “posing difficult but essential

questions” concerning equity and hegemonic structures related to education (Jenks et al, 2001, p. 93-94; also see Carpenter-LaGattuta, 2002). The authors portray Grant and Sleeter’s (1986) three frameworks for multiculturalism— single group studies, cultural pluralism, and social reconstructionist— as complementing their own proposed frameworks (Jenks et al, 2001, p. 95). Adding the framework of J. A. Banks’ (2006) four levels of approach— contributions, additive, transformation, and social action— allows for a view whereby deeper elements of the frameworks of Jenks et al. and Grant and Sleeter (1986) can be viewed more dynamically and practically in terms of explicit school programs. J. A. Banks’ (2006) transformative level is seen as pivotal towards developing curriculum, but this also highlights its critical and social reconstructionist qualities, thus potentially disaffecting numerous teachers and foreshadowing its failure in more conservative, relatively homogeneous communities. These caveats concerning the transformative approach are realistic and more highly underscored for its extended version, the social action approach, which is seen as a social reconstructionist or critical multiculturalist approach which “many middle-class communities [would not] support” (Jenks et al., 2001, p. 93-99). These same authors point out that many K-12 educators are probably conservative multiculturalists (Jenks et al., 2001, p. 91), if they are multiculturalists at all. However, the literature suggests that many teacher educators are critical or social action multiculturalists (Almarza, 2005; Angel, 2007; J. A. Banks, 2008; Cochran-Smith et al., 2004; Daniels & Hoffman, 2008; Jenks et al., 2001; Jennings & Smith, 2002; Locke, 2005; Lucey, 2008; Middleton, 2002; Mueller, 2004; Seidl, 2007; Sleeter, 1995, 2008; Weiner, 2000; Yeo, 1997). Assuming this ideological line-up is

realistically defined, logic demands that a tension will persist in some form between the conservative multiculturalists and the critical or social action multiculturalists.

Ideological support has been a much sought after commodity during the culture wars of the latter 20th and early 21st centuries, and some of the busiest battlegrounds have involved public education (Cochran-Smith et al., 2004; Grant, 2008; Mueller, 2004; Nash et al., 2000). Teacher education has been at the center of some of those battles. Grant (2008) points out that *A Nation at Risk: Teachers for Tomorrow Schools*, as well as *A Nation Prepared: Teachers for the 21st Century* called for training future teachers exclusively in post-baccalaureate programs and eliminating baccalaureate teacher education program. The area of research methods for education, and particularly for teacher education, has also been one of the battlefields, with the efficacy of educational research methods as a highly contested element (Cochran-Smith et al., 2004; Mueller, 2004). The ramifications for research into teacher education, especially for multicultural teacher education, have included a pressured scrutiny that has little tolerance for variables and outcomes that are not defined in a traditionally empirical, quantitative sense (Cochran-Smith et al., 2004). However, teacher education professionals have persevered. Matthews and Dilworth (2008) exemplify the use of qualitative techniques to garner deeper insights concerning preservice teachers in multicultural citizenship education. In looking at the highly controversial focal point of urban education, Jenks et al. point out that “teacher education fails when it puts on ideological blinders and enacts a hidden curriculum that emphasizes ignorance and guilt, even suggesting moral turpitude” (2001, p. 90).

The Knowledge Question

“The knowledge question has to do with the knowledge, interpretive frameworks, beliefs, and attitudes that are considered necessary to teach diverse populations effectively, particularly knowledge and beliefs about culture and its role in schooling” (Cochran-Smith et al., 2004, p. 947).

Since teacher knowledge is one aspect of teacher capacity (Grant, 2008) and this study has a focus on teacher knowledge, it is appropriate to review literature which informs that focus. As it has already been suggested above, teacher knowledge has been a central focus in multicultural education, and this is reflected in the literature.

In their “synthesis of syntheses” (p. 937) on multicultural teacher education, Cochran-Smith et al. (2004) analyzed “14 reviews published between 1980 and 2001” (p. 937). In one of those reviews, Zeichner (1993) pointed out that content “knowledge of and about culture(s)” is key to multicultural teacher education. Cochran-Smith et al. (2004) also point out that many entire volumes have emphasized the need, and specific areas—including Native American—for expanding the traditional knowledge base exemplified in teacher education programs (see also Hollins, King, & Hayman, 1994; Irvine, 1997a, 1997b; King, Hollins, & Hayman, 1997; Pritchey-Smith, 1998). The current study specifically concerns expanding the knowledge base to include Illinois Indian heritage for preservice teachers in teacher education programs in Illinois.

One of the subsections of the empirical literature review by Cochran-Smith et al. (2004) focused on a broad definition of knowledge relevant to preservice teachers in multicultural teacher education. Two points the researchers highlighted from a number of

qualitative studies are relevant to the current study: (1) preservice teachers “had unsophisticated notions about multiculturalism, diversity, and democracy (Goodwin, 1994; Neuharth-Pritchett et al., 2001; Ross & Yaeger, 1999)” (Cochran-Smith, et al, p. 957); and (2) “personal experiences and program characteristics interacted to shape beliefs and practices (Zulich, Bean, & Harrick, 1991; Smith, Moallem, & Sherrill, 1997)” (Cochran-Smith, et al, p. 957) for preservice teachers. This suggests that even though preservice teachers come to teacher education programs with relatively simple ideas about these concepts, their own experiences in conjunction with a teacher education program can have an impact on aspects that are crucial to their future as teachers with diverse students (Lucey, 2008). It can be suggested from this that preservice teachers do not have a solid understanding of what they might need to add to their own knowledge to prepare them for working with diverse students.

A culturally responsive approach could prove useful to beginning teachers, but for lack of experience, many white, middle-class preservice teachers might define this and other multicultural terminology in unrealistic ways. Pewewardy (1998) defines “culturally responsive teachers... [as] those who think multicultural rather than monocultural in content” (p. 69). This seems to remain in contrast to the knowledge, experiences, and dispositions of many white, middle-class preservice teachers. Grant (2008) adds definition by pointing out that under the spotlight of heightened accountability “teachers’ knowledge” (p. 127) has gained in depth, flexibility and “an understanding of the relationship between content knowledge and pedagogical content

knowledge” (p. 127). J. A. Banks proposes four categories of knowledge that are foundational to multicultural education. Those categories are defined as:

1. ... major paradigms in multicultural education
2. ... major concepts in multicultural education
3. Historical and cultural knowledge of the major ethnic groups
4. Pedagogical knowledge about how to adapt curriculum and instruction to the unique needs of students from diverse cultural, ethnic, language, and social-class groups. (Banks, J. A., 2008, p. 52)

Some studies have focused on the interrelationship of knowledge, beliefs, and attitudes of preservice teachers relative to multicultural education. Matthews and Dilworth highlight the “pre-existing” and emergent natures of “preservice teachers’ ... ideas about social studies content” (2008, p. 356). Mueller (2004) investigated beliefs, attitudes, identity, and change for preservice teachers concerning multicultural education. Jenks et al. (2001) recommend that preservice teachers can compare the relative position of their multicultural ideas to others utilizing the ideological frameworks (conservative, liberal, or critical) discussed earlier. Grossman, McDonald, Hammerness, & Ronfeldt (2008) emphasize that the traditional dichotomy of viewing content and pedagogy separately is counterproductive and must be set aside, particularly if educators are to be successful in utilizing a social justice framework. Similarly, Howard and Aleman (2008) accentuate the importance of content this way:

Teachers should have a deep knowledge of the subject matters that they teach (Schuman, 1987; Munby et al., 2001; Wilson et al., 1987)... a long line of

research has revealed that teachers who have strong background knowledge of their content areas produce higher outcomes in student learning... (Darling-Hammond, 2000; Goldhaber & Brewer, 2000). (p. 158-159)

Then, citing Schuman (1986), Howard and Aleman (2008) also underscore the need to marry subject matter knowledge to pedagogy. However, they acknowledge that as colleges of education have retooled programs to emphasize the importance of pedagogical content knowledge, some have warned this change “come[s] at the expense of the necessary emphasis on content knowledge (Ball & McDiarmid, 1990)” (2008, p. 161). Jenks et al. (2001) also underscore the importance of pedagogical content knowledge. McDiarmid and Clevenger-Bright (2008) try to set the dichotomy aside when they contend:

Recent research, using large data sets rather than the earlier case study approach, seems to confirm what many believed self-evident: differences in teachers' knowledge of teaching particular subject matter, which also involves substantive knowledge of the subject, produces differences in pupil learning (Hill et al., 2005). (p. 140)

However, it seems a gap or a dialectical tension remains between proponents of disciplinary content knowledge and proponents of pedagogical content knowledge. Fallace (2007) investigated the use of “historiographical knowledge as a way to bridge ... [that] gap in an innovative way” (p. 443). He concludes, along with McDiarmid-Vinton-Johansen (2000) whom he cites, “that disciplinary knowledge can have an effect on teachers' thoughts about instruction, but that the relationship between the two areas is

complex and ambivalent” (Fallace, p. 442); he recommends we should explore the interplay between purpose and pedagogical content knowledge.

In addition to an emphasis on frameworks by Jenks et al. and Grossman et al. above, J. A. Banks (2008) and McDiarmid & Clevenger-Bright (2008) highlight the importance of a constructivist framework and its elements. J. A. Banks (2008) sees a constructivist framework as foundational to a transformative approach, emphasizing that “the group experience of the knower” (p. 64) is elemental in the construction of knowledge, as exemplified in the following:

The Battle of Little Big Horn can be viewed as a noble defense of one's homeland (the Native American version) or as a vicious massacre of soldiers who were protecting Anglo American pioneers (the dominant Anglo American view at the time) (Garcia, 1993). (2008, p. 64)

Matthews and Dilworth (2008) highlight the usefulness of Miller-Lane, Howard, and Halagao's (2007), “concept of *civic multicultural competence*” (p. 359) as another framework in terms of “understand[ing] the types of knowledge preservice teachers are likely to incorporate in their future classrooms” (p. 359).

Mueller (2004) highlights three specific types of knowledge that were significant to preservice teachers' beliefs after the completion of the teacher education program:

First... students' conceptualizations of culture were important in framing their year-end beliefs about multicultural education and multicultural teaching....

Second... the students' knowledge related to equity and opportunity in society was particularly important.... Third... the understandings of culture and beliefs about

equity and opportunity in society are related to a broader conceptual idea that... was important in the kinds of beliefs to which the students were able to come. This is knowledge directly related to the dynamic relationships between individual and socio-cultural contexts. (p. 264-266)

These findings are relevant to the current study as they suggest that content about a cultural group, in both the way that it is conceptualized relative to equity and opportunity issues and also in the way that it is presented pedagogically, has the potential to have a transformative impact on preservice teachers' values concerning multicultural education even as they go into their first teaching assignment. Insights that would help in determining more specifically what content to include about a cultural group, along with how to weave that content into themes of equity and opportunity and how best to present it pedagogically would be beneficial towards creating such pedagogical content knowledge, which could then potentially fit J. A. Banks' (1996b) definition of transformative academic knowledge. The need for the creation and use of pedagogical content knowledge is a theme in the current literature. (Grossman et al., 2008; Jenks et al., 2001; Banks, J. A., 2008)

Though her focus was not teacher education, Sinnreich, while teaching Jewish studies in Poland "encounter[ed] anti-Roma (anti-Gypsy) sentiment" (2006, Abstract) among her university students. She found that she could highlight unfair treatment of Jews to help her students compare it to their own prejudice of the Roma, thus utilizing "comparative minority studies as a means of overcoming prejudice" (2006, Abstract). In the United States she has also used this method to compare treatment of Jews and their

heritage to help students look at treatment of African-Americans (2006, p. 5). Following this example in conjunction with Mueller's (2004) findings above, perhaps a focus on the Illinois Indians in their dealings with the British and the United States could be utilized to help preservice teachers from homogeneous communities in our state compare such historic treatment to contemporary reactions to minorities.

The Teacher Learning Question

"The teacher learning question has to do with general assumptions about how, when, and where adults learn to teach, including particular pedagogies and strategies that facilitate this learning" (Cochran-Smith et al., 2004, p. 947).

Since I ask in my research questions, in part, "in what form should content... be constructed to best inform preservice social studies teachers", then literature that relates to the teacher learning question as defined has a high probability to inform the current study in areas such as the nature of learning experiences in teacher education programs.

In that vein Jenks et al. (2001) emphasize that "teacher education programs... must recognize the necessity of providing learning experiences that increase the likelihood preservice teachers will undergo transformative learning regarding multicultural education" (p. 99). In Mueller's (2004) study that followed preservice teachers through their teacher education program and into the following summer, the impact of dissonant experiences during the teacher education program emerged as useful in negotiating transformative learning experiences for these future teachers. In Mueller's words:

The students encountered information that was incongruent with their views and understandings of their raced or classed “selves,” and/or their perceptions of these raced and classed positions in the social world. In other words, the information pushed them to negotiate these parts of their identities — parts that, by their own accounts, several had not before considered to impact themselves... I term this “identity dissonance.” (p. 273)

Mueller goes on to point out that limiting factors in this process include 1) how disposed a student was to negotiating identity components and 2) how tightly a student held the beliefs that were challenged. Referencing this second factor, Mueller emphasizes that for some students the dissonance “incidents... in fact, served to strengthen their resolve to maintain their initial beliefs related to race and social privileging” (p. 274). She recommends further study of this phenomenon and how it might be pedagogically utilized in multicultural teacher education programs (Mueller).

Lucey’s (2008) study showed that “preservice teachers were reluctant to express opinions about specific issues related to social justice” (p. 249). He points out that if teacher educators are not pressing their preservice teachers concerning social justice, then those “preparatory institutions need to reconsider their commitments towards these [social justice] issues” (p. 249). This position speaks to the effect of not utilizing cognitive dissonance strategies in teacher education programs.

In light of these last three studies (Jenks et al., 2001; Mueller, 2004; Lucey, 2008), the strategy suggested by Sinnreich (2006), perhaps with a Native American

minority as the exemplar, would be a worthy focus for a study to gauge its potential for use in multicultural teacher education.

Two reviews of the “synthesis of syntheses,” (p. 937) by Cochran-Smith et al. in 2004 yielded the following findings that are relevant to the current study: 1) in “1993... Zeichner [argued that learning]... how to create culturally appropriate curriculum, instruction, [and] assessment” is key to multicultural teacher education (p. 940); 2) “Zeichner and Hoeft [1996] ... [indicate that] gaps in the literature [include] how program structures and components are connected to teaching practice ... and how experiences in teacher education are connected (or not) to personal and professional changes in teachers” (Cochran-Smith et al., 2004, pp. 940-945). The issues of program components and how teacher education programs structure experiences related to changes in preservice teachers are both relevant to the current study.

A subsection of the empirical literature reviewed by Cochran-Smith et al. (2004) focused on teacher educators’ studies of their own practice as reflected through a number of sources, such as: themselves, their students, experiences within their courses, and materials for their courses. Relevant to the current study, the authors found:

A number of inquiries focused on how preservice teachers learned by studying multicultural education itself.... Several researchers concluded that using multicultural material in social studies (McCall, 1995a, 1995b), science (Bullock, 1997), and special-education (Donovan, Rovegno, & Dolly, 2000) had some impact on preservice teachers’ views about diversity and schooling. (Cochran-Smith et al., 2004, p. 957-958)

For this study, it is worth noting that use of multicultural materials in conjunction with social studies components of a teacher education program was seen as yielding an impact on preservice teachers' views.

In a note of caution concerning transformative learning, Mueller (2004), who highlighted the "identity dissonance" (p. 256) phenomenon, admonishes that:

Teacher education is a process that students' experiences [*sic*]; teacher educators and researchers often view this process in terms of its components and elements... [In this study] the group of students who remained steadfast in their initial beliefs continued to seek out information to maintain the logic of those beliefs. On the other hand, those who came to beliefs about multicultural education that were closest to the ideals and outcomes of the field had pivotal experiences that led them on the path to transformation. (p. 256)

Consequently, even though Mueller's "identity dissonance" (2004, p. 256) and other forms of dissonance (Middleton, 2002), have potential in the area of preservice teacher learning, teacher educators who might choose to utilize it must be vigilant for the pitfalls.

Challenges and Prospective Solutions for Multicultural Teacher Education

All of the questions that framed this section on teacher education literature represent broad challenges: the diversity question, the ideology question, the knowledge question, and the teacher learning question. However, the demographic imperative continues to grow as a motivational force for change in education as researchers point out that today's minority children will become the majority in our public school population in the first half of this century, while at the same time middle-class, white teachers who are

predominantly female will remain the majority in the teaching profession (Cochran-Smith et al., 2004, p. 934). This alone should be reason to embrace multicultural education, but unfortunately that is not the case for everyone. The literature bears out that teacher educators are very aware of the demographic imperative and working to deal with its ramifications, though it is unlikely that a one-size-fits-all approach will become apparent or that it would be preferred. The need to sensitize teachers to backgrounds and cultures that are different from their own and prepare them to effectively teach many students with numerous cultural backgrounds runs as a theme across the teacher education literature. The current study proposes sensitizing preservice teachers to a Native American history and culture that is specifically related to the area now known as the State of Illinois. In keeping with tenets of multiculturalism one reason for focusing on Native Americans in this study is because they are an ethnic minority. In keeping with Sinnreich's suggested approach focusing on this minority may be helpful in getting preservice teachers to reflect upon their reaction to other minorities. This approach is worth pursuing as a possible element in a transformative multicultural education approach, especially in light of the point highlighted above from Jenks et al. (2001), Mueller (2004) and Lucey (2008).

Another reason to focus on Native Americans is that they also have a unique relationship with the United States government through legally binding treaties. An additional reason for focusing on the Illinois Indians is to make available to preservice teachers an avenue of regional and local history to which their future students can more readily relate. This particular avenue can also be utilized to underscore the impact of

earlier histories and perceptions on later inhabitants of an area. For example, when the Illinois Indians called this region—including this state and areas of adjacent states—their homeland, the French, acknowledging the economic, political, and military strength of these allies in the late 1600s and in the 1700s, called this region the Illinois Country. In 1818, fifty-five years after the British defeated the French and their Indian allies, Ninian Edwards and the other founders still reflected the former power of the Illinois Indians in naming the state after them.

One final point before moving on to the other lobe of this bifurcated conceptual framework—all of the frameworks and approaches discussed through the literature of this multicultural teacher education focus require applicable academic and or pedagogical ethnic cultural/historic content so that social studies students can construct a more authentically inclusive view of U.S. history and culture. That type of content is a central focus of the current study. The other aspect that is a central focus of this study is a medium, or vessel of sorts, for such content. The literature reviewed in the following section will focus on eight mediums that are used for content delivery in social studies. There will also be an exemplar artifact to represent each of the mediums. Each of these artifacts will then be critiqued utilizing criteria developed by J.A. Banks; an analysis done in conjunction with those critiques will be utilized to situate experienced study participants relevant to medium usage and multicultural education.

Literature on Different Mediums for Content Delivery Relevant to Social Studies

A chart illustrating the conceptual framework for this section of the bifurcated literature review is found in [Appendix B: Predominant Mediums for Social Studies](#)

[Content Delivery](#). The definition for medium as delineated in chapter 1 will be utilized in this review. Other elements identified in columns on the chart include: possible formats (audio, images, text, or artifacts) connected with each medium; literature reviewed for each medium; artifacts related with each medium; types of knowledge (J. A. Banks', 1996b, five types of knowledge as defined in chapter 1) associated with each specified artifact; and what parameters from multicultural literature sources will be used to briefly critique each specified artifact (J. A. Banks' four approaches, 2006; J. A. Banks' checklist, 2008; or J. A. Banks' guidelines, 2009; see [Appendix C](#)). Exemplary artifacts for each medium are found in [Appendix D](#). A hyperlink at the end of each section will connect to relevant artifacts. A hyperlink following each artifact in the appendix will then return the reader to the section on the next medium.

Some of this literature is focused on the use of these mediums in elementary and high school social studies classrooms, while other literature is focused on college-level use of these mediums. An underlying assumption followed for this study is that the modeling of specific medium usage by college professors for preservice teachers will influence them in their pedagogical knowledge content construction and, consequently, in their future practice; in turn, specific medium usage in the future classrooms of those preservice teachers will also have an impact on the knowledge construction process for their students. For this study therefore, the literature is focused on the educational use of the medium relevant to social studies, but the grade level focus in the literature is seen as secondary.

Professors

McNamara (1991) posits that there are two possible avenues for teacher educators to utilize with their preservice teachers. One avenue deals with the dispositions of teachers, based on "empirical evidence... developed by Stevens (1967)" (p. 120). The other avenue deals with the concept of pedagogical content knowledge as proposed by Shulman (1986). At the beginning of the 1990s, McNamara feels that there is not enough empirical evidence to make a choice between the two in teacher education.

At the end of that decade Seixas (1999) discusses methods of presenting content as utilized by mostly history professors in professional development institutes for teachers. He addresses the dichotomy between content and pedagogy in part by discussing directors of these various institutes. He describes directors of three institutes as "teacher-facilitator... historian-director... [and] educator-director" (pp. 320-323), thus identifying their professional orientation as well as their leadership style. Regardless of their professional training each of the site directors discusses content and pedagogy separately. One of the directors denotes an "ongoing tension between a 'pedagogical approach and content approach'" (p. 322).

Seixas (1999) also shares teacher points of view concerning these professional development institutes. One kindergarten teacher, for example, straight-forwardly characterizes "these guys [historians]... are lecturers, they're not teachers" (p. 324). "A [middle school] teacher ... [indicated] that she needs to sift out a few basic concepts to organize her teaching around, and that the morning's lecturer had not done that" (p. 324). The teachers want pedagogical content.

In a qualitative study that looked at pedagogical approaches dealing with depth versus breadth in teaching American history, VanSledright (1997) noted that one of the history teachers in his study had majored in history, while taking enough other social studies coursework to get his certification; he had continued to read histories as a teacher. Another teacher in the study had enough credits to teach history but her focus had actually been in geography; she preferred to read travel literature. For the geography focused teacher, her pedagogical approach was broad-based—quite similar to, and more dependent upon, the textbook she used in teaching her course. However, the teacher with the deep knowledge base in history preferred to structure his pedagogical approach thematically, similar to approaches in some of the histories which he had read. Furthermore, he expanded his thematic approach to a "matrix like structure" to assist his students in growth of deep, and broad, insights across the material covered in his class.

This teacher from VanSledright's (1997) study constructed a solid base of history knowledge during his undergraduate years. He continued constructing that history knowledge by continuing to read histories—a behavioral habit probably modeled for him by his history professors. The exemplary story underscores: the impact of a deep knowledge base; the impact of professors modeling positive practice during the undergraduate years of a teacher education program; and aspects of developing pedagogical content knowledge. A greater depth of knowledge not only allows teachers more flexibility in their approach, but it can also suggest ways to structure content for their students. In this it becomes pedagogical content knowledge. This story also

highlights the importance of dispositions for educators. Dispositions will be discussed again.

Seixas (1999) discusses "doing the discipline" of history, which he describes as two related components: "the critical reading of texts, both primary sources and secondary accounts of the past.... [and] the construction of historical accounts" (p. 328). This is also a process that does not separate but combines content and pedagogy. Seixas declares: "the notion of history as a constructed account of the past is central to examining the discipline, because this construction is a process that historian, teacher, and student have in common" (p. 330.). This correlates well with the teacher education literature (Carignan et al., 2005; J. A. Banks, 2008; McDiarmid & Clevenger-Bright, 2008) that emphasizes a constructivist approach for multicultural education.

Seixas (1999) asserts that the most successful of the institutes mentioned earlier were those where professors shared the process of their discipline with the teacher participants. Consequently, teachers learned how to do the discipline of history, or other social studies disciplines, such that they could model and teach that process to their own students. According to Seixas:

In this conception, learning history is understood as learning how to know history.... This kind of content incorporates a way of knowing, as does historical practice itself. In this setting, pedagogical concerns are no longer questions of delivery, nor can they possibly be separated from content. Rather, they take on dimensions of Shulman's (1987) and Wineburg and Wilson's (1991) 'pedagogical content knowledge' (1999, p. 332).

Schuman's seminal work opened the discussion which included McNamara (1991) and which Seixas takes up at the end of the decade. Schulman (1986) defines "*content knowledge*... [as] the amount and organization of knowledge per se in the mind of the teacher... [And] *pedagogical content knowledge* [as] a second kind of content knowledge... which goes beyond knowledge of subject matter per se to the dimension of subject matter knowledge *for teaching*... [This includes] the ways of representing and formulating the subject that makes it comprehensible to others" (p. 9).

Seixas goes on to point out that if state standards focus primarily on content knowledge this will only emphasize again the dichotomy between content and pedagogy. (1999, p. 334) He also suggests that "classroom texts and materials, assessment strategies, as well as the popular understanding of history education, will need to be aligned with a conception of history education as 'learning to do the discipline'" (1999, p. 334). Following this line of reasoning by Seixas, it is worth noting that Illinois State Goal 16 deals specifically with history (*Illinois learning standards*, 1997, p. 50) while Learning Standard 16A states: "Apply the skills of historical analysis and interpretation" (p. 50). This does seem to correlate, at least minimally, with the concept of doing the discipline of history and benchmarks 16.A.1 through 16.A.5b (see Appendix E) also seem to support the concept (p. 50). However, under the same Learning Standard 16A there is also an emphasis on content knowledge alone for benchmarks: 16.B.1a(US), 16.B.1b (US), 16.B.1 (W)— early elementary school benchmarks; and 16.B.2b (US), 16.B.2d (US)— late elementary school benchmarks; 16.B.4(US), 16.B.4a(W), 6.B.4b (W)— early

high school benchmarks; 16.C.2b (US)— late elementary school benchmark; 16.C.4c (W)— early high school benchmark; 16.D.1 (US)— early elementary benchmark; 16.D.2c (US), 16.E.2b (US), 16.E.2b (W)— late elementary school benchmarks; 16.D.4 (W)— Early high school benchmark (see [Appendix E for these benchmarks and their associated standards](#)). A more thorough analysis of the Illinois State Goals 14-18 for social studies, along with the related standards and benchmarks would need to be done to more completely test Seixas's admonition, but such research is beyond the scope of the current study. However, Seixas also suggests a study focused on textbooks and textbooks are the next focus in the literature on different mediums relevant to this study.

(View the exemplary artifact in [Appendix D— Professors](#).)

Textbooks

Historian James Axtell (1987) points out that "textbooks are the only products of historical scholarship that do not receive regular critical review by acknowledged experts in the various subfields of American history" (p. 621; also see Loewen, 2007). In response to this state of affairs and "prompted [by] the AHA's Columbus Quincentenary committee" (p. 621) Axtell analyzed the opening chapters of 16 college-level American history textbooks. He found "the similarity of content and treatment is striking. The contents of the sixteen 'discovery' chapters are almost interchangeable, especially in the older texts" (pp. 621-622). Loewen (2007) essentially found the same phenomenon for grade 3-12 social studies textbooks. Axtell also ascertained "errors of fact" (p. 623) throughout the reading,

but some subjects seem especially susceptible, particularly those that demand acquaintance with an extensive and active historiography. Among the subjects most vulnerable are Indians, the Spanish empire, the French colony in Canada (Louisiana and the Illinois country being virtually unheard of until the Anglo-Americans 'discover' them late in the eighteenth century). (1987, p. 623)

In addition Axtell (1987) accentuates the following problem areas that are particular to content on Indians: migration theories into North America; incorrect "tribal names and linguistic families" (p. 623); ideas concerning ownership among Indians; Native leadership patterns; Native religions; "visual materials" (p. 627) and a great diversity in Native population estimates with some authors continuing to emphasize a seemingly empty North America upon the arrival of European explorers.

Axtell also emphasizes the point that:

To understand the making of Anglo America is impossible without close sustained attention to its indigenous predecessors, allies and nemeses.... to make it work, we need to fill the... largest gap—the full story of French experience, not only in Canada but also in the Great Lakes and Ohio, Mississippi, and Missouri valleys. (1987, p. 630; also see Loewen, 2007)

The tendency in 1987 towards this omission of the French North American experience in college history textbooks, which would have been utilized by some preservice social studies teachers, is germane to the current study in that the French and the Illinois Indians were very close allies, as exemplified in trade, in war, and intermarriage between the two cultures. (Hechenberger, 2006)

As these late 1980s preservice teachers were constructing their own social studies knowledge base they were, according to Axtell's research, doing so with error-filled sources containing large omissions, or as the Spirit of the Land Called Illinois might point out— they would be building over huge underground caverns that would one day cause their river bluff of knowledge to fall in on itself. Near the end of the first decade of the 21st century at least some of those preservice teachers are probably today's experienced teachers. How might these huge omissions and errors particular to Native American history and culture be reflected in these teachers and their classrooms today? This current study should help to gain some insights in this area. For now let us turn to more current studies pertaining to textbooks.

In 2007 Sanchez analyzed "15 secondary American history textbooks to evaluate their accuracy in depicting Native Americans" (p. 311). Sanchez also tells us that "the accurate depiction of Native Americans in textbooks and other instructional materials has long been questionable (Costo & Henry, 1970; Loewen, 1995; Sanchez, 1997a, 2001)" (2007, p. 312). Compounding the problem Sanchez emphasizes that social studies educators are particularly well-known for relying on their textbook.

On a five point scale Sanchez (2007) rated eight of the textbooks, or over half of those reviewed, as less than satisfactory. (p. 320) Comparing his study to earlier studies Sanchez indicates:

Although quantity of coverage increased, there existed the paradox of brevity and lack of depth as major factors differentiating the higher and lower rated textbooks. There were additional factors as well (such as omission and inaccuracy), but

brevity and lack of depth proved to be major players in the lowest-rated textbooks and contributed to a distortion of history that drastically underplays or even omits Native struggles, sovereignty, and contributions. (2007, p. 314; also see Loewen, 2007, and Paxton, 1999)

Sanchez concludes that although there has been some improvement in textbooks the situation still remains unacceptable. While laying a good portion of the blame on the textbook publishing process, Sanchez recommends that those in the education field must add their voices to that of the cultural groups demanding more change and the most practical place to apply that pressure is on "those who adopt the textbooks rather than those who publish them" (Sanchez, 2007 p. 317; also see Loewen, 2007). While that long-term battle is waged, Sanchez points out that the onus is on the classroom teacher to seek out more source material, including primary sources, so as not to depend solely on the textbook. However, Sanchez also acknowledges:

The crucial aspect still lies in the social studies educators' enlightenment on bias, distortion, omission, and stereotyping in order to assist the acquisition of knowledge, familiarity with Native cultures, and the accurate perceptions and values that influence them (Sanchez, 1997a). (2007, p. 317; also see Loewen, 2007)

He also calls for a transformed curriculum "that accurately reflects the true contributions of the culture's members (Sanchez, 1996)" (Sanchez, 2007, p. 317; also see Loewen, 2007)"

In a textbook review study focused on Native American coverage Hawkins (2005) summarizes one aspect of earlier studies:

According to Axtell (1987), Doris (1992), Fixico (1997), Glaser and Ueda (1983), Loewen (1995), Lomawaima (1995), textbook content about Native Americans has led teachers to favor two approaches in developing their lessons. The first is the "dead and buried" culture approach, which portrays Native Americans in the past tense, as if they were extinct. Second is the "tourist" approach, which allows students to visit a "different" culture [Indians] that usually only includes the unusual (rituals, customs, etc.) or exotic (living on reservations) components of Native American culture. (p. 52)

After Hawkins reviews what he calls "Contemporary Textbook Portrayals [and]... Traditional Textbook Portrayals" (2005, pp. 52-53), he discusses the effect they have on social studies pedagogy in the classroom:

These seemingly outdated stereotypes of Native Americans (dead and buried or tourist) are still found in U.S. History textbooks in written and illustrated form. Consequently, lessons developed by teachers are based on information about Native Americans found in textbooks.... Replacing old with new stereotypes about Native Americans appears to be part of the "new" approach taken by teachers, that appears to be linked to a "new" portrayal of Native Americans in some U. S. History textbooks. The new depiction of Native Americans is an association with casino gaming or gambling, and appears to replace or reinforce previously determined stereotypes. (p. 53)

Focusing more specifically on teacher practice in the classroom, Laverre (2008) analyzed "pedagogical exercises related to Native Americans in... history textbooks"(p. 3) that covered elementary, middle, and high school grade levels. He underscores that a selected textbook will be utilized in the classroom for "5 to 10 years" (Laverre, 2008, p. 3). He concludes that although some researchers point to increased coverage of Native American history and/or culture in textbooks they are not taking into account that "pedagogical exercises [in those textbooks] consist of recall questions at a rate of 90 percent or more" (Laverre, 2008, p. 6).

In a National Council of Social Studies (NCSS) publication Harvey, Harjo, & Jackson (1997) underscore one of the aspects of textbook dominance that Laverre (2008) highlighted. "Textbooks present a serious problem, for they are usually in classrooms for three to seven years. They not only influence one entire group of students, but they continued to do so—year after year. It seems incumbent upon educators to be especially vigilant in textbook selection" (Harvey et al., 1997, p. 66). Though their admonishment is well taken, it does pose a conundrum if those educators do not have sufficient content knowledge to be able to adequately evaluate the authenticity of those textbooks. Harvey et al. go on to emphasize that teachers must evaluate any supplemental material they use in their classrooms, with particular emphasis in the following areas: "(1) authorship, perspective, historical bias... (2) cultural accuracy and voice... (3) methods of inclusion... (4) assumptions" (Harvey et al., 1997, p. 66). Once again lack of content knowledge on the part of the teachers will hinder their evaluation of the material, which

is perhaps compounded when they are already constrained by time and their other responsibilities.

Wineburg (2004) points out that "over 80% of today's history teachers" (§ 28) did not major or minor in history at their universities. He further states that as a consequence "many social studies teachers are forced to rely on... [their classroom text-] books because they lacked adequate subject matter knowledge" (§ 28). In Wineburg's view this puts history textbooks in a position of too much dominance.

James W. Loewen is a professor emeritus of sociology, one of the disciplines under the umbrella of social studies. He is also the author of *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong* (2nd ed.; 2007), a historiography in which he analyzed 18 American history textbooks and their impact on a range of history topics, including Native American and African-American history. The Smithsonian Institution supported his original research for this book through two fellowships.

Loewen sees the problems with American history textbooks as long-standing. He updated the first edition of the book, which was already a bestseller, in part because readers told him that the problems he pointed out in history textbooks were continuing. For the second edition he analyzed six more textbooks, to add to the 12 he had analyzed originally. He points out that he wasn't surprised that his first edition did not have much of an impact on the textbook publishing process because earlier studies like his also had little impact.

In great measure Loewen wrote his book for teachers and a multitude of them have responded positively to his research (2007, pp. xi-xix). However, he suggests that the prepackaged convenience of textbook materials wins out over principle for many teachers. As a former college professor who taught his own classes, Loewen has great respect for the amount of work and energy these educators put into their teaching. "When are they supposed to find time to research what they teach in American history? During their unpaid summers and weekends" (Loewen, 2007, p. xv)? The day-to-day demands of their profession, he implies, constantly work against the prospect of research.

Reflecting on the consequences of misguided textbooks and lack of time for teacher research, Loewen (2007) points to the same time of the school year that I emphasized in chapter 1—fall, with Columbus Day, American Indian Heritage Month (November), and Thanksgiving, which he also emphasizes is a time of perpetuating stereotypes and myths even though the teachers mean while.

Relevant to the current study, particularly in light of Jenks et al. (2001) quoted earlier in the teacher education literature, Loewen emphasizes:

Even if no Natives remained among us, however, it would still be important for us to understand the alternatives foregone, to remember the wars, and to learn the unvarnished truth about White-Indian relations. Indian history is the antidote to the pious ethnocentrism of American exceptionalism, the notion that European Americans are God's chosen people.... history through red eyes offers our children a deeper understanding than comes from encountering the past as a story of the inevitable triumph by the good guys. (Loewen, 2007, p. 134)

All of the concerns and admonitions highlighted through the literature in this section are summarized and underscored by the current director of the Smithsonian's National Museum of the American Indian (NMAI) in a personal letter last fall to supporting members of that organization:

To address the issue, NMAI is beginning to assess the educational materials and textbooks currently used across the nation in grades K-12 to inform us better about how these materials convey the cultures, traditions and histories of Native peoples.

Our initial review indicates that things are better today than they were when I grew up—textbooks are more sensitive to cultural issues and include information from the point of view of Native peoples themselves. But these books do not often contain complete and accurate information. In most books, the history of Native American communities continues to focus largely on the events that intersected with European (and later U.S.) historical events. (K. Gover, letter to NMAI members, n.d. [Fall, 2008])

(View the exemplary artifact in [Appendix D—Textbooks](#).)

Children's Literature

At the elementary level, use of trade books is encouraged to supplement the social studies textbook (Downs, 1995; Jacobs & Tunnell, 2004; Tomlinson, Tunnell, & Richgels, 1993). Jacobs and Tunnell (2004; also see Tomlinson et al., 1993) recommend history trade books in the form of historical fiction, in part because the narrative form helps young students, as well as their parents, in processing and

remembering historical material. They also caution that trade book authors should: not sugarcoat history; be historically accurate; bring the time period to life; tell the story through a young leading character; and not focus too heavily on minutiae about the time (Jacobs & Tunnell, 2004).

Downs (1995) recommends a variety of trade books to utilize with elementary students in thematic units following two strategies: "individualized research using trade books [and] activities based on trade books" (pp. 138, 140). She suggests "the thematic unit is one method of bringing history alive" (Downs, 1995, p. 138). Downs use of trade books includes "picture books, biographies, photo essays, and historical novels" (1995, p. 138). Her individualized research strategy utilizes four steps— "Step 1: Capturing the Students' Interest... usually... by reading aloud to them [from a trade book].... Step 2: Gathering Information... [at] the library... Step 3: Individualized, In-Depth Research... Step 4: Final Project and Presentation" (Downs, 1995, pp. 138-139). Her theme related activities strategy moves across the curriculum, including the following areas and elements: "Reading... Social studies... [including] construction of a timeline... Math... Science... Music... Art... [and a] Culminating Activity" (Pp. 140-144).

Mindful of the use of trade books in elementary social studies classrooms, Sanchez (2001) "examined 20 trade books (1964-1997) to evaluate their accuracy in depicting Native American peoples and cultures" (p. 400). Utilizing "an authenticity guideline based on the Five Great Values... results indicate[d] that 60% of the books... [were] at least satisfactory in their depictions but that bias and stereotyping... persist enough to recommend the use of the guideline as a tool to allow educators to confidently

identify problems in their instructional materials" (Sanchez, 2001, p. 400; also see J. A. Banks, 2009, p. 109). Sanchez also notes that more "recent and award-winning books are not necessarily accurate or culturally sensitive" (2001 p. 418).

(View the exemplary artifact in [Appendix D — Children's Literature.](#))

News Outlets

In a 1998 study, Vaughan, Sumrall, and Rose explored "the effectiveness of using the newspaper to teach science and social studies" (p. 1). Their subjects were "preservice and in-service teachers... [and students in] grades K, 2, 3, 5, and 6" (Vaughan et al., 1998, p. 1).

The researchers found that over 90% of the 23 preservice teachers felt newspapers were a good vehicle for instruction. (Vaughan et al., 1998, p. 7) Other findings included:

Preservice teachers indicated students enjoyed the newspaper activities and...

After the lessons... students began to initiate interest towards using the

newspaper.... Preservice teachers reported that the newspaper is best utilized in

the upper grades due to... reading ability... However... analysis... for grades K and

2 [by] researchers determined that quality and innovative uses of the newspaper...

did occur.... The development of newspaper lessons within a group appeared to be

an activity that demonstrated thought, cohesion, and collaboration on the part of

the preservice teachers.... Through use of the newspaper there can be substantial

increases in... social studies conceptual awareness. (Vaughan et al., 1998, pp. 16-

70)

In a study that crosses this current study's categorical line between news outlets and digital resources, Hicks and Ewing (2003) investigated "how access to online newspapers from around the world can provide a connected space through which students' understandings of current events can be broadened, deepened, and re-examined in the face of diverse, alternative, and to some extent contradictory worldviews" (p. 134). While noting that "teachers have used... national and local newspapers" (p. 134) for quite some time, the authors point out that use of global newspapers, accessed online, can be particularly useful for instruction in today's globalized 21st-century. One way they can be useful is through comparing and contrasting different points of view from diverse regions of the world. In light of the focus on Indians in the current study this application could also be useful in helping preservice teachers, and their later students, to experience points of view from contemporary American Indian cultures within the United States or views concerning controversial subjects that are relevant to American Indian cultures.

(View the exemplary artifact in [Appendix D — News Outlets.](#))

Museums

Museums, though still engaged with students and teachers in social studies classes, have been undergoing a transition related to their overall purpose (Trofanenko, 2006a, 2006b, 2006c; Seixas & Clark, 2004). Trofanenko (2006a) "argues that the changing role of the museum prompts reconsideration of their roles not only as sites of knowledge but also as sites of knowledge-production" (p. 49). This is in line with the cited definition of the knowledge construction process (Banks, J. A., 2004a) earlier in this paper. Trofanenko's contention concerning the public museum places these educational

institutions in essentially the same transition encouraged by Banks (2008) and others (McDiarmid & Clevenger-Bright, 2008) for schools and educators as they move increasingly to a constructivist framework. Accordingly Trofanenko points out that the role of the public museum in North America is changing "from its traditional position as protector of the Eurocentric heritage to its current role as a broker of identity" (2006a, p. 49). This transition for the public museum also makes it another battleground in the culture wars highlighted in chapter one of this paper (Cochran-Smith et al., 2004; Nash et al., 2000; also see Trofanenko, 2008, pp. 258-260).

Trofanenko points out that:

In the 1990s, prompted by concerns of indigenous groups about the absence of their presence in the museum project, museums moved to work more closely with indigenous groups in order to complicate and question the relationship between museums and indigenous groups as well as deal with concerns about self-determination and repatriation of objects. (2006a, p. 52)

During that same decade and relative to the current study's focus, Warren and Walthall (1998a) indicate that the Peoria Tribe of Indians of Oklahoma came to an agreement with the Illinois State Museum (ISM) concerning repatriation of ancestral human remains and Illinois Indian funerary objects associated with human remains that were housed at ISM-Springfield and Dickson Mounds-ISM. The human remains were to be repatriated with the Peoria Tribe and buried in their Miami, Oklahoma cemetery. However, in a move that put them at odds with some other Native American tribes concerning funerary objects and repatriation, the Peoria Tribe "determined that the

funerary objects associated with their remains are an important part of the tribe's cultural heritage and should remain in the hands of the Museum" (Warren and Walthall, 1998a, p. 14; for *at odds* see Warren, 1996, pp. 56-57). In addition, the authors point out that "these objects are the centerpiece of the newly established Peoria Indian Heritage Collection" (p. 14). This collection has potential in the area of transformative academic knowledge for teacher educators in social studies, as well as preservice and in-service teachers and their students concerning Illinois Indian heritage in the state of Illinois.

Continuing to build on their relationship with the Peoria Indian Tribe of Indians of Oklahoma the Illinois State Museum hired "an aspiring physical anthropologist... [who is also a Peoria] tribal member... to be the first recipient of the Peoria Indian Heritage Collection internship" (Dick, 1998-99, pp. 10-11). Consequently, a descendent of the Illinois Indians would be compiling the information concerning these artifacts that came from her ancestors. In this and in other actions the Illinois State Museum has worked to portray the Illinois Indians not only as a people of the past with a heritage that is foundationally tied to the state of Illinois, but also as people of the present connected to their past with agency concerning their own identity and historical artifacts (Warren, 1996; Warren and Walthall, 1998a, 1998b; Dick, 1998-99). These actions by the Illinois State Museum, in their staffing, in their magazine, and on their website (see the Digital Resources section of this chapter) might also be seen as a positive step towards a general criticism of museums that Trofanenko (2006c) identifies whereby museums have excluded exhibits of indigenous people from being included in the construction of national identity "through a rhetoric of difference, particularly notions of difference

constructed as static and timeless, as backward and inferior, indigenous people have been represented as separate from the development of the nation" (pp. 99-100).

However, even with such changes Trofanenko (2006a) cautions "that an education in the museum needs to be an education *about* the museum, about how the world is represented, named, displayed, owned, and protected" (p. 61). According to Trofanenko:

These changes require that students coming into the museum be presented with the language of politics and pedagogy that allows for them to speak about naming and identity, not as something to be tolerated but as essential to expanding the practice of democratic education. Pedagogically, this suggests providing students with the skills to analyze how public institutions utilize visual, print, and oral texts to fashion social identities over time, and how these representations serve to reinforce, challenge, or rewrite the dominant vocabularies promoting stereotypes that deprive people of their history, culture, and identity. (2006a, p. 61)

In line with these points Trofanenko (2006b) discusses some of the subjects in her 16-month long ethnographic study of a museum in British Columbia relative to an indigenous culture exhibit:

Although the museum is full of artifacts, displays, and staff ... [the teacher] seeks to prompt the students to understand what questions "need to be asked" regarding the selection of artifacts, the formulating of displays, and the contributions of staff members. Her issue is to have the students consider the claims of certainty about history that museums display. Although she acknowledged the museum's value as an educational resource and its attempt to preserve and display culture and

history, her main pedagogical concern had to do with the students' ability to question what is offered to them as "true." (p. 316)

Utilizing this approach, the teacher in Trofanenko's study prepares and engages her students in the type of critical analysis that Loewen (2007) and others cited earlier (Sanchez, 2007; Hawkins, 2005; Gover, n.d.; also see Zinn, 2005, pp. 683-688) in recommendations for textbooks utilized in social studies classrooms.

Another point raised by Trofanenko (2006d) is that "as cultural heritage institutions take the next [transitional] step in extending their educational imperative by digitizing their holdings, they seek to affirm and increase their public educational value as a means to support their public relevance and institutional missions" (p. 242). Her concern "for social educators, [is that] the most disturbing outcome of this situation has been the increasing presence of self-contained lesson plans and units on institutional Web sites and the move by some public institutions to embrace and advance what they consider to be their educational role in public education" (p. 241). Given the thrust in teacher education for embracing and advancing pedagogical content knowledge Trofanenko's concern about these museum-created packets of pedagogical content knowledge is worthy of investigation.

Returning to the point that the public museum transition has positioned museums as another battleground in the culture wars, Trofanenko (2008) highlights the controversy over the Smithsonian Institute's Enola Gay exhibit entitled *The Price of Freedom*, while Seixas and Clark (2004) focused on the controversy "over a series of murals depicting the

origins of civilization in British Columbia, located in the central rotunda of the British Columbia Legislative Buildings" (p. 146). According to Seixas and Clark:

Around the world people confront monuments that celebrate historical origins, movements, heroes, and triumphs no longer seen as worthy of celebration. While an analysis of these lieux de mémoire [sites of memory (p. 147)] themselves can reveal historical consciousness, the sites become particularly interesting at the moment when they inspire debate, namely, when people ask what can be done with these artifacts of the earlier power configurations, outdated modes of understanding, and bygone identities. (p. 146)

The investigation by Seixas and Clark (2004) focuses on student engagement in the Begbie Canadian History Contest, wherein they developed their own opinions concerning what should be done with the contested murals—keeping them, removing them, or some other solution. The students were split in their recommendations. However, Seixas and Clark see this exercise as an important pedagogical model educators should utilize in times of controversy. This is in light of their position that:

A crucial dimension of the study of historical consciousness involves how cultural practices and tools for understanding the past are handed down to the next generation. While this work happens in its most formal and organized way in schools, recent research has interrogated other sites of transmission and construction, including families, film, television and commemorative celebrations (Barton & Levstik, 1998; Seixas, 1994; Welzer, 2001; Wineburg, 2001). Most

frequently, these sites operate interactively to build, or challenge, continuity in historical consciousness (Seixas & Clark, 2004, p. 147).

In light of these investigations and perspectives cited above and relevant to the current study I suggest that at the current time museums may be in a unique position compared to the other mediums being reviewed. The institutional museum in the United States has recently been (is still?) in transition which includes expanding its educational imperative. Consequently, this lieux de mémoire lends itself, perhaps now more than at other times in our history, to engaging students in critical analysis. It also offers the benefit of not only text, images, audio, but also three-dimensional artifacts. This expansion of formats lends itself well to a wider variety of learning styles in students. It also adds more flexibility to teachers in preparing their instruction for engagement in a museum setting, but that flexibility will also bring extra challenges. This then suggests that the museum might offer unique opportunities to preservice teachers as they develop their own pedagogical content knowledge. Additionally, in expanding educational imperatives the museum is also crossing borders into other mediums, including digital resources. Consequently, the museum will be discussed again under that heading.

(View the exemplary artifact in [Appendix D — Museums.](#))

Popular Film

Marcus and Stoddard (2007), in a study designed "to establish baseline data... [on] film pedagogy and students' historical understanding and to continue the work of those documenting and examining teacher practice in general" (p. 304), surveyed a "recruited... convenience sample" (p. 307) of 84 Connecticut and Wisconsin history teachers via the

Internet. Noting the limitations of such a sample Marcus and Stoddard indicate that their surveyed "teachers... use an extraordinary amount of film in class" (2007, p. 308), with more than 90% utilizing "Hollywood film *at least* once a week" (p. 308).

Notwithstanding that caution, the authors indicate that popular film usage in classrooms has gone up in the last 20 years (Marcus & Stoddard, 2007, p. 305). The primary reasons these teachers give for using film in class are "to provide... subject matter content and to develop empathy and bring a time period to life" (Marcus and Stoddard, 2007, p. 317); utilizing a film "as a grabber or introduction to a topic or lesson" (p. 310) rates as a secondary reason for these teachers.

For these teachers the 1990 movie *Dances with Wolves* was the sixth most chosen movie from a potential film list of 169 that are utilized in social studies classrooms (Marcus and Stoddard, 2007, pp. 309, 313). Among the reasons the teachers cited for choosing *Dances with Wolves* were: 76% empathy; 67% subject matter; 43% grabber (p. 313).

Given the high usage of this film by history teachers in the Marcus and Stoddard survey and with movie content as one of the specified reasons, it is noteworthy that Seals (1991), a Sioux Indian author whose book was turned into a movie by Hollywood, was critical of *Dances with Wolves*. Seals indicates:

This is the New Custerism— General George sporting velvet gloves— and so called liberals are the new Custerists, torn between their cultural guilt and self-interest.... It encompasses not just trampling on what might be sacred but a hidden Victorianism as well, which has to clean up my dirty beer-can-strewn highway or

its historical equivalent, keep us at a safe remove, make us Good Indians again, like [director] Costner's and [screenplay writer] Blake's syrupy noble savages.

Books or movies like this neutralize real action, the possibility for social or political reform that might arise from truly stimulating literature or drama....

Instead of creating a great new multicultural paradigm, *Dances with Wolves*, by its huge success, is spawning more of the same old clichés. Where the Old

Custerists [i.e., actors John Wayne, Ronald Reagan, Henry Fonda; director John Ford (Seals, 1991, ¶ 10)] didn't mind blatantly stereotyping Indians as savages, for new Custerists the sentimentality and romance must not be sullied. (¶ 21, 22)

Marcus and Stoddard (2007) agree with Seals' assessment on a number of points, including that the white man is the hero of the movie (p. 317). However, they point out that it is "how the teacher uses the film" (p. 317) that will be the most important consideration in the classroom. According to Marcus and Stoddard *Dances with Wolves* not only presented "a new approach to filmmaking about Native-Americans... [but also] take[s] the unusual step of confronting controversial and un-proud moments in United States history" (2007, p. 317), which is something that textbooks are known to avoid (p. 317; also see Loewen, 2007, and Paxton, 1999, and Zinn, 2005). Movies that present minority perspectives are not enough;

Teachers must make students aware of who is telling the story and why they are telling it. They must also teach students to look for whose viewpoint or story is absent and at what cost.... It is also important not to rely solely on any one film as a source of historical information or to depend solely on films to provide facts,

but instead to draw on film to assist students in the act of creating and exploring history. (Marcus and Stoddard, 2007, p. 318)

Particularly relevant to the current study Marcus and Stoddard also emphasize that "the potential benefits of film will only be realized if teachers have pre-service and in-service training about the use of film" (2007, p. 319).

Seixas (1993), in a study that "explores the kinds of critical judgments young people make about popular film" (p. 351), found that

there is a strong tendency to see *Dances with Wolves* as a window into the past....

In other words, ironically, the more a 'historical' film presents life in the past as being similar to life in the present, the more believable it is to the students (pp. 363-364).

Like Marcus and Stoddard, Seixas also sees the teacher as a determining factor in the effective use of popular film in classrooms. He

suggests a complementarity between popular film and the social studies classroom. Involvement and critique might take place, energized not only by the interpretive and technical potency of the Hollywood production, but also by the critical powers of the teacher, and finally by the naturally deconstructive tendencies of North American students. (Seixas, 1993, pp. 366-367)

I would suggest that those critical powers need exercise and development during a teacher education program, especially for those who will teach social studies at the elementary or the secondary level.

Wineburg, Mosborg, Porat, and Duncan, in their report "on a thirty-month longitudinal study" (2007, p. 40) highlight another very successful popular film, *Forrest Gump*, for its potential in the social studies classroom. They define this movie as part of a "cultural curriculum" (Wineburg et al., 2007 p. 69) and indicate it is "an intergenerational meeting place and a common reference point... [for] families" (p. 67). According to Wineburg et al. *Forest Gump* embodies multiple attributes that set it apart from other popular films of its day including the following:

Forest Gump maintains clean narrative lines and a steady chronological arc. [The] director... and screenwriter... fuse their character's life to key points in American history... [which] create[s] a historical mnemonic that aids viewers.... All of this in a feel-good movie that makes few demands on viewers' political commitments and sensibilities, whether liberal, conservative, or somewhere in between. *Forest Gump*... [also] carried a PG-13 rating, a factor that looms large when considering how cultural products pass through schoolhouse doors. (Wineburg et al., 2007, p. 67)

However, many of the same attributes that made this movie so popular with the public also create potential pitfalls for educators in the classroom by blurring the line between fiction and documented history. Taking this and other factors into account Wineburg et al. encourage educators onward to "turn a cultural product like *Forest Gump* on its head... [by] asking questions... [that] can help students become cultural critics and astute observers of their own learning" (2007, p. 69).

These studies underscore a potentially important position for popular film in today's social studies classroom and are therefore relevant to questions concerning preservice teacher preparation and this current study.

(View the exemplary artifact in [Appendix D — Popular Film](#).)

Documentary Film

Remembering the limitations placed on their survey sample, Marcus and Stoddard (2007) report that more than 80% of their surveyed educators utilize "documentary film on average at least once a week" (p. 308). This is in line with the report that along with popular film, documentary film usage has also increased in the last 20 years (p. 305). Citing Marcus (2005) these researchers also testify "that teacher practices with film may play an important role in how students learn to interpret and analyze films, particularly the way in which students assess the trustworthiness of film as a document about the past... [it is also suggested] that film is a unique historical document and that teachers need to consider film-specific pedagogical strategies to develop historical film literacy in students" (Marcus & Stoddard, 2007, p. 304). If these points are indeed realistic then the training of teachers to deconstruct films and develop appropriate instructional practices should begin during the teacher education program.

Hess (2007) indicates "that students do not approach documentary films as empty vessels—their prior knowledge, social positions, political ideologies, and a host of other factors influence the meaning they create" (p. 194). This premise echoes the point made in the teacher education literature that preservice teachers' dispositions and beliefs can be limiting factors relative to potential transformative learning (Lucey, 2008; Matthews &

Dilworth, 2008; Mueller, 2004). Based on Mueller (2004) this also suggests that some documentary films, as potential transformative experiences, may strengthen students' original beliefs rather than change them.

Citing Stoddard (2007) Hess also asserts "that many students and their teachers trust documentary films as valid sources of information and as authentic representations that depict what happened in the past" (Hess, 2007, p. 194). However, as Hess points out, documentary filmmakers are quite aware that they have an agenda in making their film and they are therefore not objective. Speaking about viewing documentary films at the Sundance Film Festival, Hess declares:

Typically, one important aspect of the message of the documentaries was awareness—the film focused on a topic that the director wanted to bring from the margins into the mainstream. It was also obvious that the directors care deeply about the topics of their films—that they did not select them just because there was a hole to fill. (2007, p. 195)

We should not expect documentary films to be objective. To do so, Hess purports, "is akin to lambasting an editorial because it is not a 'just-the-facts' new story" (2007, p. 195). When a controversy develops about a films' point of view it is usually labeled as biased, sometimes by a whole community or even a whole segment of society, but this misses the point since point of view is specifically part of the filmmakers' purpose (pp. 194-195).

Foner (2002), in critiquing the documentary film series *The Civil War* by celebrated filmmaker Ken Burns, points out that the director's

message is clear: the chief legacy of the war was a survival and consolidation of the nation-state, and that of the postwar era the reestablishment of a sense of national unity.... [However] historian David Blight has remarked this combination of nostalgia and national celebration is a "most appealing" legacy, which manages to ignore all those issues that raise troubling questions about American society today. (pp. 191-192)

Foner points out that "Burns devotes exactly two minutes... [to] *Reconstruction...* and what little information there is about the era is random and misleading" (2002, p. 196). This is an interpretive problem he points out. However, "the postwar story of Reconstruction and its overthrow... [are] the historical origins of modern racial problems" (Foner, 2002, p. 198; also see Zinn, 2005, and Loewen, 2007).

Novick (2005, 22nd printing) documented over a decade ago that historians can create their own truths and they can do so to pursue an ideological agenda. In the case of the Civil War an agenda can be detected in the multitude of patriotic postwar monuments that failed to include any African-Americans (pp. 201-202). These monuments shift the focus of popular memory to soldier bravery and sacrifice and away from the complexities of the war. This omission among Civil War monuments removes slavery as a central focus of the conflict and the elimination of slavery, in effect, wipes away the contentious disagreements between the North and South (p. 201). This use of patriotic monuments to shift the popular focus away from complexities reflects the premises of Trofanenko (2006a, b, c) as well as Seixas and Clark (2004) highlighted earlier.

According to Foner "this view of the war was popularized... for a mass audience in D. W. Griffith's *Birth of a Nation*, a cinematic paean to national unity and white supremacy that received its premiere at Woodrow Wilson's White House" (2002, pp. 201-202), which underscores aspects of the literature on popular film (Seals, 1991; Seixas, 1993; Marcus & Stoddard, 2007; Wineburg et al., 2007). Foner also points out that there was a "complicity of scholars in legitimizing this interpretation" (p. 202). This popularization and legitimizing of a simplified interpretation of history that reinforces the power structure within the United States and therefore restricts critical analysis of history is one of the problems specified by Loewen (2007; also see Zinn, 2005) and highlighted by others in the multicultural teacher education literature (J. A. Banks, 2008; Carpenter-LaGattuta, 2002; Cochran-Smith et al., 2004; Locke, 2005). This also underscores criticisms in the museum literature section pertaining to the building of national identity and monuments (Trofanenko, 2006a, 2006b; Seixas & Clark, 2004). It is also a *prima facie* example for the argument that teacher educators need to train and encourage preservice teachers, as well as in-service teachers, in the use of critical analysis as specified by Seixas (1999) as part of doing the discipline of history. The need for this sort of critical analysis is also supported by Loewen (2007) and others cited earlier (Sanchez, 2007; Hawkins, 2005; Gover, n.d.; also see Zinn, 2005).

Foner makes a strong argument for deeper understanding and contextualization of the Civil War and especially the reconstruction period. He points out that Burns, a respected documentary director, does not have this deeper understanding, in part because of his limited grasp of the historiography in this area of history (Foner, 2002, pp. 202-

203). Foner tells us that "Burns recapitulates the very historical understanding of the war 'invented' in the 1890s as part of the glorification of the national state in the nationwide triumph of white supremacy" (2002, p. 204). In this Burns is also a product of the American education system, where textbooks (Axtell, 1987; Lavere, 2008; Loewen, 2007; Paxton, 1999), and museums (Trofanenko, 2006a, 2006b, 2006c, 2006d; Seixas & Clark, 2004), and teachers that have not pushed beyond the whitewashed version of presented history create a sinkhole in the knowledge construction of an otherwise intelligent, responsible, and respected citizen such that he does not identify the most crucial questions he needed to ask as he created a documentary dealing with a very important segment of American history. The effect of the education systems' failure to push beyond the status quo was then multiplied exponentially as Burns' documentary was seen throughout American society. According to Foner, that "multihour television documentary, was certainly the most successful presentation of history for broad popular audience during the 1990s" (2002, p. 189).

Hess recommends that:

We should carefully vet documentary films for classroom use based on whether the particular perspectives they portray are well warranted.... Instead of posing objectivity and bias as the two ends of an evaluation continuum, we should identify the perspective(s) in the source and have the two ends be markers of better or less well warranted perspectives. (2007, p. 199)

However, without having the background knowledge that Foner or some other historian provides a classroom teacher would be hard pressed to decide if the perspective

that Burns presents is well warranted. Given the respect afforded Burns and the popularity of his documentary on the Civil War, the director missed an opportunity to lead the American public into a discussion of race relations, power, and the manipulation of national history to support the status quo. He missed the opportunity to give us another perspective.

Hess also gives us sound advice for any pedagogical approach to documentary film:

If we view documentary films as perspective-laden narratives, it is incumbent on us to teach the genre to students— explicitly, just as when we teach students to distinguish between an editorial and a news story, a primary source and secondary source, or historical artifact and a historical narrative. We need to teach what documentaries are— and are not. We can do this by making the perspectives that shape them transparent because research shows us that students do not automatically or naturally spot them. (2007, p. 199)

It is probably safe to suggest that Ken Burns, as a gifted documentary film director, has a relatively deep understanding of the concept that Hess describes. It might also be logical to suggest he would support her advice concerning this pedagogical approach to documentary film usage in the classroom. However, as Foner points out, Ken Burns was missing a greater understanding of the historical and cultural content of the Reconstruction period and its aftermath for us today. This begs the question— if there is a gifted future documentary filmmaker sitting today in an Illinois social studies classroom, is she or he being afforded the opportunity to construct a deeper, perspective-

laden knowledge concerning Native American heritage in Illinois? Or is that gifted future documentarian simply getting dressed up stereotypes and misinformation presented in an add-on unit during Native American heritage month? Furthermore, what impact might this documentarian's work have on popular awareness among citizens as the need for understanding and respect of multiple perspectives becomes paramount in a United States where some minorities will have, by then, become majorities? I suggest that once that happens and Native Americans, with a unique legal and fiscal relationship to the United States, are still a minority then understanding and respecting their minority perspective will take on added significance. It would be an interesting exercise in critical analysis to contemplate what shape a documentary film or film series might take in bringing forward minority Native American perspectives. Perhaps this is a pedagogical strategy worth exploring with preservice social studies teachers.

(View the exemplary artifact in [Appendix D—Documentary Film](#).)

Digital Resources

As at the beginning of the sections on popular and documentary film, this section begins with a research perspective on baseline data obtained through a survey. Lee, Doolittle, and Hicks (2006) utilize surveys focused on use of "non-digital and digital historical resources" (p. 291), from a sample of 73 social studies teachers who teach history in the Southeast; surveys were originally sent out to all 104 high school social studies teachers in a single county (pp. 291-295). In addition to the standard caveat on survey limits, which the researchers specified, this research is also limited to the perspectives of those 73 urban/suburban *high school* teachers who completed the survey,

68% of which have graduate degrees, 27% have bachelor's degrees, and three teachers whose degrees, or lack thereof, are not specified (p. 295). Though these factors were not listed by the authors as limitations they are relevant to their conceptual framework which includes "the doing of history" (p. 292). If the authors' conceptual framework includes doing the discipline of history, then why did they effectively ignore that this approach is also utilized in the elementary and middle school grades? Miller (2006, April) points out that

for over a decade Keith Barton and Linda Levstik have studied elementary and middle school students engaged in the process of historical thinking—the act of analyzing and synthesizing multiple sources to construct an interpretation about the past (Barton, 2002; 2001a; 2001b; 1997a; 1997b; Barton & Levstik, 2004; 1998; 1996; Levstik, 1998; 1997; Levstik & Barton, 2001; 1996). As a result, they argue that students can *do* history, even at the age of six (cf. Levstik & Barton, 1996). (Miller, 2006, April, p. 2)

However, other than citing Levstik & Barton (2001), without mentioning grade level, the authors avoided the question of teacher preparation for these levels. Their omission suggests an underlying assumption in their study that high school social studies teachers have the disciplinary background and skills needed for doing the discipline of history while teachers at the elementary and middle school level do not. Did these high school teachers develop the needed disciplinary background and skills in their original teacher education programs, in teacher development workshops, in graduate classes, or somewhere else? These concerns suggest a need for future research.

In their results section for this survey Lee et al. (2006) state that:

Overall, these results indicate that the teachers believe that the web is a valuable tool for accessing previously unattainable sources and making source comparisons and that the variety of sources available provides for rich historical experiences but at the cost of increased class preparation time. (p. 298)

The main thrust of these teachers' beliefs then would seem to fit with recommendations of "researchers in social studies and history education [who] are calling for a shift away from a fact-driven approach and toward an inquiry-based approach to social studies and history education (Doolittle & Hicks, 2003; Lee, 1998; Seixas, 2000; VanSledright, 2002)" (Lee et al., 2006, p. 298). However, based on the findings the authors point out that

teachers are not using social studies and history digital libraries and repositories to obtain their historical primary sources but rather more culturally popular websites... government sites such as the *Department of Education*... television sites such as the *History Channel*... and news sites such as *Washington Post*. (Lee et al., 2006, p. 298)

The findings also indicate that "to use more historical primary sources" (Lee et al., 2006, p. 298) experienced teachers place more value on appropriately equipped computers, more time, fewer standards and standardized tests rather than on more training dealing with the web and the sources (pp. 298-299). These priorities in conjunction with "the usage patterns of primary historical sources reported by the

teachers" (p. 299) lead the authors to conclude that there must also be "a shift in teachers' dispositions" (p. 299).

VanFossen and Watterson's (2008) study replicates their 1999 survey of teachers in Indiana for grades 6-12 (p. 124). For the 2008 study a "random sample of 400 teachers was drawn... [from] 4,184 secondary social studies teachers [in Indiana]" (p. 130). The focus of this study was classroom Internet usage in 6-12 (p. 129). The social studies teachers in this larger study had an average of 16 years experience in their classrooms (p. 131) compared to nearly 13 years in the Lee et al. (2006, p. to 95) study. For both of these studies then the teacher respondents, on average, completed their teacher education programs in 1992 or 1993. This is significant since VanFossen and Watterson remind us that the Internet was born in 1991 but "it wasn't until the mid-1990s that the World Wide Web had evolved into a significant information technology and had begun to make its way into K-12 classrooms" (2008, p. 124). Friedman & Hicks (2006) point out that this

"mid-1990s... expansion... [also] brought with it an accompanied, yet perhaps unexpected boon for social studies education... [as] Internet sites began to host electronic versions of primary sources... [and] this availability offered teachers and students an unprecedented opportunity to search for and utilize primary source documents (VanFossen & Shiveley, 2000; Warren, 2001)" (p. 249).

Whereas the survey respondents in the Lee et al. (2006) study were primarily (89%) U.S. History or World History teachers (p. 295), 83% taught U.S. History or World History in the larger, random sample VanFossen and Watterson (2008) study with

36% teaching World Geography, 20% teaching Economics or Government, and 5% teaching Psychology or Sociology (p. 131).

The VanFossen and Waterson study delved deeper into training issues and related aspects than the Lee et al. (2006) study. The VanFossen and Watterson (2008) study found that their "higher order users reported having had significantly more hours of training devoted specifically to classroom integration of the Internet, averaging nearly twice as many hours of training as lower order users" (p. 134). Another difference was that this larger, replication study, while focused more on Internet usage per se, also had implications for a possible

'ceiling effect'... [whereby] despite a tremendous increase in classroom access to the Internet and computers (and a decrease in other barriers), the vast majority of social studies teachers in Indiana still want to be using the Internet more than they were. (VanFossen & Waterson, 2008, p. 139)

In the VanFossen and Watterson (2008) study respondents "cited... lack of training—especially lack of specific training on using the Internet in the social studies classroom" (p. 141) as their greatest impediment to more successful use of this digital resource compared to the Lee et al. (2006) respondents who cited external restraints—appropriately equipped computers, more time, fewer standards and standardized tests.

Lee et al. (2006) suggest that since there has been "a great deal of literature... [that has been] overly optimistic" (p. 292) concerning digital technology we must now change focus "toward carefully and critically investigating how teachers and teacher educators

are, or are not, integrating educational technologies in their classrooms, as well as examining how technology is being used as a tool to scaffold student learning" (p. 292).

However, other literature has also highlighted some specific thrusts for digital resources including two cited earlier: news outlets are expanding to the Internet (Hicks & Ewing, 2003) and museums are expanding their educational outreach to the Internet (Trofanenko, 2006d). Other examples of museums utilizing the Internet include: National Museum of the American Indian's "launch [of] its 'Fourth Museum' " (Trescott, 2009, ¶ 2); Illinois State Museum's— Museum Link Illinois: Native Americans (Illinois State Museum, 2002); Colonial Williamsburg's electronic field trips (Colonial Williamsburg, 2009); and digital archives (Mason, Berson, Diem, Hicks, Lee, & Dralle, 2000; Martin, Wineburg, Rosenzweig, & Leon, 2008) as mentioned earlier. In addition, Historical Thinking Matters is a website that supports doing the discipline of history (Martin, Wineburg, Rosenzweig, & Leon, 2008). In addition textbooks can now cross over to the digital arena in the form of Amazon's Kindle or electronic textbooks (Amazon.com, 1996-2009; ETEXT Electronic Textbook Publishing, 1995-2009).

Specifically relevant to preservice teachers, teacher education programs, and social studies teacher educators, Yell and Box (2008) highlight a collaboration between the National Council for the Social Studies (NCSS) and the Partnership for 21st Century Skills (P21). According to Yell and Box this collaborative effort is focused on themes that are particularly important for educators in the 21st century including: "information, media, and technology skills (information literacy, media literacy, and ICT [Information and Communication Technology] literacy" (2008, p. 348). Such themes present positive

challenges to the education field. Mason et al. (2000) highlight two aspects of such challenges:

[1] The power of the Internet to disseminate multiple perspectives helps prepare social studies teachers not only to explore and harness the power of the Internet, but also to develop an understanding of the responsibilities and consequences for which they must prepare their students when navigating, participating, and interacting with others on the web.

[2] When preservice teachers enter the classroom, they will rely heavily on teaching strategies and methods acquired while in their teacher preparation courses. (§ 26, 13)

To help meet such challenges the International Society for Technology in Education has developed the National Educational Technology Standards and Performance Indicators for Teachers (International Society for Technology in Education, 2008).

At the beginning of the current decade Mason et al. (2000) recommended: "using technology successfully requires a constant and consistent training program. This should begin as part of the preservice training program and continue throughout the teacher's instructional career (§ 37). In the latter part of this decade VanFossen and Watterson (2008) present evidence that this is happening:

a number of studies have examined Internet and computer training in preservice social studies methods courses (Bennett & Pye, 2002; Diem, 2002; Lipscomb & Doppin, 2004), and these studies suggested that focused Internet training is becoming a part of preservice social studies teacher education (p. 145).

However, Van Fossen and Watterson (2008) also highlight some heftier challenges that are particular to preservice social studies teachers and teacher educators:

[1] It takes time for the influence of social studies methods classes that focus on the use of the Internet to take hold over a generation of social studies teachers....

[2] We need to determine whether Ertmer (2005) had it right and social studies teachers' pedagogical dispositions are the prevailing factor in whether they utilized the Internet in classrooms. If so, were these attitudes towards teaching and learning acquired during preservice teacher preparation programs?...

[3] The connection between preservice teacher preparation and eventual technology implementation remains relatively unexplored. (pp. 148-149)

The potential challenge of pedagogical dispositions in terms of Internet usage reverberates back to the teacher education literature and the admonition that preservice teachers' dispositions and beliefs (Lucey, 2008; Matthews & Dilworth, 2008; Mueller, 2004) can become a limit to the potential for transformative learning. Teacher educators will need to initiate more theory and research into the challenges involving preservice teachers' dispositions.

Notwithstanding these challenges, the Internet affords access to some materials—contemporary primary source documents offering today's Native American perspectives are one example—that are a lot easier to find today than they were before this particular digital resource was available.

(View the exemplary artifact in [Appendix D—Digital Resources](#).)

Concluding Thoughts on the Literature

Bifurcated Conceptual Framework

Although two conceptual approaches— Cochran-Smith's (2004) conceptual framework and a framework reflected in the chart of Appendix B: Predominant Mediums for Social Studies Content Delivery— are utilized in this literature review, these approaches unite as one bifurcated conceptual framework.

In this bifurcated conceptual framework there is synergistic interaction between the two parts. This interactive combination carries potential in the area of "transmission and construction" (Seixas & Clark, 2004, p. 147) of content *and* knowledge or pedagogical content knowledge. Utilizing this bifurcated framework calls for identifying these points of synergistic interaction between the multicultural teacher education literature and the literature on mediums.

There are overlapping themes in the teacher education literature concerning content. One theme indicates that creating and utilizing ethnic content has always been, and continues to be, a foundational element in multicultural education. Another theme dictates that pedagogical knowledge must be developed to effectively deliver the ethnic content. A third theme emphasizes that there should be no division between content knowledge and pedagogical knowledge. However a dialectical tension remains. The doing the discipline approach is recommended as one way to combine content and pedagogy through teaching the process and content of history.

It is apparent after looking across the literature that all eight of the mediums reviewed have the potential to carry content knowledge. The literature suggests that these

mediums can also carry pedagogical content knowledge: professors, textbooks, museums, and digital resources. The formats associated with each medium (as listed on the chart in [Appendix B](#)) lend themselves to different student learning styles, which suggests the formats should also be considered.

However, in the museum literature Trofanenko's (2006d) caution for social studies teachers about the "increasing presence of self-contained lesson plans and units on institutional websites" (p. 241) seems to fly in the face of conventional wisdom that suggests giving severely time-constrained social studies teachers pedagogical content knowledge in the form of ready to use lesson plans. In light of Trofanenko's caution it may be prudent to consider that doing so could unwittingly set up social studies teachers to accept such material without their own critical analysis and consequently modeling that behavior for their students. This bears future study.

The literature also makes it clear that some of these mediums cross the categorical lines of this study. News outlets have moved beyond the printed paper formats and many are now available on the Internet. Museums are expanding their educational imperatives through use of the Internet. Textbooks can now be e-books, which you can access on your Kindle or other device. Professors also have the option of utilizing any of these mediums in their social studies methods classes or their history classes.

As implied in the Appendix B chart these mediums currently tend to highlight different types of knowledge (as defined by J. A. Banks', 1996b, five types of knowledge). The literature suggest that some of the mediums rather than others have more potential to carry transformative academic knowledge— one form of which, I

would suggest, is the doing the discipline of history approach. The pedagogical usage by the teacher, as well as the disposition of that teacher— during preservice and/or during in-service— will be the final determining factors concerning any transformation for their students.

For purposes of this study exemplar artifacts are used to relate mediums and teacher strategies relative to multicultural education. The eight mediums, as reflected in the artifacts chosen to represent them, will be critiqued against the multicultural factors highlighted by Banks (2008, 2009), and then they will be rated. The critique of the artifacts will be discussed in methodology and analysis.

The multicultural teacher education literature speaks to problems with social studies textbooks that have an observable beginning in the opposition to Harold Rugg's approach. This opposition, led by powerful business elites who engaged groups such as the American Legion to take up their standard and fight the cause, seems to have been a strategy that left its mark on textbook publishers who now make sure their textbooks don't start controversies. The literature focused on textbook as medium underscores problems with the publishing process, as well as continued inaccuracies and stereotypes. Although the literature points out that textbooks have improved to a certain extent over time, they still fall short of what is needed. Consequently, supplemental material is recommended, along with the teacher's evaluation of that material. However, it is my contention that teachers lacking in authentic content knowledge about Native Americans may not be up to the task. Wineburg's (2004) point that most history teachers did not major in history with a consequence being that they rely too much on their textbooks,

leads me to suggest that without a sufficient background concerning Native American history and culture these same teachers may also avoid supplemental materials and still hold to the textbook.

The multicultural teacher education literature also calls for an expansion and/or sensitivity to multiple points of view. Hess (2007) recommends using documentary films to teach about points of view, to help to recognize them and perhaps to see that they are ubiquitous in life. Mason et al. (2000) recommend that the Internet lends itself to disseminating and/or teaching about multiple perspectives.

Foner (2002) presented a narrative account that encompassed G. W. Griffiths *Birth of a Nation* to Ken Burns's *Civil War*; Foner contends that popularization and legitimization of a simplified interpretation of history that reinforces the power structure in the U.S. is a problem that restricts critical analysis of history. This contention is also supported by Loewen (2007), J. A. Banks (2008), Carpenter-LaGattuta (2002), Cochran-Smith et al. (2004), and Locke (2005). In addition, this correlates with the national identity premise in the museum literature (Trofanenko, 2006a, b; Seixas & Clark, 2004) and an emphasis on the need for critical analysis in social studies (Gover, 2008, Fall; Hawkins, 2005; Loewen, 2007; Sanchez, 2007; Seixas, 1999; Zinn, 2005). It is also relevant to point out that popularizing and legitimizing simplified versions of history can take place in all of the knowledge construction sites represented by all eight mediums. The suggested antidotes, more authentic content and developing critical analysis, are recommended by the multicultural education literature and downplayed by those who follow on essentialist, back to basics, "fact driven approach" (Lee et al., 2006, p. 298).

Seixas (1999) points out that critical analysis is an integral part of doing the discipline of history. Trofanenko (2006d) suggests museums as sites for developing critical analysis skills; Marcus and Stoddard (2007) recommend popular film as a knowledge construction site for these skills.

From the teacher education literature the point that multicultural education is just as important in monocultural areas as in diverse areas, as supported by Jenks et al. (2001), Cochran-Smith (2003), Gollnick and Chinn (2004), and Banks and Banks (2004), is a particularly salient point when dealing with the state of Illinois, where—other than the Chicago area and a few other metropolitan areas—the geographical majority of Illinois is predominately white with Western European backgrounds. Loewen (2005) added another point that fits well with the need to utilize multicultural education in monocultural areas: "Indian history is the antidote to the pious ethnocentrism of American exceptionalism" (p. 146).

Following Loewen (2005) I suggest that teaching about Native American history is probably not seen as a general threat to the dominant Anglocentric middle-class culture in Illinois. The popular knowledge pertaining to American Indians in Illinois may contain stereotypes, misinformation, and what has been defined as "institutional racism" (King, C. R., 2004, p. 4), but it nevertheless represents a long and strong tradition in Illinois, including—75 years in the 20th century with the fictional Chief Illiniwek as the University of Illinois mascot, the Piasa regrettably and repeatedly repainted incorrectly as a bird figure on the limestone river bluff at Alton, and a mistaken legend that the Illinois Indians became extinct after a siege at Starved Rock. Ironically, all of these romantic,

popularized views may make the Illinois Indians a good choice for a focus, since they relate to such strong aspects of the state's perceived cultural identity.

This focus on the Illinois Indians might also be utilized with Mueller's (2004) "identity dissonance" (p. 273) strategy as well as Sinnreich's (2006) strategy for dealing with intolerance.

Some synthesis of the ideas proffered by Loewen (2005), Mueller (2004), Sinnreich (2006) may indeed offer a pedagogical strategy utilizing the Illinois Indians as a locally relevant focus on Native Americans for the state of Illinois. This potential strategy invites further investigation.

The literature supports the idea that accurate content is foundational to multicultural education, but how the accuracy of that content is defined, and by whom, also seems to be important. A dialectical tension remains concerning whether that content should be delivered in a package that includes pedagogical approaches (pedagogical content knowledge) or the two should be delivered separately (content knowledge and pedagogical knowledge). However, the point is somewhat semantic inasmuch as both approaches underscore the need for content knowledge and pedagogical knowledge. Whether or not they are delivered to preservice teachers in one package, as pedagogical content knowledge, may not be that important, except for Trofanenko's (2006d) caution to teachers.

Unlike the studies on multicultural teacher education programs, this study, though it will utilize some data from preservice teachers, does not purport to shape the approach for multicultural in teacher education programs. Rather it is designed to inform the

creation of source material on the Illinois Indians and selection of the medium that most beneficial to preservice social studies teachers. And though I have a strong preference for Banks' social change approach or his transformative approach for curriculum and instruction in our democratic multicultural society, the aim of this study is to create materials for practical use by college professors and their preservice social studies/history teachers, while knowing that practicing classroom teachers, who might fit any of Banks' approaches to multicultural education, should also find these materials useful.

Restatement of Research Questions

As stated in chapter one, my study will be guided by the following research questions: (1) Following the five types of knowledge as defined by Banks (1996b), in what *form* should *content* on the Illinois Indians be constructed to best inform preservice social studies teachers within the framework of their teacher education program? (2) In what *medium* should this content on the Illinois Indians be placed for maximum benefit to preservice social studies teachers within the framework of their teacher education program? (3) How do the following educational perspectives inform these questions: (a) specialists in social studies curriculum; (b) current social studies teachers; (c) preservice social studies teachers?

CHAPTER 3

METHODOLOGY

Introduction

Relevant to the first research question listed above, the literature suggests that two components should be included: ethnic content knowledge and pedagogical knowledge. The literature dealing with a history education approach tends to discuss content and pedagogy separately. The literature dealing with a social studies education approach suggests that those two components should be delivered in one package as pedagogical content knowledge.

Relevant to the second research question listed above, the literature reflects that all eight mediums reviewed lend themselves as receptacles for content knowledge. The literature suggests that four of those mediums can also be utilized to transmit pedagogical content knowledge: professors, textbooks, museums, and digital resources.

The review of the literature did not uncover any study synthesizing these two aspects: (1) ethnic content knowledge developed to further the multicultural education goal of more thoroughly integrating minority content into social studies classrooms; (2) matching that content with a medium that will be effective in making it useful to a specific group—preservice social studies teachers. Therefore, this exploratory study dealing with perceptions from three educator groups relative to a medium for adding specific Native American content to preservice teachers' training in Illinois will fill a gap in the literature.

The research questions revolve around perceptions, attributes, and needs of preservice social studies teachers within the framework of their teacher education program. Consequently, the perspectives of preservice social studies teachers will inform this study via their views from within their teacher education program. In addition, since the training and professional realities for these preservice teachers will be shifting increasingly to the K-12 classroom environment in a specific district curriculum, the perspectives of experienced social studies teachers and curriculum specialists will inform this study in terms of the professional future those preservice teachers will soon meet. Demographic data and critiques of medium artifacts will also help to situate the study's participants in terms of all Illinois educators, as well as in terms relevant to medium usage. The use of the demographic data will also be discussed under the trustworthiness strategies of credibility and confirmability below.

Methodological Approach

The methodology I have employed for this study is that of a qualitative investigation utilizing multicultural education as a sensitizing concept. According to Patton (2002),

sensitizing concepts refer to categories that the analyst brings to the data.... These sensitizing concepts have their origins in social science theory, [and/or] the research literature... identified at the beginning of the study.... Using sensitizing concepts involves examining how the concept is manifest and given meaning in a particular setting or among a particular group of people. (p. 456)

Following Patton then, I have utilized the concept of multicultural education, as delineated by theorists and researchers already cited, as a combined viewing lens and iterative touchstone in this study, as pointed out in chapter one and discussed further later in this chapter.

In terms of design, fieldwork, and analysis this investigation follows what Patton designates as "themes of qualitative inquiry" (2002 pp. 40-41). Consequently, this study is designed to: (a) be a naturalistic inquiry that takes place in the real world of the participants rather than under laboratory conditions; (b) utilize purposive sampling to yield rich data that is deep and insightful. In terms of collecting data, this study strives to capture participants' viewpoints and experience through direct engagement with the researcher who employs empathy and attentiveness. Relative to these specific design attributes and seeking educational perspectives as specified in the third research question listed above, interviews and focus groups that directly engage this study's participants in their real world educational settings are the optimum data collection methods for this qualitative investigation.

The analytical approach in this study is inductive in that the researcher becomes immersed in the data seeking emergent themes and working towards a creative synthesis based on the findings. As the researcher analyst, I also strive to reflect on my own position within the study relative to credibility, authenticity, and trustworthiness. In terms of the sensitizing concept, I strive to understand how the participants give meaning to multicultural education through their use of Native American content in the social studies classroom (Patton, 2002, p. 278).

I have structured this qualitative investigation to collect three overlapping perspectives for utilizing Native American content. Those perspectives reflect the views of: (a) experienced social studies curriculum specialists; (b) experienced social studies teachers; as well as (c) elementary and secondary preservice social studies teachers. As mentioned above, demographic data and critiques of mediums have been used to position the participants relative to multicultural concepts and medium usage; demographic data has also been utilized in conjunction with credibility and confirmability strategies towards establishing trustworthiness in this study.

Design Specifics

Sample Selection and Site

In part, this study utilizes four focus groups, relying on purposeful sampling (Morgan, 1998; Esterberg, 2002). Experienced social studies teachers compose two of the focus groups. One of those focus groups—composed of a 5th grade teacher, a 5th grade special education teacher, and a 7/8th grade American history teacher—is located in a small, rural southern Illinois district in a K-8 building; the other experienced teacher focus group is located in a small rural town that sits on the outer edge of a major metropolitan area in southern Illinois that also encompasses Cahokia Mounds State Historic Site. This rural/metro focus group contains a 3rd grade teacher from the elementary school building, an 8th grade American history teacher from the middle school building, and an AP history and sociology teacher from the high school building.

Preservice social studies teachers compose the other two focus groups. One of those focus groups is composed of third year undergraduates focusing on secondary

social studies; these preservice teachers were recruited for this study from their History of Illinois class, which is a required course for those in secondary social studies. The other focus group of preservice social studies teachers is composed of fourth year undergraduates focusing on elementary education; these students were recruited for this study from their required social studies methods course.

This study also utilizes individual interviews with two social studies curriculum specialists. One of those specialists obtained his social studies/history teaching experience in a rural southern Illinois high school, obtained a masters degree in curriculum and instruction, and became deeply involved in the Illinois Council of Social Studies (ICSS), as well as the National Council for the Social Studies (NCSS). He currently teaches some courses in a teacher education program part-time. He also remains deeply involved with the ICSS and NCSS, which keeps him in contact with social studies teachers in Illinois and beyond. The other curriculum specialist obtained his social studies/history teaching experience in a metropolitan area of southern Illinois, while also moving into social studies curriculum as a department chair, and then consulting for other districts relative to social studies curriculum. He currently teaches social studies methods in a university in Missouri and works as a consultant for an educational organization that advises regional school districts on social studies issues, including development and submission of Teaching American History Grant applications.

Looking across all of these participants I have used combination purposeful sampling, composed of criterion sampling and maximum variation sampling. For all participants the criterion was that each one had to be capable of showing some

experiential perspective on Native American content and relevant methods within a social studies context. Maximum variation sampling was utilized for flexibility and “capturing and describing the central themes that cut across a great deal of variation” (Patton, 2002, p. 234; also see Martin, 1998). The maximum variation sampling is reflected across all of the focus groups, as well as the two interviews: (a) two focus groups of preservice social studies teachers—one representing elementary education and one representing secondary education (encompassing elementary, middle, and high school in Illinois), as well as representing dissimilar geographic locations; (b) two focus groups of experienced social studies/history teachers—also reflecting a mix of elementary, middle and high school, as well as two dissimilar geographic locations in southern Illinois; and (c) two interviews of social studies curriculum specialists representing dissimilar geographic locations and curricular experience. Variation in gender is represented across the focus groups and interviewees. This maximum variation sampling strategy is reflected in a pyramid matrix with a foundation representing the greatest breadth and depth of view in social studies (the curriculum specialists) and moving up to a point with those participants (preservice teacher) with the shallowest breadth of view and experience; this pyramid matrix also includes the variation in geographic location, grade level representation, and gender. [See Appendix F for [Pyramid Matrix — Maximum Variation Sample](#).]

Consequent to having four focus groups and two individual interviewees, there are multiple site settings across the focus groups and interviews. For the first curriculum specialist (pseudonym C. J.) there was an initial interview as well as a follow up

interview. The site settings for these interviews were the conference room in the building where he works as an educational consultant and a conference room in a regional office of education for which he consulted on a winning Teaching American History grant. For the second curriculum specialist the interview took place in the conference room of the university curriculum and instruction department where he teaches part-time. The site for focus group number three (experienced social studies teachers) was the teacher's lounge in their K-8 building at the end of the school day. The site for focus group number four (experienced social studies teachers) was the third grade classroom of one of that focus groups' members (pseudonym Samantha) at the end of the school day. The site for focus group number two (secondary preservice social studies teachers) was a small computer lab in the College of Education building on campus, which is two buildings away from where their history of Illinois class was held. The site for focus group number one (elementary preservice social studies teachers) was the conference room of the curriculum and instruction department on campus, one floor up from the classroom for their social studies methods class. These settings are in keeping with a qualitative approach of dealing with subjects in their natural, or regular, environments relative to the focus of this study (Bogdan & Bilken, 2003; Patton, 2002).

The Researcher's Role

In qualitative or naturalistic research “the researcher is the instrument” (Patton, 2002, p. 14; also see Bogdan & Bilken, 2003). When interview strategies—which include focus groups—are utilized, Kvale recommends the use of “the traveler metaphor” whereby “the interviewer... [is] a traveler on a journey that leads to a tale to be told upon

returning home. The interviewer-traveler... enters into conversations with the people encountered” (1996, pp. 4-5). I embrace this metaphor for myself as the researcher in this study.

As the interviewer-traveler instrument in this study I bring a good deal of experience and long-term interest in the subject matter. My background experience includes research, creation, and presentation of educational programs throughout the state on Illinois Indians in conjunction with Nipwaantiikaani (translated as *lodge where we learn from each other* in the reconstructed Miami-Illinois Indian language), the educational nonprofit I founded in 1996. Of those programs, 42 were sponsored by the Illinois Humanities Council Road Scholar Program and presented at museums, historical sites, state parks, genealogical societies and civic organizations. For the documentary movie *The Early History of the Illinois Indians* (Hechenberger & Specker, 2006) I interviewed six history and archaeology experts on the Illinois Indians. The Illinois State Historical Society presented an Award for Superior Achievement for this film and three PBS affiliated stations in Illinois air the film. For that documentary I also interviewed: (1) Chief John Froman of the Peoria Indian Tribe of Oklahoma in his office in Miami, OK; (2) Mary Lembcke, coeditor of *The Peorias: A History of the Peoria Indian Tribe of Oklahoma* (Valley & Lembcke, 1991) at her home in Tulsa, OK; (3) Darryl Baldwin, a Miami Indian tribal member and Director of the Myaamia Project for the reconstruction of the Miami-Illinois Indian language. In addition, I have curated the exhibit *Illinois Indians—Relationships* (Hechenberger, 2006) for Cahokia Mounds State Historic Site, Dickson Mounds—ISM, and Southern Illinois University Carbondale. Through research I

have compiled a 250 page chronology of Illinois Indian history which is also the basis for an educational poster that summarizes Illinois Indian history by decades from the 1630s through the 1990s. I have also created a poster on the Illinois Indian moons, as well as other educational posters, maps and a lesson guide correlated to the Illinois Learning Standards. In addition, I have written a series of newspaper articles dealing with the Illinois Indians in correlation with the 300th anniversary of the founding of the French village of Cahokia in 1699, as well as an article documenting the relationship of the Illinois Indians to Ottawa Chief Pontiac.

My background also includes experience via five upper graduate level research classes—(a) one introductory research methods class during my master’s program; (b) one doctoral level research class that included both the quantitative and qualitative paradigms; (c) one doctoral level qualitative research course in which I completed a pilot study for this current study; and (d) two courses to complete a research tool in historiography—one course during my master’s program and one during my doctoral program. My MS Ed. reflects a specialization in Curriculum and Instruction—Social Sciences, as does my PhD. specialization. I also have history education experience which includes: (a) working at the Jefferson National Expansion Memorial for four years, including two years in the education office where I was in charge of the largest discovery kit program in the National Park Service system; (b) 30 credit hours of graduate level history courses; and (c) social studies education experience in conjunction with founding and administering the programs for the educational nonprofit Nipwaantiikaani— which includes presenting living history programs with hands-on items in many classrooms;

writing, producing, and presenting *The Illiniwek Puppet Show* for schools and civic events; giving Illinois Indian storytelling presentations in schools and in conjunction with the St. Louis Storytelling Festival; presenting a number of professional development programs concerning Illinois Indians for teachers; and creating hands-on discovery kits for one library and two museums in Illinois (the library is in southern Illinois; one of the museums is in central Illinois; the other museum is in a Chicago suburb on a university campus).

My experience as a historian, as well as my experience in multicultural social studies has also afforded me a unique perspective, one that is an insiders' view concerning both of these approaches.

All of this background is the reason the research questions are of interest to me and why I am a particularly good instrument for this research process, especially in terms of trustworthiness, which I will discuss later in this chapter.

Data Collection Methods

Esterberg “prefer[s] to view interviewing as a form of relationship between two individuals.... [where the] two individuals come together to try to create meaning about a particular topic” (2002, pp. 84-85). This view of collecting data is appropriate to this study, since I have interviewed two social studies curriculum specialists for this study.

Focus groups are another data collection method in this study. Focus groups are an extension of interviewing.

Sometimes, focus groups are used alone; but more often, they are used in conjunction with other methods, such as individual interviews.... [When focus

group] members build on one another's ideas and opinions... you can... sample a larger variety of opinions in a shorter period than in individual interviews.

(Esterberg , 2002, p. 109)

For this study I chose a combination of interviews and focus groups to reflect and utilize the qualities and relationships inherent in the [pyramid matrix](#) referenced above.

The curriculum specialists have the greatest breadth and depth of view in social studies and thus potentially have more expansive insights through their curriculum experience that covers multiple school districts, both rural and metropolitan, as well as tapping statewide views of social studies curriculum. Consequently, I wanted more individual interview time with these two participants to more deeply tap their experience and viewpoints. Following Esterberg, as quoted above, I utilized the focus groups to cut across an assortment of viewpoints with the added stimulus of the group dynamics inherent in the process. This strategy strengthens my study by fully exploiting the pyramid matrix structure in maximizing my study sample, thus affording deep and broad educational perspectives relevant to my research questions, from different vantage points within social studies education. The significance of these different vantage points will be discussed again, in reference to triangulation, in the section on trustworthiness in this chapter.

For this study I utilized semistructured interviews for the individual interviews as well as for the focus groups. "In semistructured interviews, the goal is to explore a topic more openly and to allow interviewees to express their opinion and ideas in their own words" (Esterberg , 2002, p. 87).

I tape-recorded all interviews, including focus groups, so that I would have a complete transcript for analysis. Following Esterberg, I showed each interviewee how the digital voice recorder works and told the interviewee that he or she could hit the stop button at any time, in practice, therefore, giving up control of the digital voice recorder (2002). I also utilized an interview guide to help focus the interview, and I structured and ordered the open-ended questions so that, in general, they started very broad and narrowed down as we got further into the interview. [See [Appendix G: Interview and Focus Group Guides](#).] Since these were in-depth or semistructured interviews/focus groups, I utilized active listening skills along with follow-ups and probes (2002). I also took notes during the interviews/focus groups, for clarification on any aspect of what was being communicated, verbal or nonverbal, along with anything that might have an effect on the communication, such as distracting noises (2002).

For the second interview and the second through fourth focus groups, utilizing a constant comparison method (Bogdan & Bilken, 2003; Patton, 2002; Reed, 2004; Boeije, 2002. See *Data Analysis Strategy* below.), I looked back to the first interview or preceding focus group and decided whether or not to utilize the original guide in part or in whole, or to change it to help focus the second interview more in one way or another. For all of the focus groups I did decide to use the original guide. However, there were changes for the interviews.

I completed the original interview with the first curriculum specialist, C. J., as part of my pilot study. After my initial interview with him I added interview questions that increased the focus on new teachers that had just finished their teacher education

programs; I also added a focus on mediums. Consequently, I did a follow up interview with C. J. that included the questions dealing with new teachers and with mediums. In the [Interview Guide/Questions for follow-up interview](#), in Appendix G, I have also included the probe/clarification question wording concerning mediums as taken directly from the transcript of the follow-up interview. In addition, while talking with C. J. on the phone to arrange the follow up interview it became apparent that his involvement in a winning Teaching American History grant was particularly relevant to my study since the grant team was utilizing an approach similar to that described by Seixas (1999) in the section on professors as medium. Consequently, during the follow up interview I also asked him questions concerning that grant.

With interviews and focus groups as the initial data collection method in this study I also utilized Illinois School Report Cards from the website of the Illinois State Board of Education to gather demographic data relative to the school districts associated with the curriculum specialists and experienced teachers in this study. I have utilized this data primarily to situate these educators in their teaching environments relative to multiculturalism, but I have also used this data relative to credibility and confirmability, as will be discussed in the trustworthiness section of this chapter.

In addition, I have used artifacts as an avenue towards collecting data. These artifacts are examples of the eight mediums that are available to professors of preservice teachers as well as to experienced social studies teachers and the preservice teachers in their pre-collegiate and collegiate experiences. In utilizing criteria from J. A. Banks (2008; 2009) to critique the artifacts I have situated these examples of the mediums

within the multicultural discourse reflected in the literature. Then in analyzing references to specific mediums by participants in this study I have also situated those educators within the multicultural discourse.

Data Management

Since I wanted a complete transcription, I transcribed the first interview, but found that I am slow and meticulous in the process. Consequently, I enlisted a professional transcriptionist so that I could have the complete text as soon as possible. I instructed the transcriptionist not to clean up the speech of the interviewees. After receiving the transcripts from her I reviewed them carefully while listening to the recording of the interview or focus group and when needed I referred to my notes from the day of the data collection. This review was undertaken in part to rectify any omissions or misinterpretations of educational jargon by the transcriptionist, who is not a specialist in education.

Data Analysis Strategy

Since I wanted data collection and data analysis to take place simultaneously, I began to review the transcripts as they arrived and I was still gathering data. This is a constant comparison method of data analysis in qualitative research (Bogdan & Bilken, 2003; Patton, 2002; Reed, 2004; Boeije, 2002). According to Reed:

constant comparative analysis rests on an iterative process of examining and interpreting data (Glaser & Strauss, 1967).... Constantly comparing data immerses the investigator in the world of the participant, facilitates identification of salient

variables, and affords the opportunity to clarify and expand understanding of data.
(2004, p. 403)

In this study then, once there were two sets of data and then continuing through the completion of this study, the constant comparison method has been defined and utilized as a strategy for continual comparison of all data sets to each other through the focus of the first two research questions as well as through the sensitizing concept of multicultural education. I also expanded my literature review to include more literature on teacher education, as well as adding the literature on mediums. Consequently, my constant comparison method for data analysis also encompassed comparison with the literature that informs this study, thus directly impacting many of my early interpretations of the data. In the qualitative paradigm analysis is based on data reduction and interpretation is aimed at identifying categories and themes (Bogdan & Bilken, 2003). In this study, the constant comparative method was the most effective method to accomplish those qualitative aims.

Once the interview and focus group data was gathered and transcribed I listened again to the digital recordings and reread the transcripts towards further immersing myself in the data (Esterberg, 2002).

Analysis began with the interview of the first curriculum specialist, C.J., through the particular focus on the first two research questions of this study and then through the lens of the sensitizing concept of multicultural education. The analysis proceeded in this manner within focus groups, including, where applicable, constant comparison relative to grade level taught (or moving toward a grade level to teach, through the teacher

education program), orientation from teacher education training, and perceived school district attributes and/or influences. The analysis also proceeded with constant comparison to the initial interview with C. J. as well as across focus groups. With the completion of the interview with the second curriculum specialist, Bill, and the follow-up interview with C. J. the constant comparison analysis moved across all of the interviews and focus groups. The constant comparison analysis continued across all of the data sets with the addition of the demographic data on the relevant school districts from the Illinois School Report Cards. The demographic data illuminated my perceptions of participants' school district environment relevant to diversity and social economic indicators. Finally, the constant comparison analysis was informed by the critiques of the artifacts which correlated with participant experience, or lack of experience, relevant to specific mediums, which in turn related back to the literature on mediums. The final comparative analysis in this focus moved back through the sensitizing concept of multicultural education and the specific research questions for this study.

Trustworthiness

Qualitative approaches in research are fundamentally different from quantitative approaches in a number of aspects. According to Krefting (1991), the basis for defining elements of quantitative research, such as internal validity and reliability, is the idea that there is "a single tangible reality to be measured" (p. 215). Conversely, qualitative research stems from "the idea of multiple realities" (p. 215), therefore making "the researcher's job... one of representing those multiple realities revealed by informants as adequately as possible" (p. 215). Consequently, qualitative researchers have developed

models, strategies, and criteria relevant to trustworthiness that are appropriate for this foundational aspect of the qualitative paradigm rather than attempting to force-fit inappropriate quantitative tools to qualitative data (pp. 214-217).

Based on her “summary and interpretation of Guba’s (1981)... model for assessing the trustworthiness of qualitative data” Krefting (1991, p. 215) highlights four strategies that are used to enhance the truth value or trustworthiness of a qualitative study: credibility, transferability, dependability, and confirmability (p. 217). She lists a number of criteria under each strategy. Two of the criteria related to more than one strategy are reflexive analysis and triangulation, which Krefting indicates are "critical to the quality of the research" (p. 217). For this study I have utilized criteria that stretch across each of the four strategies for trustworthiness; reflexive analysis and triangulation are included in those criteria. (See Appendix H — [Strategies Used to Establish Trustworthiness](#))

Credibility

Krefting points out that:

In qualitative research, truth value is usually obtained from the discovery of human experiences as they are lived and perceived by informants. Truth value is subject-oriented, not defined a priori by the researcher (Sandelowski, 1986) [as in quantitative research]. Lincoln and Guba (1985) termed this *credibility*. (1991, p. 215)

Credibility is the chief criterion for assessing qualitative research (Krefting, p. 216). Krefting strongly suggests utilizing multiple strategies as the best procedure “to

ensure strong credibility [truth value]" (1991, p. 216). Following Krefting then, I have utilized four sets of criteria towards insuring strong credibility in this study: (a) reflexive analysis or reflexivity, (b) establishing the authority of the researcher, (c) triangulation of multiple data sources, and (d) interview techniques.

Krefting's definition of

reflexive analysis or reflexivity... refers to assessment of the influence of the investigator's own background, perceptions, and interests on the qualitative research process (Ruby, 1980). It includes the effect of the researcher's personal history on [the] qualitative research.... and is often reflected in multiple roles the researcher plays while engaged in the research. (1991, p. 218)

Following Krefting's definition of reflexive analysis and assessing my own attributes as the researcher and how those attributes might impact the study, I have been aware of my double roles as public historian of Native American heritage in Illinois, as well as pedagogist, and throughout this study I have reflected on how these roles might affect the study (p. 218). As one criterion under this reflexive analysis strategy, I have kept a field journal, which is akin to a personal diary in which I record my thoughts and feelings relative to aspects of this study (p. 218). This approach has kept me sensitized to assessing my researcher influence throughout this study.

Intertwined with reflexive analysis of my researcher attributes relative to this study, another criterion I have utilized under credibility is to establish myself as a researcher/instrument with unique authority to study this topic, given my: (a) depth of knowledge, understanding, and experience dealing with Native American heritage in

Illinois; (b) ability in this study to take a multidisciplinary approach as a public historian, a social studies pedagogist, a multicultural educator, a museum educator, and a teacher educator (p. 220). [For more specific credentials and other incidents of reflexive analysis in the current study, see *Problems: Support and Resources* and *informed insights* in Chapter One; also see *The Researchers' Role* and *unique perspective* as a historian and a multicultural social studies educator in the current chapter.]

Triangulation is another criterion Krefting (1991) recommends for credibility. She emphasizes that “triangulation ... is based on the idea of convergence of multiple perspectives for mutual confirmation of data to ensure that all aspects of a phenomenon have been investigated” (p. 219). Towards application of this criterion, Krefting points out that “the triangulated data sources are assessed against one another to cross-check data and interpretation” (p. 219). In this study I have utilized triangulation of data sources (p. 219) that are reflected in the Pyramid Matrix: Maximum Variation Sample [Appendix F]: (a) individual interviews with two curriculum specials, (b) two separate focus groups of experienced teachers from two different school districts in Illinois, and (c) two separate focus groups of preservice teachers. According to Krefting, this “*triangulation of data sources*, maximizes the range of data that might contribute to [a more] complete understanding of the concept[s]” (p. 219) under investigation. My assessment of these data sources against one another is accomplished by the use of the constant comparative method throughout this study.

In this study the final criteria utilized under the credibility strategy are focused on interview technique (Krefting, 1991). According to Krefting:

A study's credibility is threatened by errors in which research subjects respond with what they think is the preferred social response— that is, data are based on social desirability rather than on personal experience (Kirk & Miller, 1986).

(1991, p. 218)

My first line of defense against these potential errors was to emphasize to all participants that I wanted *their* thoughts for this study and not what they thought I might want them to say. For example, here is the wording I used with Focus Group Four for this purpose:

What I will do is I will bring up some topics and ideally you will just talk among yourselves. I am not at all looking for a certain set of answers. I'm looking for your perspectives about what you teach in this area.... So I'm really looking at your perspectives.... don't look to me for agreement, don't worry about agreeing with each other. Your opinions, let them fly. (Focus Group Four-Teachers transcript, p. 1, lines 5-18)

I reflected in my field journal after this focus group that I had progressed in this approach across all of the interviews and focus groups; with this group I delivered this statement with particular comfort, naturalness, and to good effect. In the same field journal entry I also noted specifically that “I told them that ideally they would be talking w/eachother— And that is really what they did mostly” (Field Journal, May 27, 2008).

My second line of defense against the potential errors related to interview technique also follows Krefting:

Credibility can also be enhanced within the interviewing process. The reframing of questions, repetition of questions, or expansion of questions ... are ways in which to increase credibility (May, 1989). (1991, p. 220)

Pursuant to Krefting's recommendation then, I utilized reframing, repeating, and/or expansion of interview questions. In general, I employed these techniques if, according to my judgment as the researcher-instrument during the interview process, I felt that participants: (a) misunderstood the question in some way; (b) were following a particularly narrow interpretation of the question; or (c) seemed to be following a line of thought that was tangential to the thrust of the question.

Transferability

Relevant to applicability of research findings, the differences between a quantitative approach vis-à-vis a qualitative approach are profound. In the quantitative paradigm "the ability to generalize from the study sample to the larger population.... [is maximized by curtailing] threats to external validity" (Krefting, 1991, p. 216), primarily through the researcher's choice of sampling technique. In the qualitative paradigm one of two perspectives among qualitative practitioners emphasizes that

generalization [of findings] is somewhat of an illusion because every research situation is made up of a particular researcher in a particular interaction with particular informants. Applicability, then, [from this perspective] is not seen as relevant to qualitative research because its purpose is to describe a particular phenomenon or experience, not to generalize to others. (p. 216)

The alternate qualitative perspective, as elucidated by “Guba (1981) [referred] to ... *fittingness*, or *transferability*, as the criterion against which applicability of qualitative data is assessed” (p. 216). Since the current study was designed with potential applicability in mind, the transferability perspective is most fitting. However, a strategy of transferability cannot be approached through a quantitative frame of mind.

Krefting (1991) underscored the uniquely qualitative foundations to a transferability strategy by stating:

Lincoln and Guba (1985) noted that transferability is more the responsibility of the person wanting to transfer the finding to another situation or population than that of the researcher of the original study. They argued that as long as the original researcher presents sufficient descriptive data to allow comparison, he or she has addressed the problem of applicability [transferability]. (1991, p. 216)

Following the conceptual perspective on transferability as delineated above, I have utilized two criteria as recommended by Krefting (1991): (1) dense description and (2) comparison of sample to demographic. I have engaged in providing dense descriptions for informants, as well as research contexts and settings (pp. 220-221). For demographic comparison (pp. 220-221), I have provided: (a) a dense description for informants; (b) a summary of this descriptive data in Appendix I— Participants and Attributes; (c) a chart with school district data for my in-service teachers and curriculum specialists compared to state of Illinois data via the Illinois School Report Cards, in Appendix J; (d) a chart highlighting specific demographic factors relevant to my analysis for the four school districts represented by my in-service teachers and curriculum

specialists, in Appendix K. This comparison of demographic data is in accordance with Krefting's description of such a transferability criterion, as she recommends "use of a comparison of the characteristics of the informants to the demographic information available on that group being studied" (p. 220).

Dependability

As with the other components of trustworthiness, the consistency of the data cannot be assessed utilizing quantitative tools, since a "quantitative perspective on consistency is also based on the assumption of a single reality.... (Lincoln & Guba, 1985). If [from a qualitative perspective] one assumes there are multiple realities, then the notion of reliability is no longer as relevant" (Krefting, 1991, p. 216) Given an assumption of multiple realities, a qualitative approach stresses the inimitability of human interactions that might be recorded in a study— such that, variability is readily anticipated in studies. Consequently, in qualitative research, "consistency is defined in terms of dependability.... [and] Guba's (1981) concept of dependability implies trackable variability, that is, variability that can be ascribed to identified sources" (p. 216).

In addition, since the methods in qualitative studies are often customized to the specific research conditions "there are no methodological shorthand descriptions, such as interrater reliability, commonly used in quantitative studies. The exact methods of data gathering, analysis, and interpretation in qualitative research must be described.... [utilizing] dense description of methods" (Krefting, 1991, p. 221).

Following Krefting then, I have: (1) engaged in writing dense descriptions of the research methods used for this study; and (2) utilized her recommended code-recode

procedure (p. 221). In addition to Krefting's suggested criteria in this area I have also added (3) tracking the evolution of the codes.

Towards writing dense description of my research methods, the following sections of this chapter serve well as exemplars: (a) Sample Selection and Site; (b) The Researcher's Role; (c) Data Collection Methods; (d) Data Analysis Strategy; (e) Credibility. These sections, in particular, readily allow for a dependable tracking of variability relative to the methods used in this study.

Krefting (1919) also emphasized:

Another means that the researcher can use to increase the dependability of the study is to conduct a code-recode procedure on his or her data during the analysis phase of the study. After coding a segment of data, the researcher should wait at least 2 weeks and then return and recode the same data and compare the results. (p. 221)

Consequently, I coded each of the interview or focus group transcripts once I had received them from the transcriptionist and reviewed them. I then recoded each one of them at least two weeks later. In conjunction with the code-recode procedure I have also documented the evolution of the codes throughout the analysis of the data, by keeping sequentially numbered copies of the older code list as well as the new list which was a response to a new data set and/or new insights; on the new version of the code list I also listed a general reason for incorporating the code changes. Changes in the code list also required some recoding of data that had already gone through the code-recode procedure. The code-recode procedure works specifically towards researcher consistency across all

of the study's coding, while documenting the sequential evolution of the codes during analysis works specifically towards tracking of potential variables.

Confirmability

The final aspect of trustworthiness is neutrality, which “refers to the degree to which the findings are a function solely of the informants and conditions of the research and not of other biases, motivations, and perspectives (Guba, 1981)” (Krefting, 1991, p. 216). As with the other features of trustworthiness, there is a relatively stark contrast between the quantitative approach and the qualitative approach to neutrality.

In the quantitative paradigm, objectivity is the standard related to neutrality. Quantitative objectivity is attained via rigor of methodology that in turn assists in establishing validity and reliability (p. 217). In a quantitative approach “the objective researcher is seen as scientifically distant... as someone who is not influenced by, and does not influence the study” (p. 217).

The qualitative paradigm requires a fundamental shift of focus:

Qualitative researchers... try to increase the worth of the findings by decreasing the distance between the researcher and the informants.... Lincoln and Guba (1985) shifted the emphasis of neutrality in qualitative research from the researcher to the data, so that rather than looking at the neutrality of the investigator, the neutrality of the data was considered. They suggested that confirmability be the criterion of neutrality. This is achieved when truth value [credibility] and applicability [transferability] are established. (Krefting, 1991, p. 217)

Consequent to Krefting's definition of confirmability then, whereby establishing credibility and transferability are paramount, I submit that the criteria I have described and utilized for these two strategies of credibility and transferability are sound. Moving beyond meeting the definition for confirmability, I have also employed two specific criteria highlighted by Krefting for confirmability: (1) triangulation of multiple data sources and (2) reflexive analysis (1991, p. 221). At the beginning of this section on trustworthiness I quoted Krefting's emphasis that triangulation and reflexive analysis are "critical to the quality of the research" (p. 217). The fact that Krefting also lists these two criteria under both the credibility and confirmability strategies underscores her belief in their criticality (p.217). It is appropriate then, that I have utilized these two criteria under both of these strategies. In this section however, I will speak to their usage for confirmability.

For triangulation of multiple data sources "an investigator should provide documentation for every claim or interpretation from at least two sources to ensure that the data support the researcher's analysis and interpretation of the findings" (Krefting, 1991, p. 221). Towards documenting my interpretations from a minimum of two data sources, I have summarized, by data set, the specific data that led to the emergent themes in this study. This summary can be seen in Appendix L — Identified Themes Summarized by Data Set. Of the themes that materialized in this study, one (*viewpoints*) emerged across three data sets, while the rest of the themes emerged across four or more data sets. This summary then, shows that the triangulation assessment utilizing multiple

data sources for this study goes beyond Krefling's standard for a criterion under a confirmability strategy.

Another criterion that Krefling (1991) specifically recommends for a confirmability strategy is "reflexive analysis... to ensure that the researcher is aware of his or her influence on the data" (p. 221). I have already documented my awareness of the multiple roles I myself brought to this study, as well as my use of a field journal. Each of these has kept me sensitized to my potential influence on the data.

Management Plan

This research evolved from an ongoing study. Its foundation is in my Masters' thesis and, in many ways, from before that. I have been encouraged to pursue this research in a number of my doctoral classes—Behavioral Foundations of Education; during my internship co-teaching History of Illinois; Curriculum Theory, Foundations, and Principles; Cultural Foundations of Education; Advanced Research Methods in Education; and in Introduction to Qualitative Research. I thoroughly embraced those opportunities to advance my work and my growth as a researcher. All of the relevant work I have done for this study has been approved by the SIUC Human Subjects Committee.

CHAPTER 4

ANALYSIS

Introduction: Data Sources and Their Utilization

The data sources for this study are delineated in five sets: (1) interviews with two social studies curriculum specialists; (2) two focus groups with experienced teachers—one rural group and one rural/metro group; (3) two focus groups with preservice teachers—one elementary education group from a required social studies methods class and one secondary social studies education group from a required History of Illinois class; (4) demographics; and (5) critiques of the artifacts. The analysis for this study emanates from these data sets.

The interviews and focus group data sets that are reflected in the pyramid matrix have also been utilized for purposes of triangulation, which is a criterion in both the credibility strategy and the confirmability strategy, as described in the trustworthiness section of the preceding chapter. In terms of triangulation, these data sets, which constitute a maximum variation sample, act both as a cross check (for credibility; Krefting, 1991) and towards confirming my interpretations via multiple sources (for confirmability; 1991).

The demographic data source contains information for the highlighted school districts, as well as for the state as a whole, for 2007 and 1998 focused on: student and teacher diversity, income level, limited English proficiency, average years of teaching experience, percentage of teachers with graduate degrees, and average teacher salary. This demographic data was used to situate in-service participants in their districts in

terms of diversity and social economics. The comparison of the personal demographics from the interviews and focus groups to the district and state of Illinois demographics also meets the comparison of demographics criterion under the transferability strategy (Krefting, 1991).

The critiques of the artifacts were also used as a data source. J. A. Banks (2008; 2009) developed the criteria utilized for the critiques to evaluate the usefulness and appropriateness of materials for multicultural education. By situating these artifacts within a multicultural discourse through Banks' criteria and then analyzing participant references to such mediums, their qualities, or in some cases the specific artifact (e.g., eighth grade social studies text or *Dances with Wolves*) I was able to more specifically situate the mediums and the participants relative to multiculturalism.

Interviews and Focus Groups: Viewpoints—

Broad and Deep to Shallow and Inexperienced

I have structured the analysis to start with the broadest and deepest perspectives and move to the narrowest and shallowest perspectives. Consequently, I begin with the curriculum specialists because of their strong combination of breadth and depth. I then move through the experienced teachers in the focus groups and on to the preservice teachers in the focus groups.

The two preservice focus groups carry an additional designation of *informed*, and one of the teacher focus groups carries the designation of *majority informed*. These designations reflect the presence of group participants at a living history presentation I delivered to their classes. These presentations were focused on the Illinois Indians. The

presentations to the preservice participants came about because of my earlier internships with the classes they were taking (CI424—Elementary Social Studies Methods; HIS367—History of Illinois), wherein the professor and instructors had agreed to or requested such presentations. Mindful that one of the criteria for my purposive sampling was that participants had to have some experience with Native American content and relevant methods within a social studies context, early in the spring semester of 2008 I asked the professor for HIS367 and the instructors for CI424 if I could deliver those presentations again, in conjunction with seeking volunteers for my qualitative research. They agreed, and students from each class became participants in this study. These classes are requirements in the respective elementary and social sciences teacher education programs. I also offered the living history program to my teacher volunteers for their classes, and two of the six teachers accepted the offer that spring.

The Social Studies Curriculum Specialists

The definition I utilized for curriculum specialist as delineated in Chapter 1 is as follows: an experienced social studies teacher who has gone on to become specialized and experienced in social studies curriculum. The two specialist participants I was fortunate enough to engage in this study certainly fit that definition, though they arrived at that status through slightly different paths as reflected in their current orientation toward social studies and coverage of ethnic groups within that focus. As pointed out in Chapter 3, analysis begins with C.J. and all of the other participant data sets relate back to this analysis and this data set. Consequently, the section on C.J. will be longer and

contain more of his own dense description to further reflect the breadth and depth it encompasses.

C.J.: Description of Participant and Setting

I first interviewed the curriculum specialist, C.J. at 10 a.m. on Monday, July 2, 2007. He had just returned from a week's vacation following his leadership in a long, involved grant application process that produced a Teaching American History Grant. A former regional superintendent of education from Illinois put me in touch with him. C.J.'s office, in a regional education agency, was on a university campus in Missouri. Through that office he was also working with a group in Missouri following their award of a Teaching American History Grant. In addition to his curriculum credentials, C.J. has 32 years of teaching experience in secondary social studies. He was also a department chair, as well as serving 10 years on the district curriculum committee, which involved developing curriculum for the middle school through the high school levels. In addition, he teaches university social studies methods classes and he has worked with other school districts on their curriculum. C.J. holds an MAT-History, plus 45 hours of coursework beyond that. The initial interview took place in a conference room down the hall from his office. After completing the interview, we talked for about another 20 minutes, wherein I shared my professional background and dissertation plan and we both shared professional stories.

After interviewing C.J. for the pilot study my protocols changed somewhat for the continuation of this research. Arranging a second meeting with him in 2008 proved challenging, primarily because he and his wife were also building a house outside the

metro area in Missouri. We finally set up a meeting date for July 24, 2008, which was after I had interviewed the other curriculum specialist and all four focus groups. That date proved untenable however and C.J. and I had two phone conversations before the follow up interview. During one of those conversations he told me some highlights of carrying out the program for the winning Teaching American History grant in Illinois. Since his description of work with in-service and preservice teachers through the grant program sounded very relevant to my study we agreed to add it as an interview topic. I wrote detailed notes after both of my phone conversations with C.J.

My second formal interview with C. J. took place in a small conference room in the front of the Regional Office of Education building in Belleville, Illinois on July 30, 2008. C.J. sat with his back to the outer wall while I sat across the table from him with a closed door behind me and to my right by about 12 feet.

Presentation of Data: C.J.

Content Form/Medium and Qualities Theme

During the first interview C.J. informed my research question about *content form* through two approaches he described: *a thematic approach* and the *historical thinking approach*. These two approaches can also be described as requisite qualities that relate to a form for content in the social studies classroom. Consequently, I labeled *qualities* as an emergent theme in this study.

C.J. gave this very specific example for a *thematic approach*:

It would include, first of all, a background of the Native American philosophy.

Because without that you just see the action, you don't understand where it came

from.... I think it would include... Native American ideas about the story. I think the critical point is trying to get kids to understand that there's more to the mythology than just a little story which has some sort of value meaning to it—that it is deeply rooted in their culture. I think it would include the storytelling ... [and] the idea of the value and importance of the symbolism. The music, the roles of men and women, the sense of connectedness to the environment—all of those things would be valuable. As well as, if you carry this all the way through, the idea of the impact of somebody's destruction of somebody's identity. What it does to you—and where the Native American is today, in relationship to that. I think that would be something that if you are running a theme all the way through, I would run it with the identity, and of course, the conflict in the historical events as they go along. But that would begin, in American history, from the very beginning... (Interview Transcript #1, p. 15, lines 319-335)

In utilizing a *thematic approach* in this manner C.J. clearly indicates that the Native American story should be a truly integrated aspect of American history. Consequently, I have labeled *integration into US history* as another aspect of the *qualities* theme. I'll return to this point during analysis of this particular data.

When the *historical thinking* concept emerged during the initial interview it was interwoven with the *good teachers* theme, which I will discuss momentarily. C.J. first discussed *historical thinking* this way:

And by the time you get to that junior year, you hope that you've got to some... historical thinking. You know, how do you tear this apart? How do you really

examine it? How do you really read this carefully? What's this document say?

You know, why didn't Lincoln use this word? Why did he use this word? And you have some incredible conversations that dig deep, to recognize the power of, you know, historical thinking. (Interview Transcript #1, p. 24-25)

During the second interview he connected the two approaches through a rather specific declaration: "as far as Native Americans or any subject area, I think the format is, you know, provide them with as much information as you can about *strategies and content* – how you bridge that gap. I think that's critical" (p. 5). He expanded on this thought as he pointed out:

Where I was department chair... we did that along with Sam Wineburg's *Historical Thinking and Other Unnatural Acts*. [2001] Trying to say how do we get these kids to look at primary sources. What are the strategies? What do we need to make them aware of? Is there bias here? So you're not just teaching content but you're also teaching what historians do is they think about it. Try to save it, I mean, a historian doesn't know everything. (Interview Transcript #1, p. 9)

The *historical thinking approach* will also be discussed during analysis.

Digital Resources Theme

In terms of the research question focused on *medium*, C.J. recommended *digital resources*: CD and online, with a Webquest type of approach. He even recommended three websites that could be utilized as models for such an approach: Teaching the

Documents (Pappas, 1999-2009), Gilder Lehrman Institute (Gilder Lehrman, 2008-2011), and History Matters (American Social History Productions, Inc., 1998-2005).

Challenges Theme

C.J. also initiated the *challenges* theme that became ubiquitous during this study. In C.J.'s case, this began when I asked the question "How are Native American topics generally covered in curriculum in Illinois?" C.J. responded:

Well, I think that's probably universal as far as it's probably very minute, and, and other than, you know, it's Illinois history, for example, I'm sure it's taught, to some extent, but it's pretty quick. And the same thing is true, probably, as far as [it's place in] American history. (Interview Transcript #1, p. 10)

A few seconds later he indicated more of the complexity of this challenge:

I think it boils down to the classroom instructor. But as far as Native American is concerned, again, it's like a lot of— we're hearing a lot more teachers, and we heard it on the grant we're working with now [in Missouri]. One of the evaluation questions came back, what was lacking was: "We'd like to know more about Native Americans." ... And, you know, again you're gonna have to bring in people that are qualified to do that. (p. 10-11)

The complexities of this *challenge* — the fundamental importance of the classroom instructor, juxtaposed against what is often a lack of content knowledge, and the need to bring in qualified specialists to deliver that content came up repeatedly in C.J.'s first interview. Another challenge C.J. mentioned that fits in with this complexity is “trying to get teachers to go beyond the resources ... focused primarily on a textbook,

even though textbooks are doing a much better job of the wrap-arounds. ... I still think they're very bland" (Interview Transcript #2, p. 3). This textbook-and-related-resources challenge is also connected to what became another ubiquitous theme—the *misinformation/stereotypes* theme—which I will discuss momentarily.

Within the *challenges theme*, C.J. also brought up another refrain that I would hear from others: "particularly with the time restraints that's the— constantly hear, everywhere. Time. Time. No time. No time. I don't have the time I would love to devote to this or that" (Interview Transcript #1, p. 17). According to C.J., No Child Left Behind's [NCLB] mandates contribute greatly to that perceived lack of time as there is an apparent pressure from administrators that the majority of teaching time must be allocated to use towards the standardized tests. After NCLB started to become a tangent to our central focus, I moved the direction of the interview back to my interview guide topics, lest the rest of the interview stay focused on NCLB. We both agreed that we could have easily stayed on that topic for quite a while. However, I do designate time and NCLB as two aspects of the *challenges* theme.

Good Teachers Theme

The first challenge listed above, with its complexities, was often interwoven with other themes during C.J.'s first interview. I have designated one of those other themes *good teachers*. Though C.J. defined both good teachers and not so good teachers, the process the good teachers use is a principal focus here. In C.J.'s words:

The great teachers, the good teachers, do that all the time— That this is not being taught in isolation.... [The good teachers] ... are, you know, running in parallel,

and then where it's appropriate— So, hey, this is— And I guess a lot of it has to do with the teacher, you know, and the professional that they are. And some of these people, they do that so well, it's unbelievable. And you sit there and think— you marvel at how they crisscross these things. (Interview Transcript #1, p. 9)

From the very beginning of the interview, C.J. used vocabulary that hinted at his constructivist leaning: “if I understand what you’re asking, I think that’s a *conversation* about developing *congruent curriculum*”; and including the phrases in the quoted section above — “*that this is not being taught in isolation,*” “*they’re running it parallel,*” and “*how they crisscross these things.*” Educational constructivists believe that knowledge is constructed and teachers can greatly facilitate that process by building “scaffolds” that help to interrelate the new knowledge to more established knowledge and constantly circling back to concepts through structures like spiral curriculum (Bruner, 1966; Kearsley, 1994).

After I asked whether he had anything else he’d like to add, C.J. continued with this constructivist motif peppering his responses. Finally, referring back to the quote above, I asked if he, and those good teachers, were aware of “Jerome Bruner’s ... spiral curriculum.” “Scaffolding, they call it,” C.J. responded. Then I asked him to clarify if he meant that most of those good teachers were “coming out of a constructivist approach ... or fallen into a constructivist approach, or ... just paralleling it.” C.J.’s response was: “I think in many cases... they’ve fallen into it. When I work with some teachers [laughs], it’s very interes— ‘Oh, so that’s what you call that. So, you know, that’s the fancy term for it.” Near the very end of the interview C.J. summarized his self-identification with

Bruner’s theory; “I did a lot, I do a lot of constructivism,” he said. For purposes of this study, I see constructivism as a motif under the *good teachers* theme. As an adjunct to the constructivism motif, a little later C.J. points out another attribute of good teachers: “a good [social studies] teacher is a learner.”

Misinformation/Stereotypes Theme

The impact of stereotypes—including omission of relevant content and oversimplification of content—is reflected in the *knowledge question* aspects of the multicultural teacher education literature; it is also reflected in the literature on textbook, museum, and documentary film mediums. The impact of misinformation is also reflected in the *knowledge question* literature, as well as under the textbook and documentary film mediums. The *misinformation/stereotypes* theme emerged from C.J.’s discourse during his second interview. His references for this theme tended to be nuanced or tangential to other topics he was discussing at length, particularly document based questions (DBQs). Consequently, with some exceptions, this theme is not exhibited that strongly for C.J.

C.J. reflected this *misinformation/stereotypes* theme as he summarized teacher comments from evaluations of professional development sessions funded by a Teaching American History grant. C.J. characterized the evaluative thoughts of those teachers in these words:

This subject is much deeper and richer than I ever thought. It’s made me rethink how I’m going to teach this. Made me realize that I’ve been making this too simplistic and I need to make it more complex, which is more reflective of the event [being covered]. (Interview #2 Transcript, p. 13)

With this comment as an introduction, C.J. then launched into an exemplary story dealing with a specific strategy he has used with DBQs.

A more nuanced *misinformation/stereotypes* reference also came during the lengthy discussion about using DBQs, which are a core of the historical thinking approach that C.J.'s regional agency has utilized in their Teach American History Grant proposals and programs for in-service and pre-service teachers. A DBQ strategy calls for students engaging primary source documents and learning to analyze them with skills derived from professional historians. Such skills include uncovering misinformation and bias, which also encompasses stereotypes. C.J. summarized by saying:

So, in other words, not just a conversation about how to use primary documents, but, okay, writing about them. Okay, and working with that, and practicing that — ‘Is this a good document or why isn’t it a good document? (Interview #2 Transcript, p. 12).

In the section where he talked about modeling teaching strategies related to DBQs, C.J. touched once again on utilizing documents, but this time he spoke to the accuracy of documents popularized through social phenomena such as the ecology movement. C.J. spoke simply of modeling one pedagogical strategy this way: “Joseph Campbell is what I used. His reading of Chief Seattle’s speech, which we talked about how accurate is it? (Interview #2 Transcript, p. 13; on accuracy of Chief Seattle’s speech see Bierwert, 1998; Gough, 1991; Low, 1995; on its use in the environmental movement see Gough, 1991.) C.J.’s comment speaks to misinformation, as well as to myths that romanticize, and therefore stereotype, American Indians.

Another of his reference in this thematic area was more of a subtext in a long discourse about resources; the reference dealt with omission of relevant matter and it was interwoven with his quote about the *challenges* inherent in encouraging teachers to move “beyond... resources ... [and] textbook[s] ... [that are] very bland” (p. 130 above)— “and you can enrich a lot of that with... [updated] resources” (Interview #2 Transcript, p. 3).

C.J.’s final comment touching on this *misinformation/stereotype* theme was part of his relatively short remarks concerning the current popularity of history books in bookstores:

People want to read about it [history]. They want to read the story from the person. I think there’s a lot more of that and that’s one of the things we’re trying to do here [through the Teach American History grant sessions]. Let them speak for themselves. That needs to be included. ... Let those voices be heard ... because it becomes more human at that point. And that’s what it’s not been. It’s been very cold and factual and regurgitative and ‘Polly want a cracker’ and that’s why kids hate it. (Interview #2 Transcript, p. 15)

This last *misinformation/stereotypes* reference also crosses over to the next theme— *Viewpoints*.

Viewpoints Theme

The final theme I will highlight from the C.J. interviews is labeled *viewpoints*. This theme ties in directly with the literature of multicultural education (J. A. Banks, 2006; Singer, 2003).

In the final interview with C.J., he highlighted a point made by a nationally known historian whom his agency had engaged as a specialist for the Teaching American History Grant program in Missouri. As C.J. explained:

So what we want to hear 'em [teachers in the Teaching American History grant program] say, you know, we want this to be, it's a lot more complex than I thought. Or there's more perspectives. I never thought of the West being viewed through different perspectives.... You know, when Richard White came in, he said, "There's an American perspective, we all know it and I'm not even going to talk about. Let's talk about the Canadian. Let's talk about the Mexican. Let's talk about the Russian. Let's talk about the Native American. Let's talk about their perspective. (Interview Transcript #2, p. 14)

The importance of perspectives to multicultural education is reflected in the guidelines, checklists, and four approaches of J. A. Banks (2009; 2008; 2006) that I have utilized to critique the artifacts in this study.

Analysis: C.J.

In terms of the *content form* research question, two of the qualities in the emergent *qualities theme* resonate well with a multicultural education approach as defined by J. A. Banks (2009): a *thematic approach* and *integration of ethnic content*.

Another quality, a *historical thinking approach*, highlights the dialectical tension between a multicultural education approach within social studies and the discipline-based approach growing out of history education, as reflected in the literature discussed in Chapter 2. In addition, C.J.'s phrasing of "strategies and content — how you bridge that

gap" strongly reflects Seixas's (1999) thinking as described in Chapter 2 that it "take[s] on dimensions of... *pedagogical content knowledge*" (p. 53; italics added).

Relative to the research question on *mediums*, C.J.'s emphasis on the *digital resources* of CD and the World Wide Web situate him comfortably amid the research findings focused on digital resources as medium. The critique of artifact eight, though only a narrow glimpse into the broad range of digital resources, will shed some light on how this situates C.J. relative to multicultural education.

C.J.'s perception that Native American topics are covered minutely, if at all, even as related to their place in Illinois and American History, confirmed my own assessment after much contact with Illinois educators; his reflections of *misinformation/stereotypes*, though not as strong or direct as some from other participants, suggested seemingly nuanced complexities that relate to lack of coverage. His perception that *NCLB* is squeezing content out of the social studies was also not new to me. My view is long-term, beyond whatever the current educational reform might be. His perception that the classroom teacher has the final say (*importance of teacher*) in what gets covered in the classroom also confirmed my assessment. As a teacher educator in social studies, I see the classroom teacher as the key avenue in trying to get more of the Indian story included in Illinois classrooms. This is also why I believe it is important to get more Illinois Indian content, depth of understanding, and interest incorporated into the pre-service teacher's program of study; then, when they are classroom teachers, they can begin earlier to integrate such material into the appropriate aspect of the curriculum.

Another point inherent in C.J.'s story about *good social studies teachers* falling into a *constructivist approach* was the idea that these teachers use this approach because they see it as effective, as practical. I also contend that good teachers, with busy schedules and many responsibilities, will utilize good material if it is in a practical format that accommodates their needs. If a high percentage of social studies teachers in Illinois embrace a *constructivist approach* that might arouse the educators' curiosity, then they may want to find out more about how the Illinois Indians can help them in interpretations of history that they view as constructed. Similarly, C.J.'s comment concerning teachers in a grant evaluation wanting more content knowledge about Native Americans, in conjunction with the potential of more constructivist teachers, could be construed as a very positive indication for quality content on the Illinois Indians, along with training on how it fits in with other content. This could be particularly beneficial if, indeed, the social studies teacher is the gatekeeper to content in his or her classroom and that teacher is a learner.

Summary: C.J.

The perceptions of this curriculum specialist and retired social studies teacher suggest, with some qualifications, that available quality content on the Illinois Indians might be received well by the social studies teachers he defined as good, but it is worth noting that C.J. was both the first participant I interviewed and the last participant I interviewed. I also spent more time with him discussing this project than with any of the other participants. Consequently, my deeper rapport with him is reflected in my analysis.

I did not develop such a rapport with the second curriculum specialist. However, the experience with which he informs this project is broader in scope than C.J.'s.

Using Banks' four approaches as criteria I would situate C.J. multiculturally in the following manner: additive in practice/transformational within history as a discipline. C.J. is also a constructivist, which is essential to a multicultural education approach.

Bill: Description of Participant and Setting

My initial introduction to Bill was a very brief encounter on a university campus. One of my mentors reintroduced us at the Association of Teacher Educators (ATE) conference in New Orleans on February 27, 2008. Bill and I ran into each other again at the New Orleans Amtrak station while waiting for a train back to Illinois. I had already completed my initial interview with C. J. as well as focus groups one and two with preservice teachers. Relevant to this study, I was rereading parts of *Lies My Teacher Told Me* (Loewen, 2007) and taking notes when Bill stopped by and asked me about my work. A month and a half later, I ran into him on the university campus once again and took the opportunity to ask if I could interview him for my study. I followed up with an e-mail and we set up an interview date for May 6, only three days before he would leave the country or an extended vacation.

Bill taught secondary social studies for 35 years, and during that time, he also designed coursework for geography, American history, civics, values and issues classes, and world history, to correlate with the *Illinois learning standards* (1997). He holds an MS Ed in Curriculum and Instruction. Bill has also worked on several North Central Association of Colleges and Schools' accreditations relevant to social studies curriculum.

In addition, he helped to design the social studies content test for preservice teachers in Illinois, although he cautioned me that he signed an agreement not to discuss any details about that. He has been a member of the Illinois Council of Social Studies (ICSS) for over 20 years, which includes experience as an officer, representative, and Executive Director. He has also been active on National Council of Social Studies (NCSS) committees, including the assignment committee and as chair of the publications committee. He is a member of the World History Organization and the Organization of American Historians (OAH). Since 2004, he has been teaching one course of the teacher education program each semester.

My interview with Bill began at 11:17 a.m. on Tuesday, May 6, 2008 in a small Curriculum and Instruction conference room on the SIUC campus. In an exchange of brief comments before we started, he indicated that he was leaving the country on Thursday rather than Friday and that he had an appointment right after our meeting. That set the tone for three-quarters of the interview, with responses that seemed almost rushed. After that, Bill slowed down somewhat and the tone of his responses seemed to change. In the conference room, we sat across the table from each other with the closed-door almost right behind me and a bank of windows with closed blinds right behind him.

Presentation of Data: Bill

Content Form/Medium; Challenges and Qualities Themes

In reference to my research question about *content form*, Bill recommended *pedagogical content knowledge* as contained in a two-week unit with a student research component. In Bill's words:

I would think that something like [specific regional Indian content tied in with US history] ... would be able to be used [I'm] suggesting that it would be a two week unit. That it would be 3 or 4 days they could work on it, 'cause a lot of times social studies is 20 minutes, 30 minutes at the most, so maybe 5 days and they could do something and get done and the 5th day they could do something with it, maybe present a show-and-tell on what they did. And that would be good. I think it could be used. (Interview Transcript, p. 12, line 418-422)

However, this was the first response where Bill's tone seemed to change. Prior to this, his responses were rather clipped—almost as if they were fired back at me, softly. Those responses started with aspects of the *challenges* theme: "I don't know. ... unless it's mandated by the state, I don't know how important it's going to be to even create a unit on it [Illinois Indian heritage]" (Interview Transcript, p. 7, line 218-224). Then his responses moved into a combination of the *qualities* and *challenges* themes, and a hint at how he interpreted my purpose:

But if it's more than 20 pages long, I don't think it's gonna be used.... And it has to be very good scope and sequence to it to where it's facts, you know, and whoever makes it up, it's two or three people making it up, not the pets of those individual people but general knowledge with sites of things available if they want to go into a little more detail. (p. 7, lines 236-240)

He then clarified just a bit: "Maybe you could go 25 pages ... it has to be to the point, has... a good table of contents ... a bibliography of terms" (p. 8, lines 259-262).

At this point I felt I had to make it clear to Bill that my purpose was not to create a pet project to my whims, but rather

following along with your idea of if there's something local that it ties in and in that sense Illinois being a whole locale, if we give them resources that say "here's something you might not have known" and "here's a way it might connect into US history" you know, so it does connect to ... scope and sequence [as you said].

(Interview Transcript, p. 12, lines 393-398)

"Oh yeah," Bill said, "...that'd be great, that'd be great" (Interview Transcript, p. 12, lines 399-401). This seemed to clear up the issue of my purpose.

Prior to this point in the interview, Bill listed many issues that fit the *challenges theme*, including: the importance of the teacher (Interview Transcript, lines 84-86, 109-110, 194-195); lack of content knowledge by teachers (lines 84-86, 218-224); time (lines 223-224, 281-284, 383-386); NCLB (lines 410-412) and the Illinois state mandate to "teach something on Native culture at the high school level" (p. 2, lines 69-70).

Notwithstanding that mandate, he also pointed out that there was a lack of motivation among teachers to cover Native Americans material, unless the school was near some Native American site (lines 110-112, 157-162, 175-178). Relative to those Native American sites and museums, Bill indicated that "today... it's very difficult to go on field trips" (line 379). In terms of textbook *challenges* Bill declared:

[social studies teachers] pretty much go by the textbook and if you look at the American History textbook, there is not a lot of material in there about Indians. ... in a textbook of 650 pages you would find maybe 7 or 8 pages on Indians, unless

I'm, 'cause I haven't looked at a textbook in a couple years, maybe they've changed a little bit. ... but I don't think so. (Interview Transcript, lines 226-230)

Another one of the *challenges* Bill pointed out deals with high school history survey courses:

Everybody thinks you should have the US Survey course. Now it's probably taught wrong in regards to how it's ... this date, that date and this people, but that's the way it's been for years and until we get some new innovative teachers, it's not changed that much. But I don't think there would be that much change, I don't believe myself that most people would consider it [Native American topics] that important to put in. To take extra time away from the Eurocentric approach to US history. (Interview Transcript, lines 117-123)

Relevant to teacher education programs Bill highlighted two *challenges*. The first challenge deals with preservice teachers who want to try covering Native American cultures in their classes. Bill responded: "if they're just doing their student teaching they're going to pretty much have to go by what their mentor is doing, their cooperating teacher" (Interview Transcript, lines 154-156). The second teacher education challenge Bill specifies deals with teaching strategies:

We're taught ... in our methods classes "don't lecture" in social studies, but I betcha most of the social studies teachers you had ... at ... college lectured the whole time. Very seldom brought in any innovative things that they did. I had about two in my career and they were very interesting ... but most, they don't do

that ... so it ... would go back to that – you are a product of your environment

(Interview Transcript, lines 297-302)

Bill also pointed out that having had “some good high school content area teachers” (lines 335-336) might counteract this mixed message *challenge* to preservice teachers, but as intimated by C.J., that is also a challenge.

Good Teachers Theme

The last comment also fits in the *good teachers* theme. Bill also alluded to *good teachers* that “talk a little bit more about the hardships, the culture” (Interview Transcript, lines 97-98) of Native Americans. In terms of his comments above about not lecturing and the influence of *good teachers* in high schools, Bill declared: “A good teacher to me is one that has better strategies in the class, uses various techniques to teach students but just doesn't lecture” (lines 295-296).

Misinformation/Stereotypes Theme

The *misinformation/stereotypes* theme initially emerged in Bill's interview with this statement which includes his reaction: “Up to 5th grade, it's the Thanksgiving deal.... They talk about the pilgrims and the Mayflower and how we had the first Thanksgiving. Of course a lot of it is not fact but at least the kids get something” (Interview Transcript, lines 92-95). Then when indicating that some teachers invite reenactors to portray Native Americans in the classroom, Bill alluded to the fact that he couldn't say “whether it gets personal to the point of Chief Illiniwek” (line 143). Bill's response to the elementary level's recurring *misinformation/stereotypes* is clearly reflected once again in the following extended quote:

I know a lot of elementary kids or even elementary teachers ... have the kids create something that's Indian, whether it's a headdress or a something, a weapon or something, you know and that's their Indian unit and, like I say, it's wrong, it's what they've been doing and at least they're introduced to something and hopefully it doesn't, it's not taught the wrong way, but, you know, they don't mean anything by it. They do it because that's what they know and they don't have anything to go back on or as a resource or to go back and get more resources because they can't take the time and especially fourth and fifth grade elementary teachers. (Interview Transcript, line 380-388)

It is evident that this well-known and respected social studies curriculum specialist, with a very broad view of social studies in Illinois classrooms, relates more to the position of the elementary teachers than to the long-term impact of this misinformation and stereotyping on the elementary students. What does this say about our social studies classrooms in Illinois? At the very least, it suggests that a multicultural approach is not the norm in this state. It also suggests that to set that norm as a goal is to take on some deeply ingrained challenges that are not currently seen as problems.

Digital Resources Theme

Relevant to my research questions, Bill indicated that his preference was *pedagogical content knowledge* as brought forth in a two week unit. Though his statements that relate to digital resources are more like a small motif than a true theme, they are intertwined with sentiments that shed light on his preferred *medium*, which will become apparent shortly. Bill does acknowledge that digital resources are now a resource

for teachers who strongly desire to include Native American cultural content in their curriculum. According to Bill “they use the resources available across the Internet—it’s a great resource today they can use” (Interview Transcript, lines 137-138). However, he has reservations about the Internet, especially in terms of new teachers (who were preservice teachers very recently) and students, as seen in a follow up statement:

I mean kids today they grew up on the Internet.... The one thing I see the fallacy of the students today and the new teachers is they don't believe in books anymore. Most of them. And books to me are still the best source to get the primary sources than the Internet and get the first-hand information and really would be maybe contradict something on the Internet because too often whatever they see on the Internet is sort of like reading a newspaper, they believe. Of course, I'm not gonna say everything printed in a book is truthful, too, but I think the books are your best sources. (Interview Transcript, lines 186-189)

This exchange makes it clear that Bill prefers books, and his reference to a specific number of pages for the unit plan he recommends, along with a bibliography, now seems to fit with his book preference. He clearly sees that today’s students take naturally to the Internet, but Bill does not embrace it himself.

Analysis: Bill

The *pedagogical content knowledge* encompassed by Bill’s suggestion of a two week unit plan resonates with Shulman (1986) and Seixas (1999). His preferred *medium* appears to be a book for that unit plan, which does not align specifically with the

literature I read, since he does not seem to be speaking about a textbook, but rather a supplemental text.

In terms of themes, Bill indicates the unit plan should come "with sites of things", which does fit under the *digital resources theme* [under *medium*], though it is obvious that Bill has misgivings about the Internet. Bill's other two items under the *digital resources theme* are also crossover items to the *challenges theme*. A number of his items under the *challenges theme* resonate with C.J.'s items and/or the literature: importance of the teacher, lack of content knowledge, time, NCLB, and textbooks. However, he was much more specific about aspects of the textbook challenge than was C.J.

Many of the challenges Bill listed reflect a different kind of knowing than C.J.'s knowing. Whereas C.J. indicated coverage of Native American topics in Illinois curriculum was "probably very minute," Bill spoke in terms of Indian topics seen as unimportant, which he saw as not likely to change unless the state mandated it. However, he also pointed out, as a *challenge*, that Illinois does mandate teaching something about American Indians at the high school level. The nature of that particular challenge, however, is that the mandate is very generic and there is no enforcement of it.

Bill's different kind of knowing is also reflected in his emphasis on the problems with the high school history survey class, including the Eurocentric focus, and his seemingly strong belief that educators don't want to give up the survey course. Bill also pointed out that preservice teachers must follow the lead of their cooperating teacher, which is another way of emphasizing the importance of the teacher. In a similar vein, he spoke to admonishing preservice teachers not to lecture while having professors that do

almost nothing but lecture. C.J. did not mention anything like these two challenges for preservice teachers, which is slightly curious since he teaches a social studies methods course where the topics could very conceivably arise.

The different kind of knowing is also reflected in C.J.'s discussion of good teachers as constructivists and learners, whereas Bill seemed to bullet-point the need for:

- innovative teachers;
- how they don't just lecture;
- how they use multiple techniques and better strategies;
- how they talk a bit more about hardships for Native Americans and their culture.

In part, this is a difference in style between the two specialists— which I also saw in the different ways they reflected the *misinformation/stereotypes theme*, wherein Bill lists focused specifics while C.J. presents long narratives which sometimes have nuanced or tangential aspects. However, the different kind of knowing to which I refer can also be viewed multiculturally via Banks' types of knowledge (1996b) [see [definitions](#) in chapter one], which are elements of the research questions for the current study.

Keeping Banks' types of knowledge in mind, the different kind of knowing takes on a different hue when comparing the *misinformation/stereotypes theme* as it emerged in Bill's interview to the *viewpoints theme* that emerged from C.J.'s interview. Bill brings up Chief Illiniwek [popular knowledge] almost as an aside to his point about teachers inviting reenactors into social studies classrooms. Bill bullet-points "the Thanksgiving deal" for elementary social studies [school knowledge], although he does elaborate a bit

more when pointing out that Indian craft projects often become the Indian unit [school knowledge] at the elementary level. The striking thing, however, is that he quickly and almost empathically absolves the elementary teachers of any responsibility for employing and sustaining misinformation and stereotypes [within school knowledge] about an ethnic minority.

This absolution for what Bill seems to see as the minor issue of regularly passing out a little ethnic misinformation and stereotyping [within school knowledge] is in rather striking contrast to C.J.'s short narrative about historian Richard White, an expert on the West [C.J., Interview #2 Transcript, p. 11], making a somewhat dramatic point [transformative academic knowledge] about the importance of point of view to history. The contrast seems to become a little more striking when you remember that C.J. preceded the Richard White mini-story by saying [from his mainstream academic knowledge perspective] "I never thought of the West being viewed through different perspectives" (p. 10). This gives us an insightful view into a 32 year veteran social studies teacher who, as a second career consultant during a Teaching American History Grant seminar is moved by a nationally known historian to reflect on this point of perspectives in history [representing transformative academic knowledge]. Why was C.J. never moved to reflect on this before now? Why is he so moved now? With a copy of Loewen's (2007) book in my hands, Bill told me in the New Orleans Amtrak station about meeting Loewen at an ICSS seminar and discussing his book with him—a book with a theme about the problems of misinformation and stereotypes in social studies textbooks [also representing transformative academic knowledge]. How can Bill now

seem so dismissive of misinformation and stereotypes in social studies classrooms while C.J. makes a point about the importance of perspectives in constructed history?

While pondering this point, I remembered that during my initial interview with C.J., he responded in part to a question by saying "you can't teach what you don't know" (p. 9)— which has implications related to the *misinformation/stereotypes theme*. The question had been about how teachers structure units of study that deal with the other cultures. C.J.'s response is a paraphrase of Gary Howard's book title *We Can't Teach What We Don't Know* (2006, 2nd ed.) [transformative academic knowledge], which is part of the Multicultural Education Series edited by James A. Banks. I found myself pondering more deeply now. Why is one of these 30+ year social studies teachers in a second career embracing and exemplifying these important themes [transformative academic knowledge] in contemporary social studies discourse while the other is dismissive and avoids applying such themes [transformative academic knowledge] to contemporary classrooms? At the very least, this suggests that the two men have situated themselves differently in their second educator careers. Whereas C.J. seems engaged in teaching social studies methods and consulting through an agency on winning Teaching American History grants, Bill — at least during the interview— seems to be less engaged with the issues above in his second career of teaching preservice teachers and continuing work with the ICSS. Is this part of their dispositional differences in style and/or approach— C.J. as a storytelling historian who has embraced the approach Seixas (1999) calls doing the discipline of history [transformative academic knowledge?] versus Bill as a succinct fact dispenser [mainstream academic knowledge] who not only brings up some

of the same challenges as C.J. but also brings up twice as many challenges? Or is it something else? Is it that Bill seemed very rushed during the first three quarters of the interview (possibly because he's leaving for an extended vacation, and he squeezed in this interview), while I interviewed a very relaxed C.J. twice, along with phone calls and one misunderstanding about a meeting date? Or is it something else?

Whereas C.J. speaks of attributes of good teachers and works to try to develop and academically transform them, Bill speaks of the traditional history pedagogy emphasizing dates in a Eurocentric approach [mainstream academic knowledge], while implying that it won't change "until we get some new innovative teachers" (Interview Transcript, line 120). Even though in both of their second careers they are each teacher educators, C.J. speaks with passion about actively working towards developing and academically transforming those good teachers, especially through his work with teachers in the Teaching American History Grant program. Bill in no way emphasizes that he is actively working towards developing teachers. Whereas C.J. seems engaged and passionate about overcoming some of the challenges he lists, Bill lists more challenges but he seems a little jaded about them. Perhaps he's just taking his semiretirement a little more easily.

However, these two men were trained as history teachers and taught during the same era. C.J. has a MAT-History degree [mainstream or transformative academic knowledge?] while Bill obtained a MS ED in Curriculum and Instruction [mainstream or transformative academic knowledge?]. C.J. advanced to become a curriculum specialist through practice as a department chair and working with other districts on curriculum.

Bill advanced to become a curriculum specialist through graduate training and statewide practice in curriculum issues. These paths are not that dissimilar, and as an analyst, I find myself still curious about the differences in their interview responses, including C.J.'s paraphrasing of a multicultural education book title [transformative academic knowledge] and Bill's empathic dismissal of the misinformation/stereotypes issue [mainstream academic knowledge]. My insights from the literature will shed some light on these questions.

Summary: Bill

Using Banks' four approaches as criteria I would situate Bill multiculturally in the following manner: limited additive in practice, dominated by restrictions to teachers. In addition, relative to a multicultural education approach Bill is not a constructivist.

The Experienced Teachers

The experienced teachers are represented in two focus groups: (1) Focus Group 4—Rural/Metro District; (2) Majority-Informed Focus Group 3—Rural District. One of the groups is composed of three female teachers, while the other group consists of two female teachers and one male teacher. The grade levels represented include three, five, six, seven, eight, and high school. Two of the teachers in the rural district cover dual grade levels: special education — five and six; American history — seven and eight.

Focus Group 4—Rural/Metro District: Description of Participants and Setting

Focus Group 4 comes from a rural district currently on the outer edge of a metropolitan area in southern Illinois. A high proportion of the student body in this district comes from a nearby Air Force base. The district has one high school, one middle

school with multiple teams at the three grade levels, and two elementary schools—one in town and one on the Air Force base. This group has three female teachers.

Samantha has 32 years of teaching experience, but she has been teaching one of the five third grades in town for only two years. Prior to that she taught the sixth grade gifted class at the same elementary school in town. Having no middle school endorsement, Samantha stayed in the elementary building when the district administration moved all of the sixth grade classes to the middle school building down the street. Samantha holds a BS in education and she will retire in a few years. Her colleague, Belinda, holds an MS ED-Curriculum & Instruction and a BS-History, which she followed with classes to get her teacher certification. Belinda has been teaching American History as a member of an eighth grade team in the middle school for 12 years; during our meeting Belinda mentioned that she was one of 300 applicants for her position. Their colleague, Jenn teaches AP-American History as well as Sociology at the district high school. Jenn has 22 years of teaching experience, but she has only been teaching history for about 15 of those years. Jenn has an MS ED-Curriculum & Instruction with a focus in American History.

I met with this focus group on Tuesday, May 26, 2008 from 3:45-4:45 p.m. in Samantha's classroom. The school day ended for the elementary students at 3:30. The group members knew each other professionally, but there was no indication of personal friendships among them. This was the second last week of school in the district, and I expressed my strong gratitude for their participation during this busy time. I let them know beforehand that I would bring snacks and bottled water. They each drank the water

throughout the meeting and ate a little of the cheese and grapes when someone else was talking. We sat around a group work table. Belinda was at the end of the table. Jenn was to her right on a long side of the table. I was to Jenn's right and Samantha was across the table from me. Jenn and I were facing the classroom door.

I set the tone for all my participant meetings through instructional comments such as these I gave to Focus Group 4:

I am not all looking for a certain set of answers. I'm looking for your perspectives about what you teach in this area. ... Don't look to me for agreement; don't worry about agreeing with each other. Your opinions— let them fly. (FG4 Transcript, p. 1, line 5-18)

Presentation of Data: Focus Group 4—Rural/Metro District

Content Form/Mediums and Qualities Theme

In reference to the research questions, this group was not initially in agreement: Belinda recommended a *chronological format* to fit with her US history course; Samantha recommended a *hands-on discovery kit* with the Indians and a resource packet or book which could be utilized in preparing the students for working with the hands-on kit. Jenn recommended a format that *integrated into US history* and was *formatted chronologically to look at Native Americans culturally*. After discussing their individual recommendations for a moment more the group came to a consensus to include some version of these items and qualities in one *hands-on discovery kit*— which is *pedagogical content knowledge* in a *(museum) discovery kit medium*. Relevant to my focus on preservice teachers Samantha recommended they should be advised to always be looking

for relevant materials, including comparative *children's literature*, and they should be wide read, especially in terms of being comfortable dealing with different viewpoints.

Prior to this part of the dialogue the *qualities* theme had three dominant threads: *thematic approach*; *historical thinking*; and *integration of US history*. Samantha initiated the *thematic approach* thread by indicating that the four third-grade teachers she joined two years earlier decided that Native Americans were an important topic "that kids were interested in so they decided to have what we call a 'sparkle day' where we take an entire day and do nothing but teach this one idea" (FG4 Transcript, p. 2, lines 61-62). Samantha went on to say that the concept expanded into a two-week social studies and reading unit "where ... we divide our classes up. I ... did northwest Indians and Alaska" (lines 63-64), and the other classes covered Indians of the Northeast, Southwest, Plains, and the Southeast. "Our kids get very involved in it ... [they] do all the creating, the teaching things and things to show the kids and handouts and then we take two days where each class teaches the other class and the kids do the teaching on it" (lines 63-68).

When Samantha finished, Jenn indicated: "well believe it or not I kind of do the same thing you do [with my high school AP students], in the very beginning [of the semester]" (FG4 Transcript, p. 2, line 79-80). Jenn also divides her high school groups up by regions for their research days but she tells them "You have to come up with gender roles, you have to come up with the politics, their politics, [and] their lifestyle" (lines 82-84). At week's end, "they have to talk about their groups and... each [Indian] group is compared against the other... [to] see how they all connect to each other and how they don't connect to each other. And then we talk" (lines 87-91). After Jenn wrapped it up

with details related to historical issues and various *mediums* she uses, Samantha said "you know, it's interesting that you do the same kind of thing" (lines 129-130). Samantha explained that the other third-grade teachers had long been dividing their students into groups to cover the different regional groups. However, because of her sixth-grade gifted experience Samantha said

I looked at it differently and I divide my kids sort of like you do. One does religion, art, one... does economy, one does societal structure, one group does everyday life and then because Inuit are so different from the rest of them, one group does the Inuit and then we pull it all together and they see how that works and of course I have them do most of the work, but being 3rd grade they could use a lot more guidance than your kids will need but it's fascinating. (FG4 Transcript, lines 135-141)

Whereas Jenn and Samantha defined the *thematic approach* of the *qualities* theme as experienced veterans, Belinda alone defined and sustained the *historical thinking* thread by descriptions such as how she utilized the "enduring question ... How democratic was Andrew Jackson?" (FG4 Transcript, p. 6, lines 214-215) which her students "approached ... by looking at primary sources ... [such as] the Indian Removal Act" (lines 215-217). Belinda indicated that "it was interesting this year for the kids to be able to do that and, at first I wasn't sure that they'd be able to pick apart these primary sources ... [but] they really did a good job of it" (lines 219-220).

Belinda and Jenn, both formally trained in history, defined the *qualities* thread called *integration of US history*, but Samantha also helped sustain it. One example of this thread is the following statement by Belinda:

Native American history is such a big part of ... American history and the predominant theme is European settlement and continuing to push Native Americans further and further off of their land, so we discuss several different little Indian skirmishes throughout history, you know, King Philip's War, that kind of thing and then, you know, of course then we study the French & Indian War and their role that they played in that. (FG4 Transcript, p. 2, lines 49-54)

However, Belinda crystallized her sentiments near the end of our focus group meeting:

I like to teach in context, the way history happened and pulling in all of those bits of information and I don't like to teach units, you know, Black history, Native American history, you know why? I'm not going to segregate those people from history. They were a part of our history, our culture as a country and I teach that as it develops. (FG4 Transcript, p. 16, lines 556-565)

Though Belinda seems to grasp a spirit of multiculturalism here, she is not aware that there might be a problem with her statement when viewed from the perspective of some of those minority groups. I will have more to say about this in analysis.

The *mediums* theme contained not only the discovery kit discussion mentioned above, but also Jenn's description of a number of documentary films that she uses in the opening Indian focus of her AP-History class: *500 Nations* (Costner et al., 1995); *Smoke Signals* (Eyre et al, 1998) *A Walk in Two Worlds: The Education of Zitakala-Sa*

(McDougal Littell, 1998); and *The Early History of the Illinois Indians* (Hechenberger & Specker, 2006) which she can also use now [she apparently purchased it recently from a nearby museum]. Jenn also discussed literature that she utilized with the AP-History class. Samantha discussed children's literature though she did not include specific titles. She did indicate that the school library had a limited supply for purposes of the thematic unit project; she also stated: "I have a few books but we drain the [town] library of all their Native American books" (FG4 Transcript, p. 5, lines 170-172).

Challenges Theme

The *challenges theme* woven together by these teachers contained a number of threads. Jenn held on to a large, deeply hued thread until I had asked my last open-ended questions, "Do you have anything else to add?" Jenn had waited for this door to open. She walked directly into that opening and she spoke passionately:

Sometimes they hire people who teach history because of how well they can coach and not how well they can teach history and I have run up against this more than once and it really is an irritation to me... so tell these perspectives [preservice teachers] that I don't care whether they're getting hired to be a football coach or a basketball coach, they better know how to teach history. (FG4 Transcript, p. 17, lines 653-659)

Jenn's opening drumbeat of passion about the importance of history education also engaged Samantha's passion concerning the same issue as seen from her elementary point of view. The nearly evangelistic cadence of their woven interchange will be

revealed momentarily. However, I will first continue following the irritation aspect of Jenn's *challenge* thread, as she explained it:

And we can always talk about the fact that I am the only woman in that department at the high school and ... how many places do you go at the high school level, how many women do you even find...and in social studies, yeah and see that has been an issue for me, too....I was hoping that they would hire another woman this year and they didn't do it. So, you know, I was a little disappointed by that. [Instead they hired] some kid that has absolutely no experience at all and ...he coaches basketball and football and volleyball or something, I mean it's like five different things that he coaches.... But I just look at this thing and 300 applications and that's the best out of 300 applications. ... Well, and he's cheap, too.... Cause he's brand new.... I think he's gonna teach ... Modern Problems and US History.... And I was introduced to him and he looked around my room and he saw all this stuff I've got, you know, and he goes "Oh" and I said "Look, I share. Anytime you need something, come on down, we'll talk." And he goes "I have nothing, I have nothing." So, yeah. We'll see. It'll be interesting. I've had student teachers and some of them, most of them have been very good and I've had a couple that [don't belong] in education period. (FG4 Transcript, pp. 19-20, lines 729-784)

In addition to the *coaches/history teachers* thread there were also several threads of a lighter hue in the *challenges* theme including: [1] Samantha, and then Belinda, on the *Internet at the elementary level*—“They can do research online with a parent at

home...[because]...there's too many [dangerous] things out there [in cyberspace]....[and] a lot of it's written at such a high level ... they can't sort through a lot of it (FG4 Transcript, p. 5, lines 174-183) to which Belinda replied— "It's hard for them at eighth grade to do that, too" (line 184); [2] a unanimous reply when asked about *Native American coverage in their teacher education program*— "None. Zero. None." (lines 335-337); [3a] *textbooks*, usage— "I do pull a lot from the textbook, but I have a lot of other materials" [Belinda, lines 325-326]; [3b] *textbooks*, what's missing or slighted— "Native American history" [Belinda, lines 49-50], "Jamestown and the Powhatan" [Samantha, lines 54-59]; and [4] the double-edged sword of *NCLB*'s testing and its impact on social studies *time* in the classroom— "[we can't do] as much [coverage on other cultures] because we're an ISAT [grade level— for a standardized test; Samantha, line 543]. When this last issue of *NCLB* and *time* emerged I urged Samantha to speak what she seemed to be holding back. This prompted Samantha into a nearly soliloquized response:

You know, see my sailboat... I put up there. I tell the kids we tend to learn *skimming* across the surface of the ocean and we think we see what the ocean is and all we see is reflections of other things. And you only know what an ocean is when you stop and jump in and go deep down. And we don't have time to do that. And all they get is the surface reflection of everything we teach unless you stop as a group and say "Okay we're going to take a week and learn Native Americans" and part of a little bit of this or I take two stories from different parts of the

reading book and say "I don't care what everyone else is doing, I'm teaching them together because they belong together." (FG4 Transcript, p. 15, lines 540-555)

Good Teachers Theme

The *good teachers* theme is reflected in the following interchange (lines 664- 682) that was couched between Jenn's two sets of remarks about the *challenging* pattern of high school administrators hiring male coaches to teach. This is the woven interchange mentioned above.

Samantha: And not teach it [history] as facts. Yes, but teach it in a continuum

Belinda: Right.

Samantha: 'cause the dates and the names and the facts are just part of the weave that the picture's made on. I mean it's the people and the passion and the story, the stories that are involved that make it fascinating and make kids go "why did he say that [President George W. Bush's use of the word *crusade* in reference to problems in the Middle East]; that was dumb of him to say." [Throughout this segment Belinda was punctuating Samantha's points with "Right." "Exactly. Exactly."]

Jenn: And we're talking about social history and that's what I think a lot of people don't teach today is social history. That

to me is important. Why people did what they did and why they had to do what they did.

Samantha: And why cultures do what they do and we keep having the same wars over and over again

Jenn: Over and over again.

Samantha: until we have history teachers that teach it right.

Belinda: Amen.

Jenn: Amen. So there you have it.

Samantha: There you have it.

Jenn: Aren't you sorry you asked? (FG4 Transcript, Lines 664-682)

I made it clear that I was glad I asked that last open-ended question.

Constructivist Theme

The *constructivist theme* is a subset of the *good teachers* theme wherein history is seen with woven or constructed strands. Consequently, this *constructivist* theme is reflected in the thematic research projects utilized by Samantha and Jenn to facilitate their students' construction of knowledge about Native Americans.

Viewpoints Theme

The *viewpoints theme* emerged from statements, or discussion of concepts with their students, by Samantha and Jenn. Samantha talked about using comparative literature with her young elementary school students:

Our literature has two wolf stories. One was based on Little Red Riding Hood, the European view of the world, and one was called Dream Wolf, which was the Native American story.... [We use] comparative literature about how these two cultures view this one animal and it's worked out very well. The kids find it very, very fascinating to see how the Native Americans viewed the world for such a positive force. (FG4 Transcript, lines 72-77)

Then, highlighting a function of literature for third-grade students, Samantha pointed out that "they do need something to read, you know, to look at and to see other people's viewpoints" (lines 497-498).

Jenn discussed covering the early clash of European and Native American cultures. She phrased one set of questions for her students like this: "How do Europeans view Native Americans?... How do Native Americans view these Europeans that are coming?" (FG4 Transcript, lines 108-109). Jenn also discussed the use of the movie, *Smoke Signals* (Eyre & Alexie, 1998) to get at the viewpoints of two American Indian boys from a reservation. (FG4 Transcript, lines 188-202)

Samantha made multiple statements about viewpoints that can be applied to preservice social studies teachers directly. In one of those statements she said: "I think history teachers above every other one have to be well read. They have to have read so many viewpoints" (FG4 Transcript, lines 701-702). The other statement she more specifically applied to preservice teachers:

Tell ... [preservice teachers] that they need to be looking for materials that show different viewpoints of this same group or these same people or the same animal

or whatever it is that they're teaching. And to themselves, study it enough that they're comfortable looking at the two viewpoints and not saying one's right and one's wrong. That there's something in each and we have to look at them together.
(Lines 521-526)

Misinformation/Stereotypes Theme

The *misinformation/stereotypes theme* emerged as a panoramic tapestry across all three grade levels by the teachers in this group, although the two most senior veterans wove their tapestry postcard segments with threads of the deepest hue and that presented more complex textures. This is a view from Jenn's high school perspective:

You've got to teach them the gory part of history or the real part of history and not paint it like ... [Samantha] said with the Indians and the Pilgrims sitting down and... everybody was happy ... and nobody had any problems and what about the fact that so many of these Pilgrims the minute they landed they were stealing corn from the Indians right away. Well we can understand, they were starving so you're gonna have to look at it that way and they didn't think the Native Americans saw them and the Native Americans knew everything they ever took and then they said "Well, we're going to give it back" but they never did, not really. [FG4 Transcript, lines 243-254]

Samantha presented this view of the concerns from the lower elementary perspective:

I think what bothers me about the materials available for 3rd graders is that it looks at the Native American groups by themselves and just what they were like

and it never looks at how they interact, the problems they had with other Native American groups or with Europeans coming in. It's like they're in this little bubble and you learn all about them and how wonderful they are and how good life was for them but it never goes into that darker side ... and clashes of cultures between the Native American groups ... and the Europeans and the kids sort of go away thinking "Oh, this was all so wonderful", everything was, you know, like Hiawatha ... And they want to bring in ... the Hiawatha movies. (FG4 Transcript, lines 288-299)

From her perspective as a 12-year American history veteran at the middle school Belinda said "I think by the eighth grade level they can start to choose ... [from multiple points of view,] analyze and form their own opinions" (FG4 Transcript, lines 323-325).

Analysis: Focus Group 4—Rural/Metro District

The consensus from these focus group members included a *pedagogical content knowledge* form in a (*museum*) discovery kit medium. However, the recommendations of separate qualities that led to that consensus accentuate an interesting mix of overlapping agreements alongside disagreements concerning approaches for these three experienced educators. Belinda and Jenn were in agreement on formatting the content chronologically, whereas Samantha and Jenn were in agreement on a thematic approach. Belinda was the only group member to recommend the historical thinking approach. Though Jenn made the recommendation to look at Native Americans culturally, throughout this focus group interview it is obvious that Samantha shares this quality in her approach. Relative to medium, the group did reach a consensus on a (*museum*)

discovery kit, but Samantha also wanted children's literature in the form of a packet or book to help prepare elementary school students. Samantha was the only group member to specifically recommend that preservice teachers should be on the lookout for comparative children's literature as well as preparing themselves to be authentically comfortable with different viewpoints.

As with the two curriculum specialists, a *challenges theme* also emerged for this focus group. A challenge that was unequivocally shared by all three members of this group was the *lack of any Native American coverage during their teacher education programs*. Consequently, these teachers have had to find their own material on Native Americans. Samantha also made it clear that utilizing the Internet is at best problematic at the lower elementary level. Jenn's identified challenge, *good male coaches who may become weak history teachers*, is clearly a strong frustration for her, a female high school history teacher, but Samantha and Belinda suggested that this challenge does not seem to be prevalent at the elementary or middle school levels. Each of Focus Group 4's three participants indicated challenges with their *textbooks*, with Samantha and Jenn heavily supplementing their usage, while Belinda felt very comfortable utilizing her textbook as her primary content medium. The *NCLB/time* challenge was greater for Samantha since her grade level is the focus of one of the state standardized tests. Samantha's poetically evocative surface skimming of the deep ocean analogy enabled us to see the texture of her frustration over the educational opportunities her students are missing.

Many of these themes also correlate with those of the curriculum specialists. For example, Jenn's *coaches/history teachers* challenge resonates with the *need for good high*

school social studies teachers challenge identified by Bill and the *importance of the teacher* challenge of C.J. The textbook challenges of this focus group also correlate with the textbook challenges identified by both curriculum specialists. C.J.'s defining attributes of the *good teachers theme*— learner and constructivist— are also applicable to Samantha and Jenn.

The *good teachers theme* that reflects the passion about the importance of social studies and its elements also reflects that the experienced veterans, Samantha and Jenn, are defining models of good teachers, thus this theme not only emerged from concepts expressed but also from the qualities that are expressed in these two teachers personally. The themes prior to this emerged from concept contributions or attributes from all three of this group's participants. However, this *good teachers* theme highlights the strong similarities in Samantha and Jenn's thematic approaches and professional attributes. Consequently, Belinda's historical thinking approach stands in relief to their transformative thematic approaches.

Continuing in my comparative analysis of the remaining themes and these three group members, I noticed that the *viewpoints theme*— with the elements of critical thinking skills, multiple viewpoints, and the need for preservice teachers to be seekers and learners— also emerged from Samantha and Jenn. Likewise the defining elements of the *misinformation/stereotypes* theme emerged from these two veteran educators and, although Belinda offered brief phrases of support for some of this theme's elements, none of them emerged as concepts from her.

Looking deeper I realized that a constructivist sub- theme for the *good teachers* theme also emerges from the *constructivist* research projects Samantha and Jenn assign their students, as well as from some constructivist language they each used. Closely scrutinizing Belinda's contributions to the focus group interview I found no emergent elements of constructivism. I found this curious given Belinda's strong alignment with the historical thinking approach which Seixas clearly indicates is defined in part by a central view "of history as a constructed account of the past" (Seixas, 1999, p. 330). The demographic data Belinda supplied indicates that she has 12 years of teaching experience and she went through two methods courses for certification after receiving her bachelor's degree in European history. Given that this interview took place in 2008, it would appear that Belinda's academic training took place in the first half of the 1990s. Would her methods courses have included training on the historical thinking approach? Is it likely that she received any such training while working towards a bachelor's degree? Though it would take further research to specifically answer these questions, it does appear likely that she came into contact with the concept of the historical thinking approach in the early 1990s.

To continue the comparative analysis I looked back to C.J., another adherent of the historical thinking approach, and once again saw his clearly defined constructivist element under his *good teachers theme*. However, in reanalyzing the emergent themes of Bill I found no constructivist element in any of them.

As established earlier in this study, a constructivist approach is also central to multicultural education (Carignan et al., 2005; J. A. Banks, 2008; McDiarmid &

Clevenger-Bright, 2008). Furthermore, these findings are relevant not only to the historical thinking approach but to the multicultural education approach as well. This also suggests that the presence or absence of a constructivist approach could have an impact on the dialectical tension between a social studies approach and the historical discipline approach, while a constructivist like C.J. could conceivably sit abreast of the two approaches. Since this entire discussion has implications not only for these elements but also for teacher education programs it will be discussed further in chapter 5.

There is one other element to add to this analytical discussion: Belinda's assertion about her preference for teaching ethnic historical content in context instead of utilizing additive thematic units to highlight the ethnic focus. On the surface it would appear that Belinda may be following the concept of Banks' level three transformation approach with its emphasis on changing the structure of the curriculum. However, the other essential elements of that approach are "to enable students to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups" (J. A. Banks, 2006). This works against defining Belinda as a multiculturalist. In addition, the rest of Belinda's statement was also problematic. Belinda said: "I'm not going to segregate those people [Blacks, Native Americans] from history. They were part of **our** history, **our** culture as a country and I teach that as it develops" (FG4 Transcript, p. 16, lines 560-565; bold added). Belinda's depiction here is that the ethnic groups themselves are an additive element to US history and culture rather than an authentically equal element. Taken in conjunction with Belinda's absence as an active contributor to the emergent *viewpoints theme* of her focus group, this belies a lack of understanding, or sensitivity, for the

perspectives of those groups today. In addition, the final question for Belinda is this: whose interpretation of history will she use in her teaching? Does she believe there is only one version of history that is an objective truth (Novick, 2005)? Where does her emphasis on perspective fit in?

Summary: Focus Group 4—Rural/Metro District

Using Banks' four approaches as criteria I would situate this groups' members multiculturally in the following manner: Samantha and Jenn, incrementally transformative—both are constructivists and both exhibit a capacity for enabling students to view important elements from diverse perspectives; Belinda, additive to transformative within the history discipline—Belinda is not a constructivist and she does not exhibit a capacity for enabling students to view important elements from diverse perspectives.

Majority-Informed Focus Group 3—Rural District:

Description of Participants and Setting

Focus Group 3 comes from a rural district deep within southern Illinois below Interstate 64. The district is comprised of an elementary, junior high (grades seven and eight), and high school, which are clumped together alongside a rural highway. I met with these teachers in the elementary building on Tuesday, May 12. I designated this group as Majority-Informed because I presented a living history presentation with a cooperative hands-on learning component utilizing reproduction artifacts for one fifth grade class, plus the special education class at 12:30 PM, and to the other fifth grade class at 1:20 PM; Russ declined the offer for a program to either of his junior high classes. For

the 5th grade classes I portrayed a French Jesuit missionary priest that lived among the Illinois Indians at the end of the 17th century. After the last presentation I changed to clothing that would more appropriately reflect my role as an educational researcher for our meeting. The focus group meeting started at 3:17 in a teacher workroom/lounge, right after the students had been dismissed and the hallways were relatively clear of students. The meeting lasted for one hour and nine minutes, producing a 42-page transcript. It was the lengthiest of the focus groups. Only the two interviews with C.J. were longer and produced a larger total of transcript pages (60 pages). Majority-Informed Focus Group 3 had two female teachers and one male teacher; the male teacher was the talkative one among the three.

Tina is a fifth grade classroom teacher with a BS in English and an elementary certification she obtained after her BS. As a college student she had one American History class without any focus on Native Americans; she did not have a social studies methods class. Prior to teaching at the elementary level she substituted at the high school level and found she did not like high school students. Tina has 15 years of teaching experience. Her class today contained about 30 students. She and her colleague Linda recently took a graduate course on cooperative learning together.

Linda is a special education teacher at the fifth and sixth grade level. Her undergraduate degree and certification are in special-education. She also has an MAT degree. She took one history course, without any focus on Native Americans, and she did not have a "history" methods course.

Russ was a history education major whose advisor pushed him into world history classes, focused especially on Europe and on the history of China. ("It was horrible, to be honest with you" Russ said.) He coached one year when he student taught for this school district. When he was hired for this district he taught geography and spelling; then he taught sixth grade for two years (Russ said: "I liked teaching sixth-grade. I just didn't like the kids.") This is the fifth year he has been teaching American History at the seventh and eighth grade level. Russ was the most garrulous member of this group. He often asked questions and commented on what the other teachers had to say. He had a very friendly demeanor.

Presentation of Data: Majority-Informed Focus Group 3—Rural District

Content Form and Mediums Theme

In terms of *content form*, these teachers came to a consensus rather quickly. As Linda was specifying the need to include activities, Russ quickly interjected "But let's be honest, the valuable resource every teacher gets when they've got an activity that is useable (chuckle). ... [is] on (chuckle) a piece of paper that you can take it and not have to modify it" [FG3 Transcript, p. 27, lines 759-763]. Linda agreed and then indicated that teachers are lucky now because they can go quickly to the Internet and get such materials. Russ agreed.

Russ also recommended lesson plans for preservice teachers like the one he created for his social studies methods class. Russ then went on:

I've had three or four student teachers, give them the lessons. ... Don't try to reinvent the wheel 'cause it's too much time. 'Cause as soon as you try to reinvent

that on that one section, now you're three, three or four lessons behind in your other classes 'cause you spent all that time. ... I still use that [lesson plan] today. I've used that in my class. I mean I take [sic] it out and tore it apart ... I give that to, I give that to my student teachers. Use this. It works. You know, this is what's worked, you know, use it. (FG3 Transcript, lines 800-821)

The consensus among these three teachers was for a *pedagogical content knowledge* form.

In terms of a medium for delivering content to preservice teachers this group recommended the Internet or CD— each of which fall under the digital resources category from the literature. Tina also wanted the medium of children literature to be included.

Qualities Theme: Quality vs. Quantity

The *quality* aspect of this theme emerged quickly through Russ:

You know.... I just found I have more success when I just hit them, and this is junior high, real general... and I mean real general. You know, even like, you know, I want them to know that we moved west and what west means is towards California. (Chuckles) You know... that's how general I am, I know that. (FG3 Transcript, lines 385-393)

This became a nearly constant refrain from Russ, and from her special-education background Linda agreed that this was best for her students. However, the *quantity* aspect of this theme emerged when Tina made statements such as "I'd like *to know a little bit more about* Cahokia and those areas that I don't know" (lines 443-444). The next time it

came up Tina said she wanted to "*know a little more about ... the Trail of Tears*" (lines 511-512). And then at one point she punctuated her counterpoint and said "I hate to say this, but he's saying not specific, but I'm saying the Trail of Tears comes right through here. *I want to know about that*" (lines 474-475). Then Tina added that "as I'm teaching the French and Indian War if I know about Indians I can bring up what I know, but *if I don't know enough* I can only say *what I know* (laughs), you know, *that little bit*" (lines 507-509).

A little later, in response to a probe about what kind of Native American focus those recommended lesson plans to preservice teachers should have, Russ seemed to cross over a bit to the *quantity* side of this theme: "Anything you can give them [preservice teachers] on westward expansion, how that affected the Indians, how, you know, That would be, that's where I hit it. I mean that's where I teach it" (FG3 Transcript, lines 903-905).

Challenges Theme

The *challenges theme* was hinged on the general knowledge aspect of the *qualities theme*. That hinge emerged as Russ said: "if I give 'em those general questions they'll nail 'em on a test, but if I start getting specific ... we struggle. We struggle. You know, even dates ... if I give specific dates the kids struggle" (FG3 Transcript, lines 394-398).

Soon it became clear why Russ included himself in that "we struggle". "What I found, if I tried to do the book, I can't do it," (FG3 Transcript, line 487) Russ said. He expanded on that thought later:

You get in a rut, the kids get in a rut. [But] if you can... spark 'em, light a fire under 'em, whatever you want to call it, then that way you can... move on and I haven't done a very good job of that, because I've been so stuck in "Okay I need to do chapter six after chapter seven. Then I need to do chapter eight after [that] and you know what I mean ... it's hard to feel confident enough... to not do that, you know. (Lines 1001-1011)

The *struggles* that Russ describes represent fundamental challenges.

Another aspect of the *challenges theme* is hinged on the *want more Native American content knowledge* aspect of the *qualities theme*, as exhibited by Tina. In terms of *challenges*, this reflects a lack of content knowledge. Russ also stated that adding to preservice teacher knowledge in this area would be helpful.

A final *challenge* reflected by this group was also reflected in the *qualities theme*: the *tension* represented between Russ's insistence on general knowledge content in the classroom vs. Tina's frustration and eventual declaration that she wants more specific American Indian content.

Types of Knowledge and Misinformation/Stereotypes Themes

The *types of knowledge theme* emerged across all three group members. It began when Tina explained that she no longer used *The Indian in the Cupboard* (Banks & Cole, 1980) because "in a children's lit class one time ... [she] mentioned that book and somebody really got offended by it." "Really?" Russ asked. "Yes," Tina replied, "she was...I guess Indian or whatever" (FG3 Transcript, lines 127-135).

Another thread for this theme emerged as Tina described how she initially broaches the topic of American Indians when it comes up via the textbook each fall. “Think of Indians” Tina tells her students— “All right, now change that entire picture 'cause that’s not them, you know” (FG3 Transcript, lines 922-924).

Linda’s contribution to this theme resonated with her fellow teachers when she described an avenue of interest in Indians for her students: “for instance the Indians, well they [students] automatically tell you ‘My great-great-grandma’ and ‘my grandma was this [i.e., an Indian princess]’ (FG3 Transcript, lines 633-635).

Russ’s *general* knowledge also inhabits this theme, in conjunction with the two final examples from him that complete the texture for the *types of knowledge theme*. The first example displays Russ’s de facto definition of American Indian content for American History:

To me and what I teach, you know, the end of the Civil War to industry— that is Indians.... To me ... that is the story of American history... it's all about Indians. You know, and how it developed into...where we were going, what we did. FG3 Transcript, lines 378-385

Russ exhibited his last example in this theme in response to my wrap up question to the focus group— “Do you have anything else to add? Particularly ... [concerning] content about Indians that would be helpful ... for preservice teachers.” Russ responded:

I can honestly say, you know, specifically to Native Americans, *I knew nothing other than... what was in my textbook*. You know when I started teaching, *I don't*

know if I know that much more now, other than I can pretty much tell you what my textbook says on it. (Chuckle). FG3 Transcript, lines 1390-1396

In addition to *types of knowledge* as a theme, these references also reflect aspects of a *misinformation/stereotypes theme*. The nature of this duality will be discussed in the following analysis section.

Analysis: Majority-Informed Focus Group 3—Rural District

This group of rural district teachers recommends almost exactly the same medium combination as C.J., who continues to professionally inhabit a metropolitan sphere relative to his social studies experience and including his secondary teaching experience, his continuing consulting, and his teaching of social studies methods. However, it is important to note that C.J. recommends it in part because he understands how it can be utilized within the knowledge construction process. In terms of Internet usage, the discussion among this group was focused on teacher usage and storage of *pedagogical content knowledge* [e.g. lesson plans], not to engage the students with this medium for a pedagogical purpose. This reflects the research literature in the *Digital Resources* section (Lee et al., 2006; Van Fossen & Watterson, 2008), especially as it relates to the importance of pedagogical dispositions.

The dissimilarities between C.J.'s metropolitan educational experience and this group's rural experience may be an area that can inform an understanding of perspectives on multiculturalism but there is nothing overt in any of the discussions that stands out. However, these dissimilarities will also be relevant in a discussion of teacher dispositions.

In terms of the *content form* question for the current research, this group added to a continuing consensus across the data sets for utilization of *pedagogical content knowledge* for this purpose.

The rest of the fully emergent themes (*challenges; types of knowledge and misinformation/stereotypes*) from this data set appear to be somewhat dissimilar from those of the preceding data sets. Possible factors for that are numerous and this could become a study in itself. For purposes of the current study however, I suggest five possible factors: (1) this is the only data set so far with a focus as seen through a grade five through eight teacher perspective; (2) on average the teachers in Focus Group 3 have less classroom experience and fewer advanced degrees than those in the earlier data sets; (3) more of the references for the remaining themes are exhibited by these teachers rather than only being defined verbally; (4) the emergent *types of knowledge theme* for Focus Group 3 is particularly interesting for the current study because the types of knowledge expressed can be compared to Banks' type of knowledge (J. A. Banks, 1996b) as delineated in the first research question. I will return to this last point momentarily.

When looking at factors one and two above, two teachers from Focus Group 3 and 4 stand out: Russ and Belinda. Each of these teachers has 12 years of teaching experience and each has been trained in history. However, Belinda teaches in a middle school environment while Russ teaches within the junior high school structure. Belinda also espouses the historical thinking approach while Russ has been following the more traditional approach.

Two other participants share similar qualities: Russ and C.J. Each of these educators has been trained in history; they each have a focus on Internet usage in education; they each show potential in further informing studies on teacher education programs related to social studies; and they are the two most talkative participants across the data sets. This last quality is a very practical component in a study utilizing interview. The dissimilarities between these two participants also prove interesting for analysis: they represent different generations of social studies educators; they are also at different stages in their respective careers; C.J. believes lifelong learning is perhaps a critical element to being a good teacher while Russ seems to be pondering how he can deal with professional disappointments related to his pedagogy. Once again, we have two social studies educators who could become a focus in a single study. Russ could also serve as a hinge to pull these two sets of comparisons together in one study with a focus on teacher education and social studies. However, across these three participants, the only one who spoke with strength and experience on pedagogy and cultural issues was C.J.

Returning to the *types of knowledge theme*, it is a positive development that strands of this theme emerged across all of this focus group's members. This lends a consistent texture to the theme which in turn lends a consistency to analyzing them according to Banks' types of knowledge.

In looking to Tina's story about why she quit utilizing *The Indian in the Cupboard*, the book itself fits two of the definitions: popular knowledge and school knowledge. It fits the definition of *popular knowledge* since the book is relatively well known in the United States, in addition to the fact that it was made into a family movie

(Oz, 1995). Consequently, parents of today's school children may also know it from a family viewing of the film. This book also fits the definition of *school knowledge* since a search on the Amazon.com site confirms there are many supplemental texts available to assist in pedagogy surrounding the book. In her story Tina indicated that somebody, possibly Indian, was offended by the book. Following the definitions from Banks then, it could be said that Tina breached the barriers of that person's *personal/cultural knowledge* thereby resulting in a perceived offense. It is notable that even though Tina did not really understand why utilizing the book was seen as offensive she nevertheless has stopped using the book. In this Tina is modeling, perhaps unconsciously, how to show respect for an ethnic viewpoint even if you don't understand it. This is an important goal of multiculturalism and even though Tina said nothing to suggest that she espouses this approach, she did act according to one of its important principles. Tina's disposition to react in this manner has implications for teacher education programs relevant to multicultural education. In addition, though Tina does not understand it at this point, the issues surrounding usage of *The Indian in the Cupboard* also reflect a concern for *misinformation* and *stereotypes* (Taylor, 2000, July).

As Tina has her students call to mind their thoughts about Indians and then change that image, what she is doing in effect is having them reflect on their own *constructed knowledge* about Indians. Their constructed knowledge about Indians may be informed by *personal/cultural knowledge*, *popular knowledge*, and *school knowledge*. Though Tina said nothing that indicates she follows a constructivist approach, in this action she has been acting decisively, consistently, and with a simple pedagogical

approach that is consistent with constructivism. In having her students reevaluate their accumulated (constructed) knowledge about Native Americans, Tina is also dealing with suspected *misinformation* and/or *stereotypes*.

Linda's anecdote about students declaring that a specific ancestor was Indian highlights the *personal/cultural knowledge* of those students. Linda's brief anecdote does not give enough information to ascertain how she has reacted to the students relative to their potential heritage revelations, but her tone for this statement, as well as her description of student responses about their Indian heritage as automatic, imply that she suspects there might be some *misinformation* involved in this aspect of the students' *personal/cultural knowledge*.

Russ's *general knowledge* is a *school knowledge* that he apparently wants to keep at a broad and shallow conceptual level. Analyzing the way Russ talks about situating this knowledge seems to indicate that he is more concerned with his own perceived shortcomings of his students rather than with taking a philosophical position. However, the way Russ talks about this suggests that he wants a version of *school knowledge* that is broader and/or shallower than the *skimming* school knowledge Samantha regrets so deeply. At this point in his career, Russ is apparently unaware and/or unconcerned that omission of relevant content and oversimplification of content are foundational elements of *stereotypes*.

In addition to the four possible factors suggested above for why the *challenges* and *types of knowledge* themes for Focus Group 4 are dissimilar to the preceding data

sets, there is a fifth factor: the complete overlapping of the *types of knowledge theme* and *misinformation/stereotypes theme*.

This *misinformation/stereotypes theme* emerges across all five aspects of the *types of knowledge theme* for this group, mostly as exhibited by group members: (1) Tina does not know that *The Indian in the Cupboard* is regarded by some educators and American Indians as promoting *stereotypes* (Taylor, 2000, July); (2) when Tina has her students reflect on their own *constructed knowledge* about Indians and then says “Now change that entire picture 'cause that’s not them, you know” (FG3 Transcript, lines 922-924), she is acting on her apparent conviction that their *constructed knowledge* contains *misinformation* and/or *stereotypes*; (3) as mentioned above, Linda suspects there might be some *misinformation* involved in regular student pronouncements that great-grandma was an Indian; (4) Russ’s stated view that “[the period from] the Civil War to industry... is Indians.... it's all about Indians” (FG3 Transcript, lines 378-385) is oversimplified to the point of being stereotypical; (5) Russ’s self-revealed dependency on his American History textbook underscores the *misinformation/stereotype* problems as highlighted in the literature review.

Summary: Majority-Informed Focus Group 3—Rural District

Using Banks’ four approaches as criteria I would situate this groups’ members in the following manner relative to multiculturalism: Tina and Linda, limited additive, but Russ does not align with any of Bank’ multicultural approach levels; Tina, Linda, and Russ are not overtly constructivists, though Tina exhibits constructivist tendencies in the way that she calls on her students to recall, reflect, and discard (or amend) their

(constructed) knowledge dealing with American Indians; and none of them overtly exhibit a capacity for enabling students to view important elements from diverse perspectives, but Tina exhibits a possible potential to do so through her decision to stop using *The Indian in the Cupboard* after the conference incident. In Tina's case the question becomes: how good of a grasp does Tina have of those important elements from diverse perspectives—in this case, Native American perspectives.

Summary: Experienced Teachers and Curriculum Specialists

Using Banks' four approaches as criteria, I would situate participants multiculturally in the following manner: C.J. — additive in practice/transformative within history as a discipline, a constructivist, with a growing capacity for enabling viewpoints from diverse perspectives; Bill — limited additive in practice and dominated by restrictions to teachers, not a constructivist, and did not exhibit a capacity for enabling viewpoints from diverse perspectives; Samantha and Jenn, incrementally transformative— both are constructivists and both exhibit a capacity for enabling students to view important elements from diverse perspectives; Belinda, additive to transformative within the history discipline, not a constructivist and she does not exhibit a capacity for enabling students to view important elements from diverse perspectives; Tina and Linda, limited additive; Russ does not align with any of Bank' multicultural approach levels; none are constructivists, though Tina exhibits constructivist tendencies, and none of them overtly exhibit a capacity for enabling students to view important elements from diverse perspectives, but Tina exhibits a possible potential to move in that direction. It is also worth noting that Tina's exhibiting of constructivist tendencies, as

well as her possible potential to move in the direction of enabling students in terms of diverse viewpoints, are both elements of Tina's disposition as an educator.

The Preservice Teachers

The preservice teachers are represented in two focus groups: (1) Informed Focus Group 2—Secondary, on Campus; (2) Informed Focus Group 1—Elementary, on Campus. One group is composed of three females, while the other group is composed of one female and two males. All six of these focus group members have experienced my living history presentation focused on the Illinois Indians this semester in their respective classes. All six of these students were enrolled in the teacher education program, with three of them in elementary education and three of them in secondary social studies education. All six of them were recruited in classes that are required as part of their teacher education program—History of Illinois (HIST367) and Elementary Social Studies Methods (CI424). On average these focus group members had much less to say than other participants in the study. This is reflected in fewer emergent themes for these two groups.

Informed Focus Group 2—Secondary, on Campus:

Description of Participants and Setting

Each of the students in this focus group is a third-year undergraduate enrolled in the secondary social studies education program. Carla is the sole female in this group and her interests lie in modern history. She would prefer a rural high school for her first teaching assignment. Michael would also prefer to work in a rural high school. Rico graduated from a large suburban high school near Chicago and he would prefer to teach

in such a large, metropolitan high school. I made my living history presentation to their History of Illinois class earlier in the semester in their classroom lecture hall for the 90 registered students. Given the size of the class and time constraints, it was not practical to include a cooperative learning segment with hands-on items in the presentation, although I did display and highlight a number of reproduction items. Consequently, the presentation was visual, auditory, and experiential, but not tactile.

Presentation of Data: Informed Focus Group 2—Secondary, on Campus

Content Form/Medium Themes

In terms of a *medium* for content material on Illinois Indians these preservice teachers suggested *digital resources* in the form of a PowerPoint or a video (*film* via computer generated— *digital resources*— presentation).

In specifying a *content form*, these third-year students were not as sophisticated in their reasoning or practicality as the experienced teachers. However, their suggestions for a PowerPoint or a video in conjunction with suggesting that the content should be “something to try and capture our learning styles” (FG2Transcript, lines 207-208) does bring their thinking in line with Shulman's definition of *pedagogical content knowledge*.

These students also indicated they had had some coverage of Native American materials during coursework relevant to their teacher education program. Examples included: reading *Black Elk Speaks* (Neihardt, 2004) for the required History of Illinois class, as well as Rico reading it for another history class; some material on Native Americans in the textbook for the History of Illinois class; a geography course where they covered Indian migrations. (FG2Transcript, lines 101-105; 96-100; 131-133)

Misinformation/Stereotypes Theme

Rico provided most of the talking that produced this emergent theme, but the other two group members vocalized their agreement with the sentiment expressed. Rico articulated the focus of this theme in this manner: "My education about Native Americans throughout like, you know... grade school, middle school and high school has been like really, I would call like *Hollywoodized*, you know" (FG2Transcript, lines 246-256). Another example, but relevant to lower grade levels, Rico expressed this way: "I remember... like... as a child like... we would have like an Indian like... exhibit where we would make our own like feathered hats" (FG2Transcript, lines 288-289). Carla and Rico also discussed *Lies My Teacher Told Me* (Loewen, 2007) relevant to its theme of *misinformation* and *stereotypes* in textbooks. Rico said he read this in his suburban Chicago high school; Carla didn't specifically indicate when she read it.

Challenges [Hard for Teachers] Theme

This emergent theme revolves around the *challenges* that might get in the way of teachers covering Native American material. This theme emerged from expressions by all three group members such as: "I think it's hard for high school teachers, since you have such a big span of history to teach"; and "I don't think teachers know a lot about it" (Carla, FG2Transcript, lines 252-253; 304); "lack of confidence" (Rico, FG2Transcript, line 271); "they're just trying to meet standards" (Michael, FG2Transcript, line 310); "you can't teach... kids something completely new [e.g. *Lies My Teacher Told Me*] without parents getting involved... If... they don't like [it], you know... and... if you're not tenured, you can be in big trouble" (Carla, FG2Transcript, lines 304-308).

Analysis: Informed Focus Group 2—Secondary, on Campus

This group added to a continuing consensus across the data sets for utilization of *pedagogical content knowledge* and for a *digital resources medium*. However, they are the first group to indicate that they had covered Native American material in classes related to the teacher education program. This may be influenced by the fact that they are still in their teacher education program whereas the experienced teachers and curriculum specialists may well have incomplete memories of such details.

The fact that a *misinformation/stereotypes theme* also emerges for this group strengthens the emergence of such a theme across the data sets. This group's emergent *challenges—hard for teachers theme* parallels the *challenges* theme in all four of the other preceding data sets. However, FG2's *challenges* theme, like three of the preceding *challenges* themes, differs from FG3—Rural's *challenges* theme in that theirs are vocally described, whereas FG3—Rural's are exhibited. FG2's *challenges* theme also differs from all of the others in that these preservice teachers also exhibit a type of personalized empathy for their former teachers. Notwithstanding these differences, the addition of FG2's *challenges* theme strengthens the emergence of such a theme across the data sets.

Informed Focus Group 1—Elementary, on Campus:

Description of Participants and Setting

Each of these three female students is a fourth-year undergraduate in elementary education. Jessica would prefer a rural middle school for her first teaching assignment. Her requisite disciplinary focus for middle school is language arts. Cori would prefer a

rural, early elementary (K-3) education setting that reflects diversity in the community. Morgan would prefer a middle school setting; she comes from a small town and she has military experience. Their elementary social studies methods class contains just seven students this semester. I made my living history presentation to their class earlier on the day of our focus group meeting.

Presentation of Data: Informed Focus Group 1—Elementary, on Campus

This group of preservice elementary teachers talked about many ideas in terms of *medium* and *content form*. Their consensus emerged with a focus on materials for a Webquest online. This translates into *pedagogical content knowledge* as the *content form* and a *digital resources medium*.

When asked about classes in the teacher education program that covered Native Americans, this group highlighted the required diversity class.

Two themes emerged clearly from this data set: *point of view* and *misinformation/stereotypes*.

Viewpoints Theme

The *viewpoints* theme emerged from a consensus about ideas to connect students with a contemporary Illinois Indian perspective— which could only come from the Peoria Indian Tribe of Oklahoma. The core of this theme emerged when Morgan suggested "a good resource for incorporating ... on your website would be getting information from Illinois Indians themselves that you can get ... [such as] quotations on their ideas, values and beliefs" (FG1Transcript, line 314-317).

Misinformation/Stereotypes Theme

This theme mainly revolves around comments such as this one by Jessica:

I was in first grade last semester [observing as a preservice teacher] and they ... [covered Native Americans] ... around Thanksgiving. ... What they did was they made the noodle necklaces and, you know, and things that like. The feather headbands... you know. ... just the things that everybody does that aren't necessarily realistic. (FG1Transcript, lines 532-540)

However, when asked to discuss any material they expect to cover that includes Native Americans in Illinois, Morgan suggested a focus on "where different reservations are in Illinois ... Comparing the way they live to the way we live" (FG1Transcript, line 80).

Analysis: Informed Focus Group 1—Elementary, on Campus

This group also added to the now confirmed consensus across the data sets for utilization of *pedagogical content knowledge* as well as for a *digital resources medium*. The fact that these participants are currently taking their methods course informed their particularly productive discussion revolving around *medium* and *content form*.

This is the second preservice teacher group to indicate that they had covered at least a minimal amount of Native American material in a class related to the teacher education program. As with Informed Focus Group 2, this too may be influenced by the fact that they are still in their teacher education program whereas the experienced teachers and curriculum specialists are much further away from their own teacher education experience.

The *misinformation/stereotypes theme* that emerges for this group becomes the sixth such theme across the data sets. Consequently, this confirms a consensus of the *misinformation/stereotypes theme* across the participant data sets.

The *point of view theme* in this data set emerged primarily from the idea of seeking out a point of view from the Illinois Indians. Consequently, this theme emerged from a quest for one other point of view. This makes it qualitatively different from the two viewpoint themes that emerged from C.J. and Focus Group 4 [Rural/Metro District] respectively since those two emergent themes revolve around multiple viewpoints.

It is noteworthy that a member of this group suggested seeking a contemporary *point of view* from the Illinois Indians while also suggesting a focus on contemporary Indian reservation life in Illinois (*misinformation/stereotypes*: there are no Indian reservations in Illinois). This juxtaposition of good ideas with a lack of essential background information illustrates the foundational complexities that are potentially inherent in preservice and in-service teachers relative to covering ethnic groups in social studies—a good idea for a strategy combined with *misinformation* (or *stereotypes*) produces a faulty social studies outcome by perpetuating the *misinformation* (or *stereotype*). This also relates back to Bill’s comment about elementary teachers utilizing *misinformation* and *stereotypes*:

it's wrong.... Hopefully ... it's not taught the wrong way, but, you know, they don't mean anything by it. They do it because that's what they know and they don't have anything to go back on or as a resource or to go back and get more resources because they can't take the time. (Interview Transcript, p. 11, lines 383-388)

I contend that this issue is a fundamental problem in social studies education and though there are complex challenges involved it is imperative that the education community move beyond the *no time* defense.

Summary across Preservice Teachers

There is a quality about these smaller preservice teacher data sets that is akin to growth starting from a seed. In this sense these two data sets are like embryos—they show an early stage in the process of growth towards becoming an educator. However, there are qualities in the emergent themes for these data sets that move the analogy deeper than this embryonic label. The label that emerges from these themes, and their out-growing conceptual threads, is stem cell, an organism that can grow into different types of cells to fill specific biological needs. This is an appropriate quality for a stage of growth identified as preservice.

Demographic Data— Situating Participants and Districts

Consistent with my methodology as described in Chapter 3 under transferability, I have displayed a chart comparing the districts of the in-service participants. This demographic data will be used to help illuminate my perceptions of the participants through defining their district environments relevant to diversity and social economic indicators. The source of this data is Illinois State Report Cards for the years 2007 and 1998 as retrieved from the website of the Illinois State Board of Education (ISBE) [see [Appendix J](#)].

Situating the Curriculum Specialists and Experienced Teachers in Their Districts

To further situate the curriculum specialists and the experienced teachers within a multicultural education context I have analyzed the demographic data shown in Appendix J. These data pertain to the school districts where these participants are currently teaching and/or have obtained the bulk of the teaching experience. A chart summarizing my analysis of this district data is available in [Appendix K—Demographic comparison of districts for 2007: CS1, CS2, FG3, FG4](#). This data will be utilized in the Final Analysis section.

Critiquing of the Artifacts to Situate Participants via Mediums

Consistent with my methodology as described in Chapter 3, this data, the critiquing of the artifacts will situate these mediums within the multicultural discourse through utilizing criteria devised by J. A. Banks (2008; 2009). Then, references by the participants to these situated mediums will be used to help illuminate my perceptions of the participants through their use or recommendation of these mediums. A chart summarizing the critiquing data is available in [Appendix M—The Critiquing Data: Summary of the Artifact Ratings](#).

Critique of Artifact 1:

TAH Grant Program (Professors) via Banks' Four Approach Levels

The purpose of this artifact is a short example of professors as a medium for facilitating pedagogical content knowledge in a professional development format which was validated by the US Department of Education in awarding a Teaching American History Grant to the St. Clair County Regional Office of Education Group.

In critiquing this artifact with Banks' (2006) four approach levels as a criterion I have designated this artifact as *reaches additive approach*. In utilizing historical themes, as expressed in strategy one, the artifact does not rise to the transformative approach since there is no discussion of changing the structure of the curriculum and there is no mention of points of view from diverse ethnic or cultural groups.

Belinda, Jenn and C.J. most closely align with the historical thinking approach expressed in this grant program. Preservice teachers did not really show evidence of a historical thinking approach. However with their history backgrounds Michael and Rico have the potential for embracing this approach in the future.

Critique of Artifact 2: 8th Grade Textbook via Banks' Checklist

This artifact was chosen because it is the textbook utilized by Russ in teaching his American history class. In critiquing this artifact utilizing Banks' (2008) checklist, it has attained an average rating of 1.7 on a six-point scale, or 28% when changed to a percentage rating.

The analysis suggests that this particular text, when used as the authoritative content knowledge source and dominant medium by Russ, does not support a multicultural approach. This textbook artifact defines Russ's approach in terms of pedagogical content knowledge for as he says: "[In terms of]... Native Americans, *I knew nothing other than... what was in my textbook. ... when I started teaching. I don't know ... much more now, other than ... what my textbook says on it.* (FG3 Transcript, lines 1390-1396)"

Following the text so completely, he supports and models the primacy of a Eurocentric view of history, which fits his academic demographic and his monocultural school district. However, even though Russ indicated that he relies totally on his textbook, his colleague Tina also relies very heavily on her textbook, as does Belinda, the other 8th grade American History teacher in the study. Relative to materials used for Native American content, Belinda indicated: “You know the material is pretty much what the textbook offers” (FG4 Transcript, Line 212). However, Belinda points out later that another reason she likes her texts is because “It has great online resources that I use all the time” (Line 271), which reflects Loewen’s (2007) suggestion that the prepackaged convenience of textbook materials are enticing. A chart listing the textbooks and supplemental materials utilized by all of the experienced teachers in Focus Groups 3 and 4 is available at [Appendix N](#).

Axtell’s (1987) point, from chapter two of this study, emphasized that college history texts in the latter half of the 1980s contained many omissions and errors relative to American Indian history. This particular dilemma seemingly relates then to the college training all of the participants trained in history before Axtell’s article or relatively soon thereafter: C.J. and Bill with undergraduate history courses in the 1970s; Jenn with undergraduate history courses in the early 1980s; then Jenn’s graduate level history courses in the latter part of the 1980s or into the early years of the 1990s, when Russ and Belinda, were taking their undergraduate history courses.

Sanchez (2007) pointed out that social studies teachers are particularly well-known for dependence on their classroom textbook— Bill said this is certainly true in

Illinois. This is definitely reflected in Russ, but also in Belinda and the non-history major, Tina. Sanchez (2007) also pointed out that social studies teachers must search out source materials, including primary sources, beyond the limited textbook content—C.J. strongly agrees and he assists teachers in doing so. Belinda has utilized at least one primary source [see critique digital resources artifact], but that seems to be in conjunction with her textbook offerings. Tina uses seemingly very limited online resources, though she would like more specific content. In addition to her special education textbook, Linda indicates that “I do have ... supplement material [a booklet] that I've used....I've had it since I started teaching so, I mean, I've had it 15 years” (FG3 Transcript, lines 109-114). Linda uses this supplemental booklet in teaching “a unit on North American Indians ... probably every other year” (lines 63-65). Consequently, Linda’s supplemental booklet is becoming increasingly dated. Russ has not sought out any supplemental materials. When C.J. talked about the various attributes of good teachers, he also indicated that “the teachers ... that don't do ...[those things] very well, basically stick pretty much to the textbook.... if it's not in there, then it's not being taught” (Interview Transcript #1, line 198). I strongly suspect that C.J. would encourage these teachers to utilize more supplemental materials in moving further away from dependence on their textbooks.

Concerning her textbook, Jenn indicates that:

My AP history book is actually pretty good. ... I like it because ... there's a lot of social history in it and they pretty much say it like it is, too ... I've used that book now for about 6 or 7 years and I am very pleased with that book. It would take a lot for me to switch to another book. (FG4 Transcript, lines 276-280)

However, Jenn also indicated many specific supplemental materials she uses relative to Native Americans, including text and documentary films. Like Jenn, Samantha uses a great deal of supplemental material relevant to Native Americans, in addition to her 3rd grade textbook, which she points out “covers many different topics very lightly” (lines 57-57).

Critique of Artifact 3:

The Illinois Confederacy (Children’s Literature) via Banks’ Guidelines

This artifact was chosen to represent this children's literature text that could be utilized at the elementary level for grades 3-6, which would make it suitable for Samantha's grade level or for the fifth grade level of Tina and Linda. In critiquing this artifact I have given it an average rating of 5.6 on a six-point scale, or 93% when changed to a percentage rating.

This children's literature text lines up relatively well with Samantha’s themes for her third graders. It would be very helpful to her approach, if she were studying Illinois Indians.

Tina and Linda exhibited an interest in utilizing the cooperative learning strategies they recently learned in a class. This nonfiction trade book would be the type of resource that would help them to pursue a cooperative learning strategy through a thematic unit approach. So far they have not followed that course of action because of their perception that the cost to them in time and energy would not be worth the benefits to them and their students. Samantha’s experience suggests that it would be worthwhile for them to do so. However, Samantha also has over 30 years of teaching experience.

Perhaps with more years of experience they will follow their expressed interest in cooperative learning strategies and that will lead to an approach utilizing this kind of medium and Samantha's thematic approach, which is recommended by J.A. Banks as helpful in multicultural education. The participants in Focus Group 1, the fourth-year preservice teachers in elementary education, indicated that they had utilized Native American topics in a children's literature class (FG1 Transcript, lines 142-143) during their teacher education program.

Critique of Artifact 4: George Will's Column (News Outlets) via Banks' Checklist

This artifact was chosen as an example of a news outlet medium. In the literature review quoted by Vaughan et al. (1998), the authors emphasize that "through use of the newspaper there can be substantial increases in... social studies conceptual awareness" (p. 66-70). The article by Hicks & Ewing (2003) also points out that newspapers can be utilized to compare and contrast various viewpoints (p. 134). In critiquing this artifact I have given it an average rating of 3 out of 6, or 50% when changed to a percentage rating.

In terms of the current study's participants, Jenn said that she emphasized to high school students, "you can't think with a white mind, you have to think like a Native American would think" (FG4 Transcript, lines 143-145). For her sociology class she also utilizes the film *Smoke Signals* to inform discussion of contemporary issues for Native Americans. Mr. Will's column lends itself to use in that arena. Since the mascot debate, as underscored in Mr. Will's column, has been so widespread for over a decade, it is likely that it has been an object of discussion in Illinois households, thus making it more

relevant to Illinois students. This presents an opportunity to build on an aspect of a student's personal cultural knowledge. Linda brought up this potential when she spoke about her students referring to their potential Indian heritage. As part of her comments Linda said, "And if you can find something they can relate to... it makes a big difference" (FG3 Transcript, line 628-629). Jenn also described a presenter at a conference who modeled use of contrasting sources to highlight different interpretations and points of view. Jenn could utilize this artifact to follow that conference presenter's example.

Critique of Artifact 5: Schingoethe's Discovery Boxes (Museums) via Banks' Checklist

This artifact was chosen since it represents using discovery boxes which Focus Group 4-Rural/Metro recommended as the medium of choice for this current study. In critiquing it I have given it a rating of 3 out of 6, or 50% when changed to a percentage rating.

Schingoethe Museum's discovery boxes, as represented by this artifact, would work well as the medium with students at any grade level, particularly at the elementary level and Samantha's third grade class.

Critique of Artifact 6:

Dances with Wolves (Popular Film) via Banks' Checklist/Guidelines

This artifact was chosen because the literature indicates that this movie is used quite often in social studies classrooms. I have given it a rating of 3 out of 6, or 50% when changed to a percentage rating.

Russ spoke of using this film in his classroom, but he said he was becoming disappointed because his more recent students are not familiar with the film. Bill also

spoke positively of students being able to relate to popular films. Michael said he would like to use a lot of films and power points in his future classrooms. Rico implied a caution about films through his comment about American Indian history being *Hollywoodized*.

Even though this film has been faulted by some in the literature review for (a) “New Custerism” (Seals, 1991), (b) holding to the convention of having a white hero (Marcus & Stoddard, 2007), and (c) “a strong tendency to see ... [this film] as a window into the past” (Seixas, 1993), it can still be useful in a multicultural context.

The reference above to Jenn and the conference presenter modeling contrasting sources to focus on interpretations and points of view specifically dealt with contrasting two popular movies about Pocahontas. In Focus Group 3, Jenn brought up this example during a discussion initiated by Samantha about the powerful impact popular films, especially Disney films, have on students. Belinda and Jenn concurred with Samantha on this point. Jenn was looking forward to utilizing this contrasting strategy with popular films. (FG4 Transcript, lines 295-311)

Critique of Artifact 7:

We Shall Remain (Documentary Film) via Banks’ Checklist/ Guidelines

The literature suggests that a high percentage of social studies teachers utilize documentary films, and, along with their students, inherently trust their content (Marcus & Stoddard, 2007; Hess, 2007). This artifact was chosen as an example of documentary film which involves Native Americans in its creation. Utilizing the rating criteria from a combination of J. A. Banks’ Checklist/Guidelines I have given this documentary film an average rating of 5 out of 6, or 83% when changed to a percentage rating.

Jenn indicated satisfaction with the documentary films she utilized in her classes. This set of documentary films, set to air in April 2009, would be a great addition for her classroom and Belinda's or Russ's eighth-grade classrooms because of its direct application to American history. It reflects the principles of multicultural education well.

In line with those principles and as accentuated in chapter two, Hess emphasized that "we should not expect documentary films to be objective since point of view is specifically part of the filmmakers' purpose" (Hess, 2007, pp. 194-195). However, she also cited research that suggests teachers, and their students, believe documentary films are "authentic representations that depict what happened in the past" (2007, p. 194). This seemingly strong faith in these films as delivery systems of *objective truths* (Novick, 2005) could dampen or negate the pedagogical opportunities Hess (2007) suggests are available for developing skill in analyzing point of view. In her discussion of documentary film usage in her classes, Jenn did not make it evident that she uses any such pedagogical strategies. The *We Shall Remain* documentary series would lend itself well to such point of view strategies, since the promotional material at the beginning of this artifact speaks clearly of the purpose and point of view in this project:

We Shall Remain, a provocative multi-media project that establishes Native history as an essential part of American history....[includes] a five-part television series that shows how Native peoples valiantly resisted expulsion from their lands and fought the extinction of their culture -- from the Wampanoags of New England in the 1600s ... to the bold new leaders of the 1970s We Shall Remain represents an unprecedented collaboration between Native and non-Native

filmmakers and involves Native advisors and scholars at all levels of the project.
(WBGH, 2008-2009)

Keeping in mind Hess's listing of dispositional attributes relative to those approaching documentary films in an educational setting (2007, p. 194), as well as the emphasis in the teacher education literature on the importance of dispositions, comments voiced by participants in this current study suggest that they may have dispositions that could align with utilizing pedagogical strategies for analyzing point of view through documentary film: (a) Jenn— with her interest in and use of viewpoints, as well as social history that “pretty much say[s] it like it is” (FG4 Transcript, line 278); (b) Samantha— with her focus on viewpoints and her concern about *skimming* over the surface in learning, (line 546); (c) C.J. with his focus on viewpoints, especially those viewpoints that haven't been heard; (d) Morgan, Jessica, and Cori (Focus Group #1) with their consensus on viewpoints; (e) Rico, with his *Hollywoodized* content comment and his strong connection with Loewen's (2007) ideas; and possibly (f) Tina, with her respectful long term reaction to a different perspective on usage of *The Indian in the Cupboard* (Banks & Cole, 1980), even though she did not understand that perspective.

Critique of Artifact 8:

Chief Froman's Website Response (Digital Resources) via Banks' Checklist

This artifact was chosen because it is a contemporary primary resource that became available via a website. As such it lends itself as an authentic Native American voice to contemporary issues in the United States. Utilizing J. A. Banks' checklist criteria, I rated this artifact 4.4 out of 6, or 73% when changed to a percentage rating.

At one point during his interview Bill indicated one of the problems with covering Native Americans in social studies classrooms is that the social studies teachers do not cover contemporary Native Americans and related issues. This artifact would help in a challenging area. Samantha says that third grade materials put Native American people in individual tribal bubbles. She and Jenn indicate that students are not told the truth early on in the third grade and that makes it more difficult for them to accept the realities of Native American existence in contemporary United States. Being able to utilize primary sources such as this could help with that challenge. Access over the Internet makes such an artifact particularly useful to most.

Tina and Russ did not understand the issue of someone being offended by the use of *The Indian in the Cupboard*. Russ and Linda both acknowledged that children are quick to emphasize their potential Native American heritage. Utilizing the Internet to access material such as this artifact could help them to better understand contemporary Native Americans' perspectives.

Samantha pointed out that her African-American students are regularly amazed that Indians live on reservations and have not made much headway in their struggle for a more fair version of citizenship in the United States. Jenn indicated she always gets a strong reaction from her high school students when they hear that United States citizenship was not granted American Indians until the 1920s. This artifact could be useful in both classrooms adding an authentic American Indian leader's contemporary voice. It can also be useful for C. J. to use with his teachers who want more materials dealing with Native Americans.

In their study of Internet usage in conjunction with searching out and utilizing primary source documents, Lee et al. (2006) suggested there must be "a shift in teachers' dispositions" (p. 299) before the potential of the Internet could be realized relevant to such a focus. Such a caution suggests a closer look at this study's participants through a dispositional lens. Consequently, the participants that have exhibited dispositional attributes that might support online usage of primary sources are: (a) C.J., who recommends such usage to preservice and in-service teachers as part of a historical thinking approach; (b) Belinda, who espouses a historical thinking approach and currently goes online to get primary sources for use with her class; (c) Jessica, Cori, and Morgan (Focus Group #1), who recommended use of Webquests after their experience with them in their social studies methods course. Though Russ, Tina, and Linda recommended the Internet in response to my *medium* question, none of them has displayed an interest in the historical thinking approach or the use of primary source documents.

Final Analysis:

Research Questions and Multicultural Education Concept

Restating the research questions at this point will prove beneficial before I proceed with final analysis: (1) Following the five types of knowledge as defined by Banks (1996b), in what *form* should *content* on the Illinois Indians be constructed to best inform preservice social studies teachers within the framework of their teacher education program? (2) In what *medium* should this content on the Illinois Indians be placed for maximum benefit to preservice social studies teachers within the framework of their

teacher education program? (3) How do the following educational perspectives inform these questions: (a) specialists in social studies curriculum; (b) current social studies teachers; (c) preservice social studies teachers?

Response to Research Question 1

In response to the first research question, there was consensus among the participants that *pedagogical content knowledge* would be the best *form for content* on the Illinois Indians. This is a positive result. However, J. A. Banks' (1996b) five types of knowledge [see [Definition of Terms](#), chapter one] alone did not suffice since Banks did not list pedagogical content knowledge among them. Schuman's (1986) work on pedagogical content knowledge, though not specifically related to multicultural education, is apparently a part of the conventional wisdom among the study's participants. The fact that Banks did not list pedagogical content knowledge among the five types of knowledge also suggests that J. A. Banks' approach, as a social studies educator, was informed by a history education orientation, since the historians tend to talk about content and pedagogy separately.

Response to Research Question 2

In terms of the second research question, there was consensus among the participants that the best *medium* to utilize for my purposes would be in the *digital resources* category. As was highlighted in the discussion of artifact number eight, accessibility via the Internet is a strong and positive consideration in this area.

However, the Internet can be problematic for the early elementary grades, as Samantha indicated. Consequently, Samantha and her colleagues (Focus Group 4)

recommended a *discovery kit* and *children's literature*. The *discovery kit* would be an excellent *medium* for use at the elementary level as well as for the middle school and/or high school levels. This is reflected in the rating given to artifact five. *Children's literature* would also be an excellent additional *medium* for use at the elementary level, as was reflected in the discussion of artifact number three.

Situating Participants Relative to Multicultural Education

As described in chapter three, the final step of my data analysis strategy includes comparison of all the data sets not only to the first two research questions but also back through the sensitizing concept of multicultural education, which in turn illuminates specific attributes of the participants that will assist in responding to the third research question—how their educational perspectives informed the first two questions.

Utilizing the following criteria, I have situated this study's participants, relative to multicultural education:

1. J. A. Banks' (2006) four approaches;
2. constructivist vs. not a constructivist (J. A. Banks, 2008; McDiarmid & Clevenger-Bright, 2008);
3. capacity for enabling diverse viewpoints (J. A. Banks, 2006; Loewen, 2007; Singer, 2003);
4. diversity of district/community environment (J.A. Banks, 1995; Cochran-Smith, 2003; Dilworth, 1992; Gay & Howard, 2000; Jenks et al., 2001);

What follows is a narrative delineation of how I have situated the participants relative to multicultural education. How these participants relate to multiculturalism is a factor in how they qualitatively inform the first two research questions.

C. J.

C.J. has an additive approach relative to multicultural practice but he has a transformative approach when considered within history as a discipline; he is also a constructivist with a growing capacity for enabling viewpoints from diverse perspectives. His many years of experience in a high school district I have labeled *Bicultural Towards Multicultural* seems to inform this approach, as does his ongoing consulting work with social studies educators.

Focus Group 4—Rural/Metro

Samantha and Jenn have an incrementally transformative approach relative to multicultural practice; both are constructivists; both exhibit a capacity for enabling students to view important elements from diverse perspectives. Their experience in the school district I have labeled *Towards Multicultural* should continue to inform their approach. Belinda has an additive approach relative to multicultural practice, but she has a transformative approach when considered within history as a discipline; she is not a constructivist; she has not exhibited a capacity for enabling students to view important elements from diverse perspectives. Her experience in the district labeled *Towards Multicultural* should continue to inform her approach.

Focus Group 3—Majority Informed-Rural

Tina and Linda have a limited additive relative to multicultural practice, while Russ does not align with any of Bank' multicultural approach levels; Tina, Linda, and Russ are not constructivists, though Tina exhibits constructivist tendencies; none of them overtly exhibits a capacity for enabling students to view important elements from diverse perspectives, but Tina has exhibited a possible potential to move in that direction. Their experience in a poor *Monocultural* district that pays low salaries, with no stated incentive to work towards a graduate degree, will continue to inform their approach. If Tina and Linda continued to take classes, that will also inform their approach. Depending on how Russ deals with his frustration of being tied very tightly to the textbook, he may seek out some new experiences that will inform his approach.

Focus Group 2—Informed, Secondary

Carla, Michael, and Rico are in a *stem cell pre-approach* relative to multicultural practice. They have exhibited tendencies towards a discipline-based approach, but they have not yet exhibited any constructivist tendencies; Carla and Michael have not yet exhibited a capacity for enabling students to view important elements from diverse perspectives, although Rico has exhibited a pre-capacity for doing so— Rico and Carla have read and seemingly embraced Loewen (2007) however, and his book does emphasize viewpoints. It is also unknown how they will, or will not, embrace such approaches and concepts during their secondary social studies methods coursework.

Focus Group 1—Informed, Elementary

Jessica, Cori, and Morgan are in a *stem cell pre-approach* relative to multicultural practice. They have exhibited tendencies towards becoming constructivists, through their Webquest emphasis and experience. They have not yet exhibited a capacity for enabling students to view important elements from diverse perspectives.

Bill

Bill has a limited additive approach relative to multicultural practice and is dominated by challenges to teachers; he is apparently not a constructivist, but it is possible that my questions were not explicit enough to draw out information concerning any constructivist tendencies; during his interview he did not exhibit a capacity for enabling viewpoints from diverse perspectives. His many years of experience in a rural, *Monocultural* high school district seems to inform this approach, as does his ongoing work with social studies educators through ICSS. However, situating Bill relative to multicultural education for this study must move beyond this somewhat limiting definitions approach. Given that the constant comparative method starts with collection of data and continues throughout the study, the texture and complexity of analyzing Bill has been unique during this project. Since I interviewed Bill there has been a nearly constant itch in my analytical mind—some things about him just did not add up for me—but the cause of that itch has eluded direct contact with overt analysis. However, after a long immersion in the data—an immersion that has deepened during analysis that has included situating the other participants—some pieces of the enigmatic puzzle of Bill

have finally fallen into place. Consequently, I have come to some analytical conclusions about situating Bill relative to multiculturalism.

After talking with me in the New Orleans Amtrak station, with a copy of Loewen's book (*Lies My Teacher Told Me*; 2007) on my lap, Bill saw me, and my ideas to inject more Native American content into the curriculum, as social reconstructionist. During the interview Bill related a story— about how he told an African-American man, a professional acquaintance, that we [American society] owe the Indians, and not the African-Americans, for historical patterns of injustice. Through the process of constant comparison analysis I now strongly suspect that Bill pointedly declared this to communicate to me that he agrees with my underlying contention that we “owe” the Indians, but we can’t act on that through social reconstruction. Bill’s *Monocultural* background— and all of the Illinois communities it represents— will not/cannot allow it.

The reasoning behind my current assessment of Bill reflects the work of Jenks et al. (2001) on ideological frameworks, as highlighted in chapter two. Bill's reaction in that first three quarters of the interview was, at some level, a way of communicating his reaction to me. He was protecting the *web of ideological assumptions* (Cochran-Smith et al., 2004), of which he is part via the ICSS, as a kind of gatekeeper for democracy. From a critical pedagogy perspective, this is in keeping with citizenship as a central function of social studies (as defined by the NCSS at its birth); citizenship as gatekeeper is not a new idea in the history of the world and Bill has invested a lot of himself in a social studies citizenship approach— in the classroom in a *Monocultural* district, at the state level through ICSS, and even at the national level with NCSS. Bill's demeanor changed during

the interview after the subtext of my words reached him as "Whoa! I don't want to replace our democratic, Eurocentric history with Illinois Indian [or other ethnic minority] history; I want to help social studies teachers to be able to blend localized Indian history with US history by pointing out where the content can be integrated into the current history narrative." At that point Bill reinterpreted my purpose as adding Illinois Indian content, not socially reconstructing US history around perceived wrongs to Indians. Bill then saw me in an *additive approach* [a conservative approach (Jenks et al., 2001)] and not in a *transformative approach* [critical multicultural or social reconstructionist approach (2001)]. Consequently, the warning buzzers in Bill's ICSS/citizenship-gatekeeper psyche receded. I was no longer a threat to the *Monoculture* he needed to protect.

In contrast to this, C.J., coming from his *Bicultural-towards-Multicultural-Metro* school district and consulting to push historical thinking [not democracy protecting], never saw me as a threat, since his paradigm is about constructing inclusive, social history. This also resonates with Jenn, given her strongly stated philosophy of social history, as well as with Samantha. It also resonates with Jenn multiculturally, as a woman, given her discourse about male coaches hired as social studies teachers.

All of this reflects foundational points from chapter two, that J. A. Banks' transformation level is seen as pivotal towards developing curriculum, but according to Jenks et al. (2001) this also highlights its critical and social reconstructionist qualities, thus potentially disaffecting numerous teachers and foreshadowing its failure in more conservative, relatively homogeneous communities. It took until the end of this research

project for this last theme (*ideology*) from Bill to emerge to a conscious level. The itch, caused by the mystery surrounding Bill, wouldn't go away. I kept scratching, ineffectively, but it wouldn't go away, until now. I will have more to say about this itch, as cognitive dissonance, in the next chapter.

This final aspect of situating all of the participants relative to multicultural education is a practical segue into how the participant perspectives informed the third research question.

Response to Research Question 3:

Informing Research Questions via Educational Perspectives of Participants

My third research question asks how the *educational perspectives* of the curriculum specialists, the experienced teachers, and the preservice teachers in this study inform *the first two questions*. I must begin by reiterating that my maximum variation sampling strategy, by design, divided these participants into three categories that are defined by breadth and depth of view in social studies education in conjunction with participant experience. [See Pyramid Matrix: Maximum Variation Sample; also see Sample Selection and Site.] Consequently, I planned for at least three levels of educational perspectives that reflect this design, as well as a progression in my analysis that moved from *broad-and-deep perspectives* to those that were *shallow-and-inexperienced*. These defined approaches set the general parameters for how these particular educational perspectives can inform the first two research questions. It is also worth reiterating that in terms of triangulation, these three data sets, which comprise a maximum variation sample, act both as a cross check (for credibility; Krefting, 1991) and

towards confirming my interpretations via multiple sources (for confirmability; 1991).

[See [Trustworthiness](#).]

In addition to the general parameters set by design, the concept of teacher capacity suggests another framework for how these educational perspectives inform the research question. As highlighted earlier, Grant defines “teacher capacity as a teacher’s knowledge, skills and dispositions” (2008, p. 127). With insight from Grant’s definition, in conjunction with (a) participant attributes that have emerged explicitly (i.e., personal demographic information), as well as (b) those that have emerged through analytical data reduction and interpretation into themes and further into (c) situated attributes for multicultural education (categorical attributes), the defining factors of ***how*** the participants inform the third question have coalesced into categories that transcend the designed participant categories (i.e., curriculum specialists, experience teachers, and preservice teachers). More specifically, four of these ***how*** categories or avenues have emerged: (1) straightforward responses; (2) experiential dispositions; (3) pedagogical dispositions; (4) environmental dispositions. A complete delineation of these four categorical avenues and the emergent qualities from which they developed can be found in [Appendix O— Informing Questions 1 & 2 via Educational Perspectives & Dispositions](#). The predominant dispositional aspects of these categorical avenues reflect back to the multiple references to *dispositions* in the literature (see Jenks et al, 2001, *ideological dispositions*; McNamara, 1991, *in teacher education—Professors*; Lucey, 2008, Matthews & Dilworth, 2008, Mueller, 2004, *limiting factors relative to potential*

transformative learning; Lee et al., 2006, Van Fossen & Watterson, 2008, *pedagogical dispositions in Digital Resources*).

In the following sections, I will first define each of the informing categories (labeled as *Perspective Avenues*) and then give some participant examples of the emergent qualities from which those categorical avenues grew. However, without a more substantial grounding in the literature on dispositions in teacher education, a more in-depth analysis is beyond the scope of the current study.

Perspectives Avenue One: Straightforward Responses

The first avenue is the straightforward participant responses to the research questions based on participant assessment, which, in turn, is based on the applications of the participants' [teacher] knowledge and [pedagogical] skills. These first avenue responses were: (1) **Unanimous Consensus** that the *content form* I utilize [*Research Question #1*] should be pedagogical content knowledge; (2) **Consensus** that the *medium* I utilize [*Research Question #2*] to carry that pedagogical content knowledge should be a digital resource. The consensus on *medium* was among: (a) C.J.—Curriculum Specialist 1, (b) Focus Group 2—Secondary Education undergraduates, (c) Focus Group 1—Elementary Education undergraduates, with (d) *qualified* agreement from Focus Group 3—Rural, and (e) Bill.—Curriculum Specialist 2. I have labeled Focus Group 3's agreement as *qualified* here because they recommended those digital resources should be in a lesson plan format, which was strongly advocated by Russ; Tina also advocated for the addition of children's literature, which her group also recommended.

Perspectives Avenue Two: Responses Informed by Experiential Dispositions

In the second avenue, the research questions are informed by participant *experiential dispositions*, as related to their educational experience as curriculum specialists, experienced social studies teacher, and preservice teachers, and including variations in years of experience and other qualities.

Through the lens of *experiential dispositions* it is noteworthy that across the group categories, as well as across the experiential differences of these individual educators, all of the participants recommend pedagogical content knowledge forms. Given the experiential range of these educators, it is somewhat surprising that there was a unanimous consensus.

The consensus involving digital resources as the recommended *medium* comes with some variations and some similarities both within and beyond categories. Consequently, from this *experiential* view, I will highlight this consensus with some dispositional aspects from (a) within the group categories, (b) across the group categories, and (c) focused on some individual participants within and/or across categories or groups. In the *Avenue 2: Experiential Dispositions* section of the chart in [Appendix O](#), I have highlighted the existing commonalities within group categories (curriculum specialists, experienced teachers, and preservice teachers) for ease of access.

The experiential commonalities shared between C.J. and Bill are: (a) experience in curriculum development, (b) over 30 years teaching experience for each, (c) a Masters degree, and (d) current adjunct faculty status in respective teacher education programs. The qualitative differences in their experience, as noted earlier, also reflect dispositional

differences. Given such differences it is not surprising then, that C.J. recommended *digital resources with a Webquest approach*, while Bill recommended a *unit plan booklet that includes a listing of digital resources*.

The two focus groups of experienced teachers did not have an overall consensus on *medium*: Focus Group 4—Rural/Metro recommended a *discovery kit (a museum medium)*, with the inclusion of some children's literature; Focus Group 3—Rural recommended *digital resources in a lesson plan format, with the inclusion of some children's literature*. Experiential dispositions, as played out in the group dynamics were a big part of these recommendations.

In Focus Group 4, Samantha— with her 32 years of experience, including many years as a 6th grade gifted teacher and only two years as a 3rd grade teacher— was an important force. From her currently lower elementary perspective, Samantha recommended the hands on discovery kit and the children's literature. Jenn— with 22 years of experience— and Belinda— with 12 years of experience— from their high school and middle school experiences, respectively, quickly agreed that a discovery kit would also be relevant at their levels. They also agreed that the inclusion of literature, especially at the elementary level, was a good idea. Jenn and Belinda seemed to show a very positive respect for Samantha and her ideas; part of that respect seemed to be associated with Samantha's many years of experience with the 6th grade gifted class and the fact that that experience was now benefiting average 3rd graders.

In Focus Group 3, Russ shared a great deal about his experience: (a) as a history education undergraduate, including the creation of a unit plan (lesson plan was Russ's

label); (b) how he used the lesson plans as a student teacher at his current school; (c) how, once he was hired, he switch back and forth between teaching geography/spelling, and 6th grade before he started teaching 7th/8th grade American History; (d) how he shared those same lesson plans with at least four student teachers. Russ was talkative and relatively forceful in putting forth his ideas. Linda and Tina both agreed with the importance of lesson plans for preservice teachers. Then Russ drew together the group threads of discussion about (a) the practicality of the Internet for teachers seeking content information, with (b) how student teachers now all have laptops, and (c) the importance of lesson plans. Tina and Linda agreed. Linda, with her English experience, attached the idea for including children's literature. Russ and Linda also agreed.

The preservice teacher groups, Focus Groups 2—Secondary Education, and Focus Group 1—Elementary Education, both agreed on a *digital resources medium*; there was also agreement within each group. However, the types of digital resources suggested by each group seemed connected to their *experiential* position within the teacher education program: (a) the 3rd year, secondary education students, who had been concentrating on history courses and had not yet taken their social studies methods course, recommended PowerPoint presentations and videos via computer; (b) the 4th year, elementary education students, who were currently taking their social studies methods course, recommended Webquests, which they had utilized for earlier elementary education courses as well as using them in their methods course.

Across the focus groups, it is not surprising that two elementary teachers, Samantha and Tina, recommended including children's literature as part of the suggested

medium. Each of these teachers talked about some of their experience with utilizing children's literature: (a) Samantha, with her example of the comparative literature on cultural viewpoints on the wolf, which clearly intrigued her colleague Jenn; (b) Tina, with her story of why she stopped using *The Indian in the Cupboard* (Banks & Cole, 1980), as well as her usage of the poem, "The Buffalo".

Across participant categories, and a bit more intriguing *experientially* than the two elementary teachers, both Russ and Bill made *medium* recommendations that included *unit plan/lesson plans* and *digital resources*.

The final cross-category agreements that I will highlight *experientially* are of interest because of the way that they cross the participant lines, as well as the *experiential dispositions* that seem to run as an educational current beneath them. C.J. and the preservice teacher groups (Focus Groups 1 & 2) unanimously recommended a *digital resources medium*. Within that consensus grouping, C.J. and Focus Group 1 [4th year Elementary Education students] also wanted a Webquest approach. Expanding beyond that, C.J., Focus Group 1, and Focus Group 4—Rural/Metro, all recommended mediums that work with an inquiry approach. The primary mediums they recommended (*digital resources* and a *museum discovery kit*) can both carry transformative academic knowledge, which is an obvious ingredient in a transformative multicultural approach. All of this reflects the *experiential dispositions* of these participants. This last example also overlaps on to the next avenue, *pedagogical dispositions*.

Perspectives Avenue Three: Pedagogical Dispositions

My participants also informed the first two research questions through their *pedagogical dispositions* relative to basic elements required for multicultural education: (a) their positions relative to Banks' four approaches for multicultural practice (J. A. Banks, 2006); (b) constructivism (J. A. Banks, 2008; McDiarmid & Clevenger-Bright, 2008); (c) the capacity for enabling diverse viewpoints (J. A. Banks, 2006; Loewen, 2007; Singer, 2003); (d) their confidence about teaching Native American [ethnic] content (Banks & Banks, 2004; J. A. Banks, 2006, 2009; Chapin, 2007; Jenks et al., 2001; Martorella et al., 2005; Singer, 2003); and (e) the importance they attach to the need for teaching authentic ethnic [Native American] content (Banks & Banks, 2004; A. Banks, 1995; Cochran-Smith, 2003, 2004; Dilworth, 1992; Gay & Howard, 2000; Jenks et al., 2001).

In the *Avenue 3: Pedagogical Dispositions* section of the chart in [Appendix O](#), I have highlighted the existing commonalities across group categories (curriculum specialists, experienced teachers, and preservice teachers). In addition, I will also list expressed *pedagogical dispositions* of the study participants below.

Through the lens of *pedagogical dispositions* it is also noteworthy that across the group categories, as well as across the dispositional differences of these individual educators, all of the participants recommend pedagogical content knowledge forms. Given this unanimous consensus, I will move on to discuss the more limited consensus on a *medium*, relative to the *pedagogical dispositions* of the participants.

Given the variations and some similarities both within and beyond participant categories relative to the consensus on *medium*, for comparison purposes, I will list and briefly discuss the expressed *pedagogical dispositions* of the participants, starting with the curriculum specialists: (1) C.J.— additive approach; constructivist; growing capacity for enabling diverse viewpoints; exhibited confidence about teaching Native American content; and attached importance to teaching authentic Native American content; (2) Bill— limited additive approach and dominated by challenges to teachers; apparently not a constructivist; did not exhibit a capacity for enabling diverse viewpoints; exhibited his own confidence about teaching Native American content but for the majority of social studies teachers he emphasized the challenges; did not attach importance to teaching authentic Native American content.

Taken together, this limited list of C.J.'s *pedagogical dispositions* lines up well with a multicultural education approach. Consequently, in addition to his recommendation for a digital resources *medium* with a Webquest approach, C.J. informs this question, as well as the *content* question, as an educator who could embrace multiculturalism's goals and advise preservice teachers in how to utilize his own recommendations relative to teaching/facilitating American Indian content as an integral part of a social studies class. However, pedagogically speaking, C.J. is more likely to pursue any such goals through a history-as-a-discipline approach rather than a multicultural approach.

As for Bill, with the exceptions of his own confidence about teaching Native American content and a limited additive approach, he is not at all disposed to engage in a

multicultural approach. In addition, his emphasis on the challenges for teachers rather than pursuing any of the goals discussed relative to authentic American Indian content contrast him as somewhat of a roadblock to multicultural goals, which, in addition to his great breadth and depth of perspective on social studies education, and his specific recommendations, is what he brings to informing the research questions. Though his recommendation of a pedagogical content knowledge form is in consensus with the other participants, his recommendation of a very specific unit plan format seems to have a lot more in common with the educational status quo, including *web of ideological assumptions* (Cochran-Smith et al., 2004) rather than any transformative approach.

The Focus Group 4 participants, Samantha, Jenn, and Belinda only shared two of the *pedagogical dispositions* unanimously. All three of these teachers (a) exhibited confidence about teaching Native American contents, and (b) attached importance to teaching authentic Native American content. Here is a listing of the *pedagogical dispositions* shared by two of these three experienced teachers: (a) Samantha and Jenn each have an *incrementally* transformative approach, in that they seem to utilize transformative academic knowledge in increments, or measured amounts, that are intellectually digestible for their students (average 3rd graders and AP high school students, respectively); (b) Samantha and Jenn are constructivists; and (c) Samantha and Jenn have very definitely exhibited a capacity for enabling diverse viewpoints. Belinda's remaining *pedagogical dispositions* are reflected this way: (a) additive approach; (b) not a constructivist; and (c) has not exhibited a capacity for enabling diverse viewpoints.

In terms of *pedagogical dispositions*, Samantha and Jenn are soul-mates utilizing their constructivist approaches through inquiry projects for their students, while facilitating openness to a diversity of views, which translates well into what I term the *incrementally* transformative approach. With these qualities, and the rest of the *pedagogical dispositions* they share, these two experienced teachers are fine examples of how a practical multicultural approach can be utilized even in a community that is not that diverse [see [Appendix J](#)], and whether the students are average or advanced. However, whereas Samantha and Jenn are *disposed* to move in this direction with their students, Belinda is not. The transformative academic knowledge that Belinda offers to her students comes through a history as discipline approach, but without the constructivist aspects or the enabling-diverse-viewpoints aspect, she is not likely to be identified with a multicultural transformative approach. These teachers inform the first two research questions by underscoring that skills and knowledge are not enough for the type of multicultural approach I am suggesting relative to Native American content knowledge for preservice teachers. Dispositions are also an essential element.

The members of Focus Group 3, Tina, Linda, and Russ, only shared unanimously in two areas: (1) they all exhibited confidence about teaching Native American content from their limited sources— Russ, utilizing only his textbook; Linda, mostly utilizing a supplemental booklet from 1991; and Tina, utilizing her textbook and some seemingly very small amount of source material from the Internet; (2) overall they did not attach importance to teaching authentic Native American content.

A listing of the remaining *pedagogical dispositions* for these group members indicate a pattern of more differences than similarities: (a) Tina and Linda have a limited additive approach; (b) Russ does not align with any of Banks' multicultural approach levels; (c) Russ and Tina exhibited many of the *challenges* expressed in the various *challenge themes* in this study; (d) Linda and Russ are not constructivists, but Tina exhibits some constructivist tendencies; (e) Linda and Russ have not exhibited a capacity for enabling diverse viewpoints, but Tina has exhibited a *possible* potential for enabling students in terms of diverse viewpoints. In terms of *pedagogical dispositions*, this group does not appear to be geared for much of anything related to a multicultural approach with their students.

In terms of *pedagogical dispositions*, it is also noteworthy to point out a cross-group pairing of perhaps two intergenerational soul-mates: Bill and Russ. Along with everyone else, they too recommended pedagogical content knowledge forms in response to the first research question. Perhaps much more insightful are their twin recommendations for *mediums* that each had a unit plan focus. In conjunction with that recommendation, both of them were forceful in recommending general history knowledge content. Whereas I characterized Bill as *dominated by challenges to teachers*, Russ *exhibited many of those same teacher challenges*. Both of them prefer books over other sources. Neither of them is a constructivist. Both of them did exhibit confidence about teaching Native American content, but that was qualified by Bill emphasizing this as one of the challenges for teachers, while Russ clearly exhibited this particular challenge very specifically. In terms of *pedagogical dispositions*, it is also relevant that

both Bill and Russ also did not attach importance to teaching authentic Native American content. If they are not indeed soul-mates, in the very least they are *dispositional* relatives.

Focus Groups 1 and 2, all preservice teachers, share most of their *pedagogical dispositions*: all six of them are in what I have termed a *stem cell pre-approach*; all of them have exhibited confidence about teaching Native American content; and all of them attached importance to teaching authentic Native American content. In addition, Jessica, Cori, and Morgan, along with Carla and Michael, have not yet exhibited a capacity for enabling diverse viewpoints, but Rico has exhibited a pre-capacity for doing so, and he and Carla have read Loewen's *Lies My Teacher Told Me* (2007, though unknown what edition they read), who does emphasize viewpoints. Carla, Michael, and Rico, have all taken a number of history courses. In the way they talked about history and education, these three secondary education undergraduates exhibited tendencies towards a discipline-based approach as opposed to a social studies approach.

Even through my limited analysis via this *pedagogical dispositions* avenue, it is apparent that these types of dispositions, have a great impact on how these participants inform the first two research questions, through what they bring to the discussion as well as what they don't bring, in terms of educational passions and values.

Perspectives Avenue Four: Environmental Dispositions

Use of this dispositional lens is limited because I only have data to apply it to the curriculum specialists and the experienced teachers. However, it seems that it could be

near the base of a series of constructed *dispositions* for these participants. Consequently, it is perhaps appropriate that it is placed on the bottom of the chart in Appendix O.

As discussed in an earlier section, these labels, which were used in situating the respective participant groups, emerged from demographic data for the school districts of the curriculum specialists and the experienced teachers. These school districts are the places where they put their educational values on the line and into practice. These are places where these teachers have spent a great deal of time as part of a community. The importance of such a connection cannot be understated. As Bill said, “You are a product of your environment” (Interview Transcript, line 302).

With this view in mind, there is a pattern that emerges on the chart in [Appendix O— Informing Questions 1 &2 via Educational Perspectives & Dispositions](#) that seems to grow upward from the *Avenue4: Environmental Dispositions* section, where it visually appears to be rooted, through *Avenue 3: Pedagogical Dispositions*. Moving up from the *environmental dispositions* labeled *Bicultural Towards Multicultural Environment* and *Towards Multicultural Environment* what emerges is a pattern of dispositions that generally are supportive of a multicultural approach as defined in this paper. Those two columns represent C.J. and Focus Group 4— Rural/Metro. Most specifically, the pattern reflects positive multicultural dispositions for C.J., along with Samantha and Jenn, since Belinda is not represented as a constructivist or exhibiting a capacity for enabling diverse viewpoints. The remainder of the pattern moves up from the two districts labeled *Monocultural Environments* and emerges as a pattern of dispositions that generally are not supportive of a multicultural approach. This last part of the pattern reflects

dispositions that are challenges for a multicultural education approach. These challenging dispositions are reflections of Bill, Russ, Linda, and Tina.

This final emergent pattern, across two of the *dispositional avenues*, brings to mind the intertwined multiple cautions of Jenks et al. *Caution #1*: “Many educators are not ready to embrace culturally sensitive teaching. Some will concede the importance of a ‘Black History Month’ ... but fail to recognize their own misunderstandings, and naïveté, or prejudice” (2001, pp. 89-90). *Cautions #2*:

The assumption that multicultural education is only important if the school district's population is itself diverse represents a misunderstanding of the importance of providing all students, especially those who have been raised with strong Anglocentric cultural and social values, with the understandings and competencies necessary to contribute to achieving the goal of a democratic multicultural society. (2001, p. 88)

Caution #3: “Teacher education programs... must recognize the necessity of providing learning experiences that increase the likelihood preservice teachers will undergo transformative learning regarding multicultural education” (2001, p. 99).

These cautions are core challenges faced by multiculturalist in the smaller cities, towns, and villages across Illinois. These challenges are qualitatively different than the equally important challenges faced by multiculturalists in the urban centers of our state. This rural/urban dichotomy is also not unique to Illinois. Both urban children and country children need to be prepared for a more diverse future that changing demographics

insure. Educators in Illinois, and across the country, need to get this right, for the sake of all our children, and their children.

CHAPTER 5

APPLICATIONS

Content Form, Mediums, Multicultural Education Concept, and Perspectives Avenues

The participants in this study predominately reflect rural areas in Illinois. This rural focus emanates from: preservice teachers Carla, Michael, Jessica, Cori, and Morgan; curriculum specialist Bill; and experienced teachers Tina, Linda, and Russ (FG3). These rural participants represent 64% of the total maximum variation sample. In addition, even though experienced teachers Samantha, Jenn, and Belinda (FG4) teach in a community on the outer rim of a metropolitan area that is strongly influenced by the large Air Force base, that community's character is deeply rooted in its rural agrarian heritage. Since the Illinois state population is predominantly urban, with only about 14% rural, this rural focus in districts across the participants is a limitation in this study. [For urban/rural population see <http://www.ers.usda.gov/statefacts/IL.HTM>]

Of all the participants in this study, C.J., Bill, Samantha, Jenn, and Russ proved particularly important in analysis. Samantha, Russ, and Jenn became de facto leaders of their focus groups. The importance of their contributions within their focus groups comes close to putting them on par with the individual interviews of C.J. and Bill.

Consequently, the weighted focus on the experienced educators over the preservice teachers could also be seen as a limitation in this study given that the first two research questions emphasize preservice social studies teachers within the framework of their teacher education program. This ostensible limitation stems from the reality that the preservice teachers had considerably less to say than the experienced participants. Focus

Groups 1 and 2, representing the preservice teachers, lasted only 34 minutes and 28 minutes respectively. Focus Groups 3 and 4, the experienced teachers, lasted 69 minutes and 60 minutes respectively. The formal interview time spent in C.J.'s two interviews was 126 minutes, while Bill's somewhat truncated interview lasted almost 42 minutes. In addition to the length of time spent with participants, the interviews/focus groups with the experienced participants were considerably richer than those with the preservice teachers. However, as explained in the third chapter discussion of the maximum variation sampling strategy [see [Appendix F—Pyramid Matrix](#)], differences in breadth and depth of view across the participant grouping were anticipated and embraced. Consequently, I do not see this weighted focus as a limitation per se, but it will be discussed in conjunction with another *near* limitation in the *Further Discussion: Additional Limitations for This Study* section.

With this overview as a backdrop I will now move into specific discussion and recommendations relevant to the first two research questions.

Research Question #1: Content Form—Discussion and Recommendations

Pedagogical Content Knowledge—Discussion

The participants unambiguously and unanimously recommended pedagogical content knowledge forms to make Illinois Indian content the most practical for use with preservice teachers in their teacher education program, as well as for use by in-service teachers. This accordant recommendation by the participants for pedagogical content knowledge fits well with particular aspects of the literature that are relevant to content

form. Those aspects are: a constructivist approach, perceived objectivity, ethnocentrism, point of view, pedagogy and content.

Across the literature, J.A. Banks' emphasis on the importance of a constructivist approach for multicultural education resonates with Peter Novick's (2005) contention that objectivity, as the original sacred quest of modern historians, was bumped off its sacrosanct pedestal, but remains a very central tension within the history profession—much like the tension between multicultural education and the ethnocentrism decried by Loewen (2007) and acknowledged by Bill as a strongly preferred “Eurocentric approach to US history” (Interview Transcript, lines 117-123) in secondary education in Illinois. A perception of knowledge as constructed opens the door to the importance of *point of view* in those who construct knowledge or strongly influence knowledge construction, whether they are professional historians, community leaders, educators, family members, or students. Seixas (1999) emphasized "the notion of history as a constructed account of the past is central to examining the discipline [of history], because this construction is a process that historian, teacher, and student have in common" (p. 330). As pointed out in the literature review, this contention by Seixas correlates well with the teacher education literature (Carignan et al., 2005; J. A. Banks, 2008; McDiarmid & Clevenger-Bright, 2008) that emphasizes a constructivist approach for multicultural education. Seixas (1999) also underscored the strong teacher need/desire for pedagogy and content delivered together, as did the participants in this study.

More specific to content alone, indications from participants suggest that the expanded horizons curriculum for social studies is dominant in Illinois just as the

literature suggests it is dominant in the US in general (Chapin & Messick, 1992; Ellis, 2002; Martorella, Beal, & Bolick, 2005; Savage & Armstrong, 1996; Sunal & Haas, 2002; Zarrillo, 2008). In the first chapter I pointed out that in an expanded horizons curriculum it is commonplace to have a focus on American Indians: at the 3rd grade, with a local focus; at the 4th grade, with a state focus; and at the 5th grade with a national focus including history and geography (Savage and Armstrong, 1996). The data in this study not only suggests that expanded horizons tends to be the curricular model in Illinois, but also that Indian content is added on or integrated in varying degrees. In Samantha's elementary building Native Americans are covered at the 3rd grade level, although the five teachers at that level decided to expand the coverage to a national focus split into regional groups. Tina presents more limited coverage of Native Americans at the 5th grade level, but she would like to expand the coverage. With her special education students at the 5th and 6th grade level, Linda's Native American unit has a national focus split up into regional groups. Bill suggests that "Up to 5th grade, it's the [first] Thanksgiving deal" (Interview Transcript, line 92), but elsewhere he emphasizes that "a lot of elementary... teachers ... have the kids create something that's Indian ... [like a] a headdress ... a weapon or something... and that's their Indian unit" (lines 380-381). The preservice teachers backed up Bill's contention, emphasizing the stereotypical craft project both from their own elementary education experiences and from some preservice education experience. In addition, Jenn indicated that her high school students wonder why they were not given the real story about Native Americans at the elementary level. Bill also suggests that "in the 6th, 7th, and 8th grade ... if they fit it [Native American

content] into their survey course of American history, that's probably it.... And in high school it's also the same thing. I believe it's just in the survey course" (lines 99-106). Bill's summary for middle grade through high school is certainly reflected in the teaching practices of Russ and Belinda at the 7th and 8th grade levels and Jenn with high school AP History, but Jenn's practice of covering contemporary Native American experience in her sociology class seems to be an outlier. It is also noteworthy that none of the experienced teachers specified any curricular control by an administrator in their district, thus emphasizing the importance of the teacher once again in this area. This is somewhat curious since the Focus Group 4 district does have an assistant superintendent in charge of curriculum. On the other hand, Focus Group 3 members, when asked, did indicate that there is no formal curricular gatekeeper in their small rural district.

The multipart recommendations that follow are based on the aforementioned factors: (1) participant recommendations on content form, (2) educator practices with content as reflected in the data, (3) the larger discussion on content forms from the literature, and (4) use of the artifact critiques in analysis.

Pedagogical Content Knowledge—Recommendations

To Illinois teacher-educators in social studies/history education, I recommend: (1) instruction (including modeling by the teacher-educators), practice, assessment, and reflection for preservice teachers—including those in this study—on how best to marry practical pedagogical methods and approaches to social studies curriculum content for which they will be held accountable; (2) I further recommend that a focus on how to weave pedagogical content knowledge related to the Illinois Indians (as specified in the

research question) into that social studies curriculum content should be included in the preservice regimen with an emphasis on local/regional relevancy. (3) Given the critical importance of *constructivism* and the *ability to enable diverse points of view*, I recommend both should be included as primary elements of various methods and approaches covered with the preservice teachers; (4) I also recommend aspects of the documentary series, *We Shall Remain* should be utilized in conjunction with a focus on constructed history and point of view. (5) Since *history as discipline* (Seixas, 1999; e.g., “historical thinking”— Wineburg, 2001) is a pedagogical model that might be a potential bridge for the dialectical tension between history education and social studies education (Fallace, 2007), I also recommend it as one of the approaches to be included for the preservice teachers. I will have more to say about this in the *Further Research* section.

(6) Drawing together my recommendations on (a) *constructivism*, (b) the *ability to enable diverse points of view*, and (c) *history as discipline*, I further recommend specific experiential training utilizing *inquiry methods*, similar to those used by Samantha and Jenn for their elementary and high school classes. In the literature, such methods are supported by the work of Lee et al. (2006), Martin, Wineburg, Rosenzweig, & Leon, (2008), Seixas (1999), and Wineburg, (2001). Such methods are also recommended in Illinois Learning Standard 16A, Benchmark 5a [see [Appendix E](#)]. In addition, C.J. recommended such methods, as did the elementary preservice teachers of Focus Group 1.

For the experienced teachers in my study, in general, I would recommend that they pursue professional development focused on the same pedagogical content knowledge components recommended for the preservice teachers, especially including:

(1) a focus on the Illinois Indians and how such content material can easily be integrated into their curriculum; (2) a focus on the *We Shall Remain* documentary series as an exemplar of the knowledge construction process and diverse points of view in social studies/history. I will have specific recommendation related to particular participants in this study in the *Research Question #3-B* section.

Research Question #2: Mediums—Discussion and Recommendations

As pointed out in the *Final Analysis* section of the Chapter 4, there was consensus among the participants that the best *medium* to utilize for my purposes would be in the *digital resources* category, but Samantha, the 3rd grade teacher, pointed out practical problems with using the Internet at the lower elementary level. Belinda also thought it was difficult for the 8th graders to utilize the Internet. Focus Group 4 then followed Samantha's caution in their group recommendations. Focus Group 3 included a 5th grade teacher and a 5th/6th grade special education teacher, neither of which raised any concern about utilizing the Internet with students at those levels, although there was also no indication that their students used the Internet for any classwork. Consequently, I will differentiate my discussion and recommendations for this research question relative to an elementary or secondary focus within teacher education programs.

Grade Level Differentiation

The consensus for a *digital resources medium* emerged from the responses of: C.J., the preservice teachers of Focus Groups 2 and 1, along with the responses of Focus Group 3 and Bill, which I have labeled as *qualified* because of their dominant emphasis on lesson plan formats. Juxtaposed against Samantha's caution, it is intriguing that the

elementary preservice teachers (FG 1) recommended the Internet—and more particularly, a Webquest format on the Internet—as the *medium* I should utilize for undergraduates in a teacher education program. Their recommendation may well reflect a narrower and shallower view here. However, these preservice elementary teachers spoke of experience gained with Webquests on the Internet in at least two of their teacher education classes, including the social studies methods class they are currently taking. That pedagogical Webquest/Internet experience, when woven together with *digital resources* studies by Mason et al (2000) and Van Fossen and Waterson (2008), suggests that I should pay additional attention to what might otherwise seem to be a shallow recommendation by inexperienced educators-in-training. Mason et al recommend: "Using technology successfully requires a constant and consistent training program. This should begin as part of the preservice training program and continue throughout the teacher's instructional career" (2000, ¶ 37). Van Fossen & Watterson point out: "It takes time for the influence of social studies methods classes that focus on the use of the Internet to take hold over a generation of social studies teachers" (2008, p. 148). The experienced teachers Samantha and Jenn, who were the dominant forces on Focus Group 4, completed their initial teacher education training, and even Jenn's MS Ed., long before the public launching of the Internet in 1991 and "the mid-1990s ...[when] the World Wide Web ... had begun to make its way into K-12 classrooms" (VanFossen & Watterson, 2008, p. 124). The elementary preservice teachers (FG1) in my study are part of a new generation, who grew up with the Internet and are currently training to utilize it in the classroom. In light of VanFossen and Watterson's comment, it is quite possible that such a generation,

along with parents from such a generation, will find different ways to deal with Internet challenges at the lower elementary level. Research will be required to see how this plays out over this generation in elementary education.

Furthermore, relative to grade level differentiation, it is noteworthy that in Focus Group 4, Jenn and Belinda's endorsement for the use of Discovery Kits, a museum *medium*, also covers the middle school and high school grade levels.

The recommendations that follow are based on these factors: (1) participant recommendations on *mediums*, (2) educator practices with *mediums* as reflected in the data, (3) the larger discussion on *mediums* from the literature, and (4) use of the artifact critiques in analysis.

Recommendations to Teacher-Educators of Elementary Preservice Teachers

Neither the *mediums* literature reviewed from this study nor the data analysis suggest a one-size-fits-all *medium* for use in elementary social studies. In addition, my research question explicitly asks for a *medium* that would be utilized with Illinois Indians content. Consequently, for elementary preservice teachers in Illinois I recommend instruction (including modeling of *medium* usage by the teacher-educators), practice, assessment, and reflection that cover hands on Discovery Kits, Children's Literature, and the Internet. Gaining an experiential understanding of how to utilize these *mediums* in conjunction with the Illinois Indian content could prepare the preservice teachers for using them in grades three through eight, the elementary and middle grade levels that normally have a social studies curriculum.

Ideally, and in a more general sense, I would recommend instruction, practice, assessment, and reflection for elementary preservice teachers in social studies that include all of the *mediums* covered in this study. However, towards use with integrating pedagogical content knowledge for any specific ethnic group, I would follow the more particular recommendations above for: hands on Discovery Kits, Children's Literature, and the Internet.

Recommendations to Teacher-Educators of Secondary Preservice Teachers

For secondary preservice teachers in Illinois I recommend instruction (including modeling of *medium* usage by the teacher-educators), practice, assessment, and reflection that cover using the Internet in the classroom to engage students via an inquiry approach. One way to pursue such an inquiry approach would be to have the preservice teachers survey some currently available Webquests and then create their own, focused on the Illinois Indians in ways that could be integrated with a common Illinois school district curriculum. This recommendation is greatly influenced by the suggestions of: (1) C.J., (2) the elementary preservice teachers (FG1) who already have some initial experience with Webquests, and (3) Focus Group 3 who suggested an Internet *medium* in a lesson plan format. In addition, two of the exemplar artifacts found online, could be part of the Webquest resources to use in such a project: (1) Artifact 4— News Outlet: George Will Column in Tulsa World, Thursday, January 5, 2006; and (2) Artifact 8—Digital Resources, Chief Froman's Letter to George Will. Utilized together, these particular Internet resources offer two divergent viewpoints— one from a conservative Caucasian

who is a syndicated columnist and one from a Peoria Indian tribal leader— on a contemporary Illinois state issue with national implications.

Predominantly following the recommendation of Focus Group 4, for secondary preservice teachers I also recommend instruction (including modeling of *medium* usage by the teacher-educators), practice, assessment, and reflection that cover using a hands on Discovery Kit— a museum *medium*. The literature also supports this recommendation.

As pointed out in chapter two, the recent transition among US museums offers educational opportunities (Trofanenko, 2006b; Seixas & Clark, 2004) to engage students in the type of critical analysis that Loewen (2007) and others (Gover, n.d.; Hawkins, 2005; Sanchez, 2007; Zinn, 2005) recommend. The Illinois State Museum (in Springfield and at Dickson Mounds), Schingoethe Center for Native American Cultures in Aurora, and the Southern Illinois University— Carbondale museum exemplify the same transition in Illinois museums. In terms of the appropriateness of this specific *medium* for use in critical analysis by secondary students, the Schingoethe Discovery Boxes [Artifact 5] are recommended for second grade through adult. Critical analysis utilizing such museum resources also brings such experiences within the grasp of tactile learners, who may tend to take secondary vocational classes rather than advanced history classes.

Challenges as Preservice Teachers Move into Districts

In terms of the *medium* recommendations for the elementary and secondary preservice teachers, if future teaching assignments are in rural districts that are far from museums, then access to discovery kits is likely to be problematic. However, if these new teachers with training and interest in the use of discovery kits also become advocates,

they may find, or help create, support for producing such kits. Of the three discovery kits I have created for agencies through the nonprofit Nipwaantiikaani, one was funded by a grant from a married couple to their small, rural museum in Central Illinois; another discovery kit was commissioned by a library in a rural Southern Illinois town; and the other kit was commission by the Schingoethe Center.

A second challenge to the *medium* recommendations for the elementary and secondary preservice teachers is similar. If future teaching assignments are in school districts with slow Internet connections or with Internet policies that inhibit online student work at the relevant grade, then the potential for online group work would also become problematic. Slow Internet connections in the homes of future students or inhibitive Internet policies by parents could also be problematic for online group work. This second set of challenges highlight an accessibility problem in educational technology for school districts that are poor and/or rural.

As mentioned in discussion above, a new generation of technologically trained and committed teachers, along with students' parents from such a generation, will quite possibly find different ways to deal with such Internet challenges.

Further Practice Based on Findings

Having discussed and recommended a *content form* and *mediums*, it is appropriate at this time to move on to the research question that produced a richer and more intricate motif within this study's analytic tapestry. As discussed in the last chapter, the educational perspectives sought via the third research question coalesced into four different categories or avenues. The first avenue, *straightforward responses*, relates to

the three participant levels that were set as parameters for this study. The remaining three avenues reflect aspects that illuminate deeper complexities than the original three levels. Consequently, my discussion of the educational perspectives revealed via the third question will be in two parts— #3A and #3B.

Research Question #3A:

How Did Responses in Three Levels Inform the First Two Questions?

The unanimous consensus recommending pedagogical content knowledge obviously reflects agreement at each of the three level—the broadest and deepest level of the curriculum specialists; the experienced teacher level; and the narrowest and shallowest level of the preservice teachers. However, the reasoning behind those recommendations of pedagogical content knowledge reflects a richer contextualization and deeper integration across the three levels along with factors related to the geographic, grade level, and gender variations indicated on the Pyramid Matrix in Appendix F. Therefore, the straightforward responses reflect only the surface of *how these educational perspectives inform* the first two research questions.

In terms of the recommendations for *mediums*, more obvious differentiation was seen in the suggestions within the three levels: (1) for curriculum specialists— C.J. recommended *digital resources in a Webquest* format, while Bill recommended a *unit plan booklet with digital resources* listed; (2) for the experienced teachers— Focus Group 4 recommended a *discovery kit with children’s literature*, while Focus Group 3 recommended *digital resources in a lesson plan format and including children’s literature*; and (3) the preservice teachers of Focus Group 2 (3rd year, secondary

education majors) recommended *digital resources such as PowerPoint and/or film via computer*, while Focus Group 1 (4th year, elementary education majors) recommended *digital resources (the Internet) in a Webquest format*. The only level that reflects a consensus is that of the preservice teachers and within that agreement there is differentiation beyond the *digital resources* label. Once again, the straightforward responses reflect only the surface of *how these educational perspectives inform* the first two research questions. The surface reflections of these two sets of straightforward responses [*content form; mediums*] are inadequate for deeper and richer understanding of *how* these perspectives inform the questions. That inadequacy brings to mind Samantha's ocean analogy about learning:

We tend to learn skimming across the surface of the ocean and we think we see what the ocean is and all we see is reflections of other things. And you only know what an ocean is when you stop and jump in and go deep down. (FG4 Transcript, p. 15, lines 540-555)

Samantha's analogy also applies to the ocean of this research question: the three predefined levels of curriculum specialists, experienced teachers, and preservice teachers are appropriate for skimming the surface of this ocean, but for a more complex understanding of *how* these educational perspectives inform, a deep dive into the ocean is required. Or, as the Spirit of the Land called Illinois might say: *To show how the tapestry of this study is woven together, the texture and hue of all the threads that make up the fabric of the story must be revealed*. Both analogies point in the same direction— a

deeper inquiry is required to better understand how these perspectives truly inform the first two research questions.

Research Question #3B:

Informing the Questions at Deeper Levels—Challenges to Integrating Curriculum

As I pointed out in the final analysis section focused on Bill, the texture and complexity of analyzing him has been unique during this project. For me, the final thread to be uncovered in this study's tapestry was an enigmatical and deeply hued aspect of Bill's educational nature.

Bill and the Analytical Itch

Given Bill's long term, high level involvement in many layers of the social studies community—including continuing involvement in ICSS, NCSS, and, consequently, with social studies educators across the state of Illinois and across the United States—he is highly respected. Considering these experiences as some of Bill's very positive attributes, and considering that he animatedly talked with me about meeting James Loewen and discussing the author's own work with him, I initially judged that Bill predominantly agreed with Loewen's assessment of social studies/history textbooks as presenting fundamental problems for classrooms, especially in terms of misinformation, stereotypes, and severely restricted points of view (Loewen, 2007). However, when I interviewed Bill I experienced cognitive dissonance in comparing my earlier assessment to his responses during the interview. This was the basis for the itch in my analytical mind. Bill was puzzling to me, representing more than a few fundamental contradictions.

The itch would not go away until the reason for my cognitive dissonance was resolved at least to the point of understanding it.

For me, Bill was an analytical challenge—a pillar in social studies who emphasized challenges and seeming defeat rather than affirming hope for some potential victories in the field; a pillar whose very stature in social studies may have blinded me to his apparently dispositional conservatism. However, like the other participants, his educational perspectives were revealed via the themes and dispositions that emerged from his discourse with me. These participant themes and dispositions, in turn, revealed challenges to integrating Illinois Indian content, or any ethnic minority content, into social studies curriculum.

Challenges Addressed by Participant Themes

In terms of this study, perhaps the most basic challenge to integrating curriculum is that teachers must have content knowledge which they can integrate. The literature firmly reflects the essential need for authentic ethnic content knowledge; without such valid knowledge teachers have nothing useful to integrate into the common social studies curriculum. The data in this study also reflects this essential need, as well as the enormous challenge it represents for social studies.

The *importance of [the] teacher* and a *lack of content knowledge* were two of the earliest emerging threads in the *challenges theme* for C.J. and Bill. [See [Appendix L—Identified Themes Summarized by Data Set](#) for this section] This combination of threads was then reflected in the *challenges: hard for teachers theme* of the preservice teachers in Focus Group 2: (1) *teachers don't know a lot about Native Americans* and (2) *lack of*

confidence. This same combination of threads was also exemplified in the *challenges theme* of the Focus Groups 3 teachers: (1) *exhibited lack of Native American content knowledge* and (2) *lack of confidence*.

In addition, the *importance of [the] teacher* and a *lack of content knowledge* were reflected across all of the *misinformation/stereotypes themes* for all of the interviews/focus groups. The teachers of Focus Groups 3 exhibited *misinformation* and *stereotypes*. The preservice teachers of Focus Groups 2 and 1 highlighted teacher *misinformation/stereotypes*: (FG2) *Hollywoodized content* and *Indian-like exhibit with feathered hats*; (FG1) *Indians & Thanksgiving—noodle necklaces, feather headbands*. The Focus Group 4 teachers also emphasized the common *misinformation/stereotypes* commonly taught about the (1) *first Thanksgiving*, in conjunction with other threads that reflect the *Hollywoodized* characterization of FG2: (2) *Indians in isolation*; (3) *popular knowledge [of Indians]*; and (4) *Indians without conflict [shown] at lower Elementary*. The first thread of Bill's *misinformation/stereotypes theme* is also the (1) *first Thanksgiving story up to 5th [grade]*, in conjunction with the aforementioned craft units—(2) *Indian craft becomes the unit*; Bill's next thread in this theme underscores the tacit acceptance of this common approach: (3) *hopefully misinformation/stereotypes not taught wrong*. However, C.J.'s first thread under *misinformation/stereotypes* underscores that teachers can, and do, see the problems in such things—(1) *Teachers' evals: "I've made this too simplistic"*.

This last *misinformation/stereotypes* thread of C.J.'s also connects with his *good teachers theme* thread: [a good teacher is a] *learner*. This thread is then reflected in the

good teachers theme for Samantha, Jenn, and Belinda (FG4), who *exhibited passion about [the] importance of woven narrative history that is social*, which also underscores their thread: *[the] importance of [the] teacher*.

This data clearly reflects three important points: (1) the common social studies curriculum in Illinois already includes placeholders for Native American content; (2) this commonality in curriculum across Illinois underscores an essential need for authentic Native American content in this state, now; (3) this essential need represents an enormous challenge to educators of social studies/history teachers throughout Illinois. The gravity of this challenge is compounded by two additional factors in Illinois: (1) the Illinois certification system relevant to social studies; (2) the probable need for authentic ethnic content covering other marginalized ethnic groups in Illinois, such as Hispanic or Latino Americans, African-Americans, and Asian Americans.

Challenges via Identified Dispositions

In terms of dispositions, my study is limited to the extent that the research questions do not have an explicit focus in that area. However, the literature reviewed clearly reflects the importance of dispositions (Grant, 2008; Hess, 2007; Jenks et al, 2001; Lee et al., 2006; Lucey, 2008; Matthews & Dilworth, 2008; McNamara, 1991; Mueller, 2004; Van Fossen and Watterson, 2008) and the challenges they represent.

As I alluded in the fourth chapter, I am also aware that there is a body of literature focused on dispositions per se. However, when I was reviewing literature I did not know that dispositions would emerge with such a high profile from the data in this study. In addition, this study's bifurcated framework already necessitated a rather large literature

review. A third major focus would have further lengthened the second chapter and made it more complex. However, my professional curiosity is piqued and I look forward to further review of the dispositions literature in future research.

There is also another body of literature that would have been appropriate to review for this study, but it was not included for the same reasons as cited above. I am referring to literature focused on the nature of teacher experience at different stages in an education career. This literature is relevant given the range of experience reflected in all of my participants, but particularly in the range for the experienced educators (12 through 35 years). In retrospect, I believe familiarity with such research could have enabled me to make some comparative analysis relative to dispositions and different stages of teacher experience. I also look forward to reviewing this literature in future research.

Moving on to the informing categories, or *Perspective Avenues*, the first one, *straightforward responses*, is a baseline in that it reflects the clear-cut responses across the defined group parameters; it is also like the sailboat that skims across the surface in Samantha's ocean of learning analogy. Consequently, to get a deeper understanding of how educational perspectives inform Research Questions #1 and #2, I had to dive deeper into the three dispositional threads that emerged from the data. Those threads were *experiential*, *pedagogical*, and *environmental* in nature. [[See Appendix O— Informing Questions 1 & 2 via Educational Perspectives & Dispositions](#) for this section]

The experiential avenue reflects participant training for their categorical roles in this study (curriculum specialists, experienced teachers, preservice teachers), plus their terminal degrees, years of teaching experience, grade levels taught, and other specific

attributes related to their experience (i.e., *Curriculum Development; Teaches TEP course; 32 yr. El Ed Teacher, incl. Gifted*). The pedagogical avenue reflects participant perspectives as related to: Banks' four levels, constructivism, enabling diverse viewpoints, exhibiting confidence in teaching Native American content, and attaching importance to teaching authentic Native American content. The environmental avenue reflects the demographics of the districts where the experienced educators in this study have taught, thus giving a glimpse of socio-environmental factors related to participant perspectives. Consequently, these *dispositions* emerged for each participant delineating *experiential, pedagogical, and environmental* factors related to how the participants informed the first two research questions.

Conceptually, these dispositions or perspective avenues emerge from individual organic systems (each human participant) to inform the first two research questions. Given the challenges inherent in the complexity of such systems, I have developed a conceptual model to assist in visualizing how the interwoven dispositions might be reflected in a complex organic system. I have labeled it the Tree of Growth Model: Teacher Dispositions. [See [Appendix P.](#)]

In the Tree of Growth Model, factors related to *environmental dispositions* are represented by the underground root system (*Rooted Environmental Growth*), factors related to *experiential dispositions* are represented by the trunk (*Experiential Trunk Growth*), and factors related to *pedagogical dispositions* are represented by the branches and leaves (*Pedagogical Content Knowledge Growth*). For the tree to grow and flourish, proper nourishment must enter the tree through the root system and the leaves. The

branches, the trunk, and the entire tree depend on this nourishment; lack of proper nourishment can be detected through deterioration of the tree parts. To uproot a tree can kill it. Transplanting the tree into compatible soil also risks slowing the growth and possibly killing the tree; a healthy transition must be well planned, especially in terms of protecting and nourishing the dominant taproot that was the part of the tree most deeply anchored in its original home soil.

Discussing this model in more abstract conceptual terms may allow for deeper comparison of the model to the healthy growth of a teacher relative to the three dispositional avenues discussed. In abstract conceptual terms the tree becomes an organic system.

In this model the organic system draws nourishment through multiple sites that are somewhat redundant within the system. These multiple nourishment sites are redundant in the sense that they overlap in function and in the effect of the nourishment as reflected in the organic system's growth. In terms of this particular model, these multiple nourishment sites fall into two overlapping categories: (1) those connected to the original, as well as the current, *social growth medium (environment)*, which is foundational in both cases; and (2) those connected to the *functional growth medium (proper conditions for the development of pedagogical content knowledge that is functional)*. The growth of this organic system reflects a sedimentary quality, in that layers of growth (experience—Experiential Trunk Growth) are laid down sequentially, the newest layer laid on top of the older layers. The outward expression of overall growth is clearly seen in the expanding size of the sedimentary layers (Experiential Trunk

Growth), as well as in the expansion of functional growth medium (Pedagogical Content Knowledge Growth). However, although the social growth medium (Rooted Environmental Growth) also continues to expand, that expansion is not generally seen or at least it does not usually draw focused attention. In addition, this organic growth system is a product of its original social growth medium (Rooted Environmental Growth); if it is moved from its original social growth medium, overall growth may be retarded, sometimes severely. At the new location, this organic system will require a compatible social growth medium (environment) as well as a compatible functional growth medium (proper conditions for the development of pedagogical content knowledge that is functional).

I recommend this model for further investigation of its conceptual usefulness relative to research and theory in teacher dispositions, particularly in terms of the challenges represented by teacher dispositions in integrating authentic ethnic minority content into the curriculum. It will be discussed again in the *Further Research* section.

Specific Recommendations for the Experienced Educators in this Study

Now that I have discussed the third research questions in terms of educational perspectives and dispositions I can suggest more specific recommendations for the experienced educators in this study.

For the following experienced teachers I would recommend professional development with the specific component focus as listed for each. For pedagogical content knowledge, Russ is almost totally dependent on his American History textbook. The only other source he seems to utilize is the lesson plans he developed for a unit plan

during his teacher education program in history education 13 years ago. These are the same lesson plans he shares with student teachers as a resource. Russ apparently created those lesson plans in 1993, while Peter Novick's book, *That Noble Dream: The "Objectivity Question" and the American Historical Profession*, was originally published in 1998. It is highly doubtful therefore, that Novick's reflections on the "objectivity question" were part of the mainstream academic knowledge as presented in Russ's history education program. As an apparent consequence, Russ seems to exhibit no sensitivity to points of view in history, much less the idea that historical accounts in all forms, but especially in textbooks, are constructed. However, there is an added challenge in making any recommendations for Russ: of the experienced educators in this study he is the only one who did not indicate any further professional development training after his Bachelor's degree. In addition, he does not yet exhibit much motivation for continuing any professional development, even though the low salary at his school district has not kept his colleagues, Tina and Linda, from pursuing further training. Hopefully Russ's current frustration with keeping himself rigidly tied to the textbook as a course outline will become an incentive for change on his part. Assuming that happens, I would recommend that Russ seek out some professional training with a major update on more diverse historiography for the American History he teaches. Given Tina and Linda's positive references to their recent training in cooperative learning, perhaps this might also help to nudge Russ towards professional training possibilities dealing with pedagogical methods, which could include both a history as discipline approach and a social studies approach. From any or all of these training avenues, I would hope that Russ would

experience some form of *identity dissonance* (Mueller, 2004) as a teacher of American History. This could help to open Russ up to new approaches as an educator. However, there are no guarantees that Russ will be open to such changes.

Belinda obtained her Bachelor's in history at the same time that Russ obtained his in history education. However, Belinda went on to train for a teaching certificate and then completed an MS Ed. with an American History focus. Given the way she discussed using primary source documents, Belinda clearly follows some type of history as discipline approach, but she did not exhibit any perceived connections between that approach and constructed history, point of view, or constructivist pedagogy.

Consequently, I would recommend professional training for her in those areas as they can be utilized in continued construction of her pedagogical content knowledge. As with Russ, I would hope that Belinda will experience some form of *identity dissonance* (Mueller, 2004) as a teacher of American History. Though Belinda's personal motivation to continue training is unknown, potential motivating factors that may influence her include: the district history of 300 applicants per positions, good district salaries, and required attendance at the annual teacher institute sponsored by the regional office of education.

Tina exhibited tendencies towards constructivism and a possible potential for enabling students in terms of diverse viewpoint. She has also sought out professional development training in cooperative learning, as well as showing an interest in American Indian content that would fit her social studies curriculum. Her Bachelor's degree is in English. Consequently, for Tina I would recommend professional development to assist

her in continued construction of her pedagogical content knowledge across these areas: (1) constructivism, (2) including more diverse viewpoints, (3) Illinois and other Indian content that can be integrated with her social studies curriculum, and (4) comparative children's literature like Samantha's wolf stories.

For Linda, the special education teacher with an MAT degree, I would recommend she update the 1991 resource material she uses for her Native American unit. In doing so, I would also suggest that she should make use of the student motivation that is probably available via the personal/cultural knowledge of those students who announce their seemingly dubious American Indian ancestry. One avenue for this approach could be a genealogy unit. Professional development towards creating such a unit should include how to help students to more formally construct personal/cultural knowledge, as well as an emphasis on ethnic identity components that go beyond generic *American*. Another avenue for this approach could be a unit on Native Americans of Southern Illinois.

For Jenn, the high school Sociology and AP History teacher, I would recommend she try the approach (from the recent conference she mentioned) on comparative films to highlight the concept of viewpoint. The *We Shall Remain* documentary series could be particularly beneficial here. I would also recommend that Jenn present some workshops at the annual teachers' institutes.

For Samantha, the former sixth grade gifted teacher who now teaches third grade, I would recommend that she present some workshops at the annual teachers' institutes. A collaborative effort between Samantha and Jenn, spanning early elementary social studies

through high school AP history could produce a valuable workshop for participating social studies teachers, and curriculum specialists, in the region. Even though Samantha indicated she is close to retirement, I plan to suggest to her and Jenn that they share their expertise with other educators.

Of the curriculum specialists in this study, I hope to meet with C.J. to discuss my results, since he: (1) teaches social studies methods to preservice teachers; (2) is a consultant for, and helps to administer, Teaching American History Grant (TAH) programs; (3) indicated that teachers in the TAH program want more Native American content and his agency has difficulty finding specialists for such content; and (4) after completing the interviews he indicated an interest in my approach.

As for the other curriculum specialist, I would recommend that Bill talk with more of the innovative teachers he said would be needed before we could expect changes—if any—to the Eurocentric American History curriculum in Illinois. However, I wouldn't expect Bill to show much, if any, interest in such a recommendation at this time in his life. Though Bill is widely known and greatly respected in Illinois and in national social studies, I paint him with a jaded brush because he reminds me of a high school administrator in larger high school who is in charge of student discipline problems. After a long enough time in such a position, some of those administrators seem to have difficulty in seeing any potential for positive change in students who come to their office. In a similar way, Bill, who is semi-retired, has a firmly established focus on the many challenges related to social studies education. I did not sense any real interest in Bill for bringing transformative academic knowledge to social studies curricula in

Illinois. In this sense, Bill is symbolic of the demographic imperative problems discussed in the second chapter: his white, middle class, Anglocentric values tend to keep him more closed than open to more diverse points of view. This is one of the foundational challenges to integrating curriculum that was reflected in this study.

Other Limitations Related to This Study

Preservice Teacher Focus—Too Tight?

At the beginning of this chapter I stated that the weighted focus on the experienced educators over preservice teachers was not, in and of itself, a limitation in this study. It is now time to discuss this in conjunction with an additional *near* limitation.

The experienced teachers in Focus Groups 3 and 4 all responded to an open ended question about how best to create source material on Illinois Indians for pre-service teachers during their teacher education programs (see question five in [Teacher Focus Group Guide/Questions](#), Appendix G). Some of them (Jenn, Russ, Tina) also made references to working with their own student teachers and some of them (Russ; Linda; Belinda; Tina) made references to their own teacher education experience. However, with one exception, these experienced teachers had difficulty relating to the college campus environment of pre-service teachers in their teacher education programs. Instead, almost all of their discussion was centered on the classroom environment of experienced teachers, where these in-service teachers are most likely to come into contact with preservice teachers. Russ was the exception here. He spoke at length about such things as how his advisor pushed him to sign up for classes on Chinese history and the unit plan he developed for his methods class. In conjunction with how clearly he saw these as the

low and high points of his preservice training Russ seemed better at relating to the training experiences of current preservice teachers. Nonetheless, the other in-service teachers struggled with doing so. As with the aforementioned weighted focus *near* limitation of all of the experienced educators (which also includes C.J. and Bill), I do not see this struggle by five of the six in-service teachers, in and of itself, as rising to the level of a limitation. However, taken together, these two *near* limitations do clearly function as a limitation in this study.

From another perspective, the limitation(s) above are really a reflection of the tight focus in the first two research questions on *preservice social studies teachers within the framework of their teacher education program*. No matter which perspective might be preferred, the study is limited by the underlying factors. However, this limitation seems to me to be mitigated somewhat by two factors: (1) clearly stated reflections of the preservice teachers (FG1 & 2) on their own pre-collegiate social studies teachers, as well as on cooperating teacher experience in current preservice training; and (2) C.J.'s and Bill's teaching experience in teacher education, albeit limited.

The net impact of the above-mentioned limitations illuminates the need for a fourth voice in my sample. That role would best be filled by two or more full-time teacher-educators of preservice social studies teachers.

The Contemporary Multicultural Education Focus—Restrictive?

Much of the current impetus behind the multicultural education movement seems to stem from the demographic imperative, which is accentuated most clearly in diverse urban areas. When viewed through such a lens, the limitation of this study's rural focus,

as discussed at this chapter's beginning, is underscored. However, Jenks et al (2001) clearly defined a less dominant lens focused on the need for multicultural education in homogeneous areas (also supported by Banks J. A., & Banks, C. A. M., 2004, and Gollnick & Chinn, 2004). *Homogeneous areas* is also a de facto definition of rural areas in Illinois. When viewed through the Jenks et al lens, the rural focus of this study becomes a strength and the dominant urban focus of the contemporary multicultural education movement becomes a limitation. Indeed, through a Jenks et al lens the 14% rural population of Illinois can clearly be seen as a minority, both statistically and culturally.

Recommendations for Teacher Education Programs Relevant to Social Studies

Transformative Threads and Incremental Change

According to James A. Banks, teachers tend to grow through their multicultural education experience, learning to utilize all four of his defined approach levels, one step at a time: “the move from the first to the higher [of the four] levels of multicultural content integration is likely to be gradual and cumulative” (Banks, J.A., 2006, p. 141). Such experience reflects incremental growth, or incremental change. After these teachers learn to use all four approaches, they also continue to utilize each of the four levels, thus keeping all of them in their pedagogical toolbox (2006).

As suggested in chapter four, Samantha and Jenn each have an incrementally transformative approach relative to the increments, or measured amounts, of transformative academic knowledge they open up to their elementary and high school students. In addition, during the focus group they both reflected incremental growth

through experience— adding content and/or pedagogical approaches in increments, as they experienced them and then applied them in the classroom. In addition, part of Samantha's incremental growth came through the experience of applying aspects of the inquiry approach she used with 6th grade gifted students to her 3rd grade students. Jenn also pinpointed two relative positions in the continuum of incremental teacher learning when she spoke about meeting the new male coach/history teacher and gathering resource material:

I was introduced to him and he looked around my room and he saw all this stuff I've got, you know, and he goes "Oh" and I said "Look, I share. Anytime you need something, come on down, we'll talk." And he goes "I have nothing, I have nothing. (FG4 Transcript, lines 762-765)

Jenn was willing to share from the pedagogical toolbox she had accumulated incrementally and presumably the incremental growth of the new teacher would benefit.

In conjunction with the incremental thread represented by Samantha and Jenn as described above, C.J.'s experiential knowledge suggests that many good social studies teachers are constructivists. That may indeed be accurate. I did see constructivism reflected in him, in Samantha, and in Jenn. However, it remained rather elusive in terms of the rest of my participants. J. A. Banks firmly declares that it is necessary for multicultural education. I will term this thread— hurdle number one.

Various viewpoints or diverse perspectives are elementary concepts in Banks' definition of the transformation approach. I also saw this reflected in Samantha, Jenn, and

C.J. It remained elusive in terms of the rest of my participants. I will term this thread—hurdle number two.

Perhaps I was naïve when I originally surmised that the element hardest to attain in reaching for a transformative approach would be changing the curriculum. This data suggests to me that hurdle number one (constructivist teachers) and number two (teachers who enable diverse viewpoints) may keep more educators from a truly multicultural approach.

However, perhaps Jenks et al. (2001) signaled the most basic challenge to multicultural education. That challenge is the theoretical push for something we call a transformative approach. This data suggests that a transformative approach— an approach that changes people— may at the very least be suspect to educators who don't want to be changed. This was exemplified by Bill. This concept of transformation, at least when paired with multiculturalism, seems to bring along an unwanted guest among mainstream Americans today. That unwanted guest is the connotation of radical change. Those of us who are most passionate about the need for such a transformation— in terms of viewpoints, in terms of acceptance, in terms of the demographic imperative, in terms of preparing all urban *and* rural students to function in a diverse country— we may be some of the very people, at least in the short run, who are underscoring the radical connotation and flaming the fires that run beneath it in the culture wars. I suggest that we should be sure to turn down the rhetoric about such issues when we enter the classroom with our preservice social studies teachers. I am not recommending that we cease to seek such educational transformation or cease to speak about it, but I am suggesting that we

construct incremental scaffolding that will support classroom discussion and reflection about such transformation with preservice teachers. We must prepare preservice teachers to be challenged in terms of multicultural education themes and then we must challenge them. However, the incremental means we use to challenge them are also important.

Recommendation: Synthesis of Ideas—Loewen et al, Banks et al, Mueller, and Sinnreich, Meet Van Fossen and Watterson

At the end of chapter two I suggested some synthesis of the ideas proffered by Loewen (2005), Mueller (2004), and Sinnreich (2006) as a pedagogical strategy utilizing the Illinois Indians as a locally relevant focus on Native Americans in the state of Illinois. The data suggests that such a strategy is worth pursuing. Immersion in the data has also led me to expand this synthesis to include additional research: (1) from the *textbook* literature (Gover, 2008; Hawkins, 2005; Lavere, 2008; Sanchez, 2007; Wineburg, 2004); (2) from the *multicultural education* literature (J.A. Banks 1995, 1996b, 2004a, 2004b, 2006, 2008, 2009; C.A.M. Banks, 2005; Carpenter-LaGattuta, 2002; Cochran-Smith, 2003; Cochran-Smith et al, 2004; Dilworth, 1992; Dooley, 2004; Gay & Howard, 2000; Jenks et al, 2001; Ladson-Billing, 1994; Lucey, 2008; Matthews & Dilworth, 2008; Middleton, 2002; Mueller, 2004); and (3) from the *digital resources medium* literature focused on *Internet usage* (Van Fossen & Watterson, 2008).

From the *textbook* literature, Loewen points out that the prepackaged convenience of textbook materials wins out over lack of time and incentives for teachers to build a more authentic knowledge base relative to ethnic minorities. The impact of a high dependency on the social studies textbook is compounded by Lavere's finding that the

“pedagogical exercises [in those textbooks] consist of recall questions at a rate of 90 percent or more” (2008, p. 6). Wineburg (2004) emphasizes that a lack of content background compels teachers into such textbook dependency. Hawkins (2005) stresses that teachers develop lessons following two basic stereotyped portrayals of American Indians in their textbooks: “[1] dead and buried or [2] tourist” (p. 53). Sanchez (2007) points out that there is now more coverage of Native Americans in secondary history textbooks, but “brevity and lack of depth... contributed to a distortion of history that drastically underplays or even omits Native struggles, sovereignty, and contributions” (p. 314). The Smithsonian Institution funded Loewen’s original research on social studies textbooks in the early 1990s (Loewen, 2005). In the fall of 2008, the director of the National Museum of the American Indian, a Smithsonian museum, indicated a continuation of such work, thus underscoring the museum’s view that there are still substantial textbook problems (Gover, 2008).

In the current study, C.J. and Bill speak of social studies teachers’ general dependency on their textbooks. Bill also declares that 95% of teachers only teach Native American content superficially because they don’t have a background in such content and they don’t consider Native American content important. The experienced teachers, with the exception of Samantha and Jenn, clearly reflect Bill’s premise. However, the preservice teachers indicate interest and some initial background on Native American content through collegiate coursework. I find myself in strong agreement with C.J., who emphasized in his interviews that ways must be developed to move social studies

teachers beyond their textbooks. This synthesis recommendation is meant to be one such avenue.

From the *multicultural education* literature, James A. Banks makes a compelling case for the importance of constructivism, enabling diverse points of view, and the four approach levels as incremental steps in a multicultural approach (J.A. Banks 1995, 1996b, 2004a, 2004b, 2006, 2008, 2009). J.A. Banks and others also emphasize that teacher education programs are essential training grounds for multicultural education (J.A. Banks, 1995, 2008; C.A.M. Banks, 2005; Carpenter-LaGattuta, 2002; Cochran-Smith, 2003; Cochran-Smith et al, 2004; Dilworth, 1992; Dooley, 2004; Gay & Howard, 2000; Jenks et al, 2001; Ladson-Billing, 1994; Lucey, 2008; Matthews & Dilworth, 2008; Middleton, 2002; Mueller, 2004). The current study also underscores the points above.

Mueller's (2004) study highlights the impact of "identity dissonance" (p. 273) experiences during teacher education programs as useful towards transformative learning experiences for preservice teachers. However, she also cautions that such dissonance experiences can backfire, with some preservice teachers reacting by redoubling their efforts to maintain their Anglocentric beliefs (p. 274). Mueller identifies three dispositional beliefs that can be limiting factors for preservice teachers relative to multicultural education: [1] "[Their] understandings of culture ... and [2] beliefs about equity and opportunity in society.... [3] [Their view of] the dynamic relationships between individual and socio-cultural contexts" (2004, p. 266). Of the three, she emphasizes that the "beliefs... related to equity and opportunity in society were the organizing factors in their approaches to multicultural education" (p. 265).

I see Mueller's work with dispositions, beliefs, and dissonance as related, through my third question, to my finding that some of my experienced participants seem disposed to a multicultural approach and some do not. Some of Mueller's gatekeeper concepts for multicultural education did arise, but they were not the primary focus of my research. Bill's explicit expression of beliefs about equity in US society came in his reference to American Indians and African-Americans. C.J. also expressed beliefs relative to equity in the US, as did Samantha and Jenn. Some discussion by preservice teachers Rico and Carla (FG2-Secondary), about their reading of Loewen's *Lies My Teacher Told Me* (2005), alluded to their equity and opportunity beliefs, but did not become explicit. Tina, did encounter dissonance during the children's literature class when a participant she supposed was Native American showed offense at the use of *The Indian in the Cupboard* (Banks & Cole, 1980). Since Tina then changed her professional behavior by ceasing to utilize that book—even though she didn't seem to understand why it was offensive—I would suggest Mueller's terminology could be applied to label Tina's experience and resultant change in professional behavior as *professional identity dissonance*. Tina's experience suggests that Mueller's approach is also worthy of investigating relative to in-service teachers in professional development.

Sinnreich (2006) enables her collegiate students to compare historically unfair treatment of Jews to their own prejudice of a particular minority (i.e., the Roma in Europe and African-Americans in the US). Her practice strongly resonates with Mueller's (2004) *identity dissonance* research, which originally led me to recommend synthesizing Mueller's research with Sinnreich's (2006) practice on two continents.

Following Sinnreich's example, I recommend focusing on the Illinois Indians and their interactions with the British and then the United States to assist preservice teachers in Illinois to compare the historic treatment the Illinois Indians have received to current treatments and reactions to other minorities. Three elements from the current study suggest such a pedagogical content approach is worthy of investigation: (1) the unanimous participant recommendation for a pedagogical content knowledge form; (2) the reaction of Samantha's African-American elementary students to the idea of American Indians still living on reservations; and (3) the reaction of Jenn's high school students to learning that all American Indians were not granted citizenship until 1924. The reactions of these elementary and secondary students echo Mueller's (2004) emphasis on "equity and opportunity in society" (p. 266) as it relates to *identity dissonance*.

Furthermore, the associated idea (also suggested earlier) of focusing on the Illinois Indians to present preservice teachers with a pathway of regional and local history to which their future students can more readily relate is also supported by this study's data: (1) Tina wants more specific, local Native American connections for her lessons; (2) Bill believes that teachers would probably embrace American Indian material that has a local connection and fits with the social studies curriculum; (3) Samantha points out that one of the classes in their 3rd grade project focuses on the Northeast Cultural Region for Native Americans — the Illinois Indians are part of that cultural region; (4) C.J. points out that teachers want more Native American content, including regional and localized connections; (5) after Linda mentions that her special education students often

claim American Indian heritage, she follows up with “so, they’re interested in that. [Russ agrees.] And if you can find something they can relate to then... it makes a big difference” (Interview Transcript, lines 624-629); and (6) the preservice teacher (FG1 & 2) are all receptive to including the Illinois Indians, as an ethnic minority, in their construction of knowledge as social studies educators.

From the *mediums* literature, in a replication study of their 1999 investigation Van Fossen and Watterson (2008) utilize a random sample that is almost one-tenth of all of the 6th-12th grade social studies teachers in Indiana—a Midwest state that borders Illinois, with teachers that are regionally similar to Illinois teachers. In the 2008 study, Van Fossen and Watterson emphasize the slow, generational pace of change in terms of Internet usage. In addition, their study sample includes not only History teachers, but also teachers of World Geography, Economics or Government, and Psychology or Sociology, thus reflecting a social studies approach. Van Fossen and Watterson also include a specific focus on training issues and related aspects in their study. Relevant to the current study, the social studies teachers that Van Fossen and Watterson studied "cited... lack of training—especially lack of specific training on using the Internet in the social studies classroom" (2008, p. 141) as the largest roadblock to using digital resources more effectively. The current study resonates with the Van Fossen and Watterson (2008) investigation through: (1) the representatives of the current preservice teacher generation [FG1 & 2] that recommend digital resources, (2) along with the other educator-participants that recommend digital resources in affirmation of contemporary preservice teachers’ acumen and comfort with such mediums (C.J., Bill, Russ, Tina, and Linda).

Given the aforementioned references, for social studies components of teacher education programs in Illinois I recommend development of: (1) an Internet database focused on the Illinois Indians; (2) an Internet Webquest that will utilize this database in conjunction with material already available on the Internet (i.e., on Chief Illiniwek controversy, the *Piasa*, Starved Rock) to help preservice teachers develop pedagogical content knowledge and experience correlated with the concerns, practices, and findings I have highlighted above from the literature on textbooks [Loewen et al], multicultural education [J.A. Banks et al; Mueller; Sinnreich], and Internet usage [Van Fossen & Watterson]. I recommend this specific approach to encourage preservice social studies teachers to construct a pedagogical content knowledge base on the Illinois Indians that can assist them in: (1) confidently moving beyond misinformation and stereotypes of Native Americans that are represented through textbooks, personal/cultural knowledge, and popular knowledge in Illinois; (2) developing critical thinking strategies for use with their future students relevant to this database; (3) understanding the concepts and importance of— (a) constructed history and knowledge construction in social studies classrooms, (b) enabling diverse viewpoints, (c) J.A. Bank’s four approaches as incremental steps and as classroom tools for multicultural education, (d) the concept of culture, (e) diverse views of equity and opportunity in society; and (4) developing experience in how to create an inquiry-based Webquest.

One approach for utilizing the Illinois Indian Webquest would be to divide a class of preservice teachers into groups. The task for each group would include becoming familiar enough with the available Internet material to create grade-level appropriate

Webquest task ideas that could be used with their own future students. Each preservice teacher group would choose a different theme. Some potential themes that could be employed with Illinois State Standards and Benchmarks [see Appendix A], as well as with an expanded horizons approach in social studies classrooms include:

- Traditional Illinois Indian lifestyles 17th-18th century (subsets: roles of family members; use of natural resources in housing, artistic expression, modes of transportation, foods; neighboring tribes— friends and enemies; trade; basic spiritual beliefs)
- Illinois Indian lifestyle changes over time (17th-21st century)
- Harangues & Speech delivered by, and to, the Illinois Indians
- Place names related to the Illinois Indians
- Map Exploration and the Illinois Indians
- Illinois Indians and the French and Indian War
- Illinois Indians and the Revolutionary War
- Illinois Indians and the creation of the US
- Illinois Indians and the Westward Expansion of the US
- The five treaties between Illinois Indians and the US (1803 with Harrison; the removal treaty of 1818 with Ninian Edwards and August Chouteau; 1832 with William Clark; 1854; and 1867)
- Primary Sources and the Illinois Indians
- Popular knowledge of the Illinois Indians vs. historiography on the Illinois Indians

- The Peoria Indian Tribe of Oklahoma

To utilize the Illinois Indian Webquest exercise in conjunction with Sinnreich's approach of comparing historically unfair treatment of one non-threatening minority to their own prejudice of a particular minority, the preservice teachers, once they have collectively constructed knowledge of interactions between the Illinois Indians and others groups over time, would be guided to focus on the inequity reflected in the Illinois Indian/US relationship relative to the five treaties and assimilation. After discussion and further reflection, the preservice teachers would be guided to compare that unfair treatment to unfair treatment of another minority in the United States.

Caution—Are We Teacher-Proofing Our Curriculum?

Trofanenko cautions that social studies educators should be wary of museums disseminating prepackaged content via their websites (2006d, p. 241). Trofanenko's concern resonates with Loewen's warning about the prepackaged convenience of textbook materials. These two admonitions represent a challenge for educators. However, I suggest that such prepackaged convenience is a realistic adaptation by institutions and businesses to a *convenience society* in the United States. That *convenience society*, a contemporary aspect of our national character is likely to remain with us for the foreseeable future. Consequently, these realities underscore the fundamental need for US citizens, including preservice and in-service teachers, to develop critical analysis skills to truly see beneath the increasing prepackaged convenience. Trofanenko and Loewen, multicultural educators like J.A. Banks and Cochran-Smith, and *historical thinking* advocates like Wineburg and Seixas, all emphasize critical analysis as a crucial skill

needed in our modern society. In addition, given the vast amount of educational material now available on the Internet, it is clear that the convenience and pervasiveness of online sources also underscores the need for critical analysis skills. In regard to such skills however, my data clearly reflects the practical challenges that time constraints place on social studies teachers— especially given the way that No Child Left Behind and the emphasis on standardized testing of core subjects other than social studies has changed the dynamics surrounding school curriculum. The prepackaged convenience offered by museum websites and textbook materials also reflects this reality for educators.

Ideally, each educator would always complete a stringent critical analysis of each textbook, Website, discovery kit, or other newly obtained source, including sources obtained from another educator. However, in the real day-to-day world that cannot always happen. Pedagogical emphasis on critical analysis, through training and modeling in teacher education programs, is an antidote, but the slow, generational pace of change highlighted by Van Fossen and Watterson also applies here. Consequently, in suggesting online or other source materials for preservice teachers, or for in-service teachers in professional development venues, I also recommend instructing them in practical usage of critiquing materials such as the checklist and guideline by J.A. Banks (2008; 2009), which were adapted for use in this study. [See [Appendix C— Criteria for Critiquing Artifacts](#)]

Recommendations for Collegiate History Departments and Academic Historians Relative to Perceived Disconnects

In the first chapter, I indicated that the 1916 US Bureau of Education report, which first emphasized the term *social studies*, also signaled a retreat of professional historians from secondary and elementary curriculum matters. Then in 1921, the American Historical Association helped to fund the establishment of the National Council of Social Studies (NCSS) and since that birthing there has been a tension between the social studies approach and the history approach. In conjunction with this tension and in the midst of the continuing *culture wars* in the US, there now seems to be a disconnect between academic historians and political decision makers relevant to education and ultimately that disconnect extends to US society in general. This view is supported by historian Robert Weible, who suggests:

That the gap between professional historians and the public has grown during the past twenty-five years and... both the public and the profession have suffered as a result.... Historians in academic... settings need to overcome institutional barriers that prevent them from providing better service to the public. (2006, Abstract)

The disconnect between historians and political decision makers of education policy is demonstrated by Florida House Bill 7087, which was signed into law in 2006. Cassanello (2006) quotes directly from the law: “American history shall be viewed as factual, not as constructed” (§ 2). Cassanello goes on to admonish that the wording in the new law “leaves the ... [public] with the impression that history is ‘just facts’ and ... is

unchanging and not interpretive in nature. This, of course, is what the lawmakers envision as history” (2006, ¶ 7).

Citing the same Florida law, Immerwahr (2008) states:

Predictably, professional historians across the country cringed at such language. Even the most epistemologically conservative members of our profession... have a hard time agreeing that history consists solely of facts.... One cannot simply teach facts about the past without indicating their significance and relation to each other, without giving a sense of what they are about.... All of this is known to *practicing* historians.... but the fact/narrative distinction can be said... to be part of *the practical knowledge* that every historian will pick up on the job *even if she has not been formally instructed in it*.... But... we could, I contend, do a better job of passing it onto our students. (¶ 1-7; italics added).

I strongly agree with Immerwahr’s contention, but I assert that this *practical knowledge* about narrative (point of view) should be emphasized as foundational for all undergraduate and graduate students, but especially for any student that might go into teaching— whether that future teacher follows a *history* approach or a *social studies* approach.

In a social studies research article advocating the *historical thinking* approach, Waring (2007) concludes by referencing the same Florida law. According to Waring, the disposition behind this law

Causes great consternation for all involved in social studies education. This mindset is most difficult for preservice teachers... [since] it is essential that

preservice teachers are provided the skills and knowledge necessary to enable them to conduct online historical inquiry projects with their own future student population. By having an opportunity to evaluate multiple sources of a single historical event, preservice teachers begin to understand that much of what is told and written about historical events is subject to the interpretation of its author and that varying accounts do exist. (p. 54)

The data from the current study also accentuates the importance of inquiry, point of view, and knowledge construction to a multicultural approach within social studies and within teacher training from historians. Five of the eight history-trained educators in this study were not constructivist and did not exhibit a capacity for enabling diverse viewpoints: Bill, Belinda, Russ, Carla, and Michael. In terms of viewpoints, even C.J. indicated that it was only since leaving his own secondary classroom that he thought about viewing history of the American West from different perspectives.

In addition, I contend that for future teachers to truly embrace a bona fide integration of authentic ethnic content into American History, they need to experience such integration in their own American History survey courses at the collegiate level. This is particularly important since these college students ostensibly view academic historians as the most credible source for such history content. This is reflected in Bill's assertion that

Everybody thinks you should have the US Survey course. Now it's probably taught wrong in regards to how it's ... this date, that date and this people, but that's the way it's been for years and until we get some new innovative teachers,....

I don't think there would be that much change, I don't believe myself that most people ... consider it [ethnic content] that important to put in. To take extra time away from the Eurocentric approach to US history. (Interview Transcript, lines 117-123)

If integrating authentic ethnic content is not modeled by these most credible experts, then I assert that these college students will move on with a strong belief that integrating such content is not important, since the experts do not follow that approach. If the status quo remains for collegiate US history courses, then Bill's prospective "new innovative teachers" may awaken with anxious frustration to the whispered echoes of the Spirit of the Land reminding them that the story of their national history is built upon sinkholes. Consequently, I suggest that it would be beneficial: (1) to suppress the longstanding history/social studies rift, (2) rekindle the spirit of the early 20th century New Historians, and (3) engage the descendants of the history and social studies progenitors of the NCSS in a second historic collaboration—to positively and enduringly impact public curriculum, and ultimately, to impact how responsible citizenship is portrayed and enacted in the United States.

Recommendations: Reconnect via Dialogue and Transformative Action

Given the aforementioned references, I have some recommendations for collegiate history departments. These recommendations grow out of the perceived disconnects between academic historians and: (1) political decision makers; (2) collegiate students who are, or might be, going into elementary/secondary education; (3) social studies teacher-educators; (4) the general US society view and expectations of history.

These recommendations also move beyond the narrow ethnic content focus of my study to embrace a much more complete integration of multicultural content.

I contend that the long-standing tension between social studies and history is augmented by often unspoken and unnoticed tensions connected to academic turf between departments on campus. Such tensions can be reflected in students and faculty. When history students want to be certified to teach at the secondary level they must work through an education department (usually curriculum and instruction) that has different philosophies and approaches than the history department. Likewise, preservice teachers in secondary social studies who want a history endorsement must cross into different academic turf on campus. Consequently, one set of scenarios that can play out is: (1) preservice social studies teachers who get very anxious about a Senior Seminar in History, because they are not disposed to the historical thinking required for constructing a major history research paper in their final year; (2) history seniors who do not look forward to the Social Studies Methods class, because they are not disposed to fully embrace pedagogical methods other than lecture, seminar, and perhaps discussing films. At the faculty level, unspoken tensions can be reflected in a lack of continuous engagement or cross purposes between the two departments.

Consequently, I recommend maximizing dialogue and other engagement between the more content-oriented historians and the more process-oriented teacher-educators. I suggest that the ideal goal of this interdepartmental engagement would be two departments that feel equitably confident in their intertwined supportive roles for a

successful social studies education program (in Illinois), as well as for the students in that program.

Furthermore, following Seixas (1999), I suggest that a historical thinking approach may presently be the best bridge between the history and social studies approaches for departments, future teachers and their future secondary students. However, part of the dialogue at the faculty level needs to be about three tightly interdependent purposes for a historical thinking approach relative to future teachers: (1) learning enough deep historical *content* to be able to fully engage in the historical thinking process, both for college classes and for later adjusting that process to secondary curriculum; (2) learning to effectively utilize the inquiry *process* of historical thinking as a pedagogical strategy for use in future secondary classes; (3) learning to refocus the knowledge construction and point of view aspects of historical thinking to also utilize the process as an effective tool for multicultural education relative to a social studies curriculum.

Ideally, this historical thinking component would be equally supported in both departments. Consequently, I recommend both the history department and the curriculum and education department each employ their own pedagogist trained in utilizing historical thinking as a teaching strategy. To fully maximize these two faculty members and the historical thinking approach in conjunction with a multicultural education approach for preservice teachers, these two pedagogists would co-chair an interdepartmental committee composed of: themselves, a multicultural teacher-educator, an elementary social studies teacher-educator, an American history specialist, and history content

specialists in each of the follow American minorities— Native American, African American, Latino American, and Asian American.

Though the challenges would be substantial in creating such an interdepartmental committee, I believe the long term benefits would also be substantial. Recommendations and monitoring by this committee would inform both faculties about the status of the combined historical thinking and multicultural education approach. The history department that would most truly reflect multiculturalism would also reflect maximized integration of minority viewpoints and content in all American history coursework. A committee such as this, in conjunction with the two faculties, could make very well informed recommendations to the State Board of Education and political decision makers about social studies curriculum. Such a committee could also thoroughly review social studies textbooks, as well as other mediums used in social studies classrooms. Such a committee would also lend itself to collaborative research. The work of a committee such as this could also have a positive interactive impact on graduate students in each of the respective departments. I am not aware of any committee such as this at the current time. Consequently, a unique committee like this, assuming it works well, could draw positive national attention for the two departments in their respective colleges, as well as for the university itself. One final consequence of the potentially transformative and transcendent healing of this nine-decade old rift between historians and social studies educators could be a more positive and realistic US societal view and expectation of history and social studies— which could lead to a stronger, more positively engaged citizenry.

Further Research

Following the findings and recommendations already set forth in the current study, I have a number of recommendations for further research. The first two recommendations are specifically intertwined, one following the other.

Illinois Indian Webquest

Based on participant recommendations to construct Illinois Indian content in the form of pedagogical content knowledge to be utilized with the Internet as the medium, I recommend the following three steps: (1) construction of an Illinois Indian database as proposed in *Further Practice Based on Findings*; (2) construction of an Illinois Indian Webquest online utilizing the Illinois Indian database in conjunction with related material currently available online that represents diverse viewpoints relative to the Illinois Indians; and (3) a qualitative investigation within the naturalistic context of both elementary and secondary social studies methods classes to assess the Illinois Indian Webquest in practice. This research is a prerequisite to the next recommendation.

Synthesis of Ideas: Loewen et al, Banks et al, Mueller, and Sinnreich Meet Van Fossen and Watterson

Assuming the assessed usefulness of the Illinois Indian Webquest with preservice social studies teachers at the elementary and secondary level, I recommend the Webquest then be utilized in developing the pedagogical approach recommended in *Further Practice Based on Findings* that is based on a synthesis of ideas proffered by Loewen et al, Banks et al, Mueller, and Sinnreich. [Van Fossen and Watterson's focus is already reflected in using a Webquest.] Upon reaching the stage of the exercise whereupon the

students compare unfair treatment of the Illinois Indians to the students' own potential prejudice against another minority in the US, Mueller's (2004) *identity dissonance* should come into play for the students. Discussion and reflection should be the next pedagogical steps. After sufficient experience with this approach to deem it a workable exercise, I recommend a qualitative investigation within these elementary and secondary social studies methods classes to assess this *synthesis of ideas exercise* in practice. Assuming the assessed usefulness of this exercise, a longitudinal study would then follow to investigate the connections between: (1) preparation of preservice teachers in utilizing the Illinois Indian Webquest Approach and future implementation; (2) the longer term impact of the *identity dissonance* aspect of the exercise on the multicultural approaches utilized by these educators in their first in-service classroom.

Illinois Museums and Trofanenko's Caution

This next research suggestion reflects: (1) Focus Group 4's recommendation for using discovery kits in social studies classrooms; (2) the museum *medium* literature, especially Trofanenko's caution about prepackaged museum outreach programs (2006d); and (3) the critique of the museum artifact— [Website Descriptions: Educational Resources— Discovery Boxes. Schingoethe Center for Native American Cultures](#); and (4) three Illinois Indian discover kits already developed for museums in three different areas of Illinois (Chicago suburb, Central Illinois, and Southern Illinois).

Given these four items, I recommend a qualitative investigation involving the perspectives of people involved in using the three Illinois Indian discovery kits: (1)

teachers who utilize the kits; (2) students who utilize the kits; (3) museum personnel who have an overview of teacher use of the kits.

I also recommend a mixed method study utilizing survey and interviews/focus groups to investigate: (1) which museums, accessible to what parts of Illinois, have discovery kits available; (2) what do teachers who utilize those kits think about them; (3) what do students who have utilized those kits think about them.

This study would try to ascertain: (1) the availability and use of discovery kits in Illinois; (2) the reaction to the kits by teachers and students; (3) the reaction to the kits in light of Trofanenko's caution. It is possible that these aspects might need to be disseminated into two studies: (1) the survey ascertaining the availability and location of kits and (2) the reactions to kits in light of Trofanenko's caution.

Approaches: History as a Discipline and Multicultural Social Studies

A set of items that were present in the literature and reflected in my data were *history as a discipline (historical thinking)* and multicultural social studies. If my recommendations concerning a committee of pedagogists, academic historians, and a multiculturalist should come to pass in some university, I believe a number of investigations could be precipitated. The first study I recommend would be a qualitative investigation of the collaborative cross-department, cross-discipline committee structure as enacted. If the challenges to establishing such a committee prove too great, I recommend a qualitative investigation comparing the two approaches [*historical thinking* and multicultural education] in social studies classrooms. My professional curiosity is piqued by the potential of utilizing the *historical thinking* approach both for its original

purpose of *doing history* as a critical thinking exercise, as well as utilizing it to further a multicultural education approach.

Educator Dispositions—Tree of Growth Model

Dispositions emerged with a high profile in this study. My interest in teacher dispositions grew as I reviewed the literature. My interest grew again as I did analysis and it grew larger still as I developed the [*Tree of Growth Model: Educator Dispositions*](#) and solidified my recommendations. Consequently, I recommend a qualitative investigation to delve into the conceptual usefulness of the *Tree of Growth Model* relative to research and theory in teacher dispositions, particularly in terms of the challenges represented by teacher dispositions in integrating authentic ethnic minority content into the curriculum.

An Impressionist Tale — Reprise

"To truly teach them of weaving, you must teach them the texture and hue of all the threads that are woven into the fabric of the story," said the Spirit of the Land called Illinois.

"You didn't tell me that weaving could be this complex," said the teacher of social studies in his dream-wake state.

"That is the nature of weaving... and if you want to be a teacher of weavers you must experience the complexity of such things" said the Spirit of the Land called Illinois.

And the apprentice-to-be grappled for a brief moment with that thought from his Master Teacher.

"Teach me of weaving," said the apprentice teacher-of-weavers.

"To truly teach them of weaving, you must teach them the texture and hue of all the threads that are woven into the fabric of the story," said the Spirit of the Land called Illinois.

"I have begun to learn that the texture and hue of a single thread can be very complex," said the apprentice teacher-of-weavers.

"Now we can begin your lessons," said the Spirit of the Land called Illinois, *"for you have learned where a story begins."*

And the dawn rose over the spring horizon spilling light on a tapestry of ideas and patterns ... as the Spirit of the Land called Illinois and the apprentice teacher-of-weavers walked into the sunrise, seeking weavers-to-be.

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APPENDICES

Appendix A

Selected Content or Concepts concerning Illinois Indians That Can Be Utilized in Conjunction with the Illinois Learning Goals, Standards, and Grade Level Benchmark in an Integrated and Transformative Curriculum

STATE GOAL 16: Understand events, trends, individuals and movements shaping the history of Illinois, the United States and other nations.	
STATE STANDARD A. Apply the skills of historical analysis and interpretation.	
<u>Grade Level Benchmarks</u>	<u>Relevant Content or Concepts available to teachers concerning the Illinois Indians</u>
EARLY ELEMENTARY 16.A .1b Ask historical questions and seek out answers from historical sources (e.g., myths, biographies, stories, old photographs, artwork, other visual or electronic sources).	<ul style="list-style-type: none"> • Traditional Illinois Indians stories such as "<i>Sa-kya-i-a</i>, Crayfish, and <i>Es-se-pan</i>, the Raccoon" and "How <i>A-sa-kwa</i>, Muskrat, Taught Humans to Make Lodges" (White, J., n.d.). Over 40 stories will become available this summer from the Myaamia Project, in a bilingual format utilizing the reconstructed Miami-Peoria language. (D. Baldwin, personal communication, Jan. 20, 2009) • Illinois Indian hide paintings. (Horse Capture et al., 1993) • References from primary source documents concerning the Illinois Indians (Illinois State Museum, 2000c)
LATE ELEMENTARY 16.A .2b Compare different stories about a historical figure or event and analyze differences in the portrayal perspectives they present.	Comparison of the legend of the Starved Rock massacre in 1769 to the historical facts (Walczynski, 2007; Hechenberger, 1999)
MIDDLE/JUNIOR HIGH SCHOOL 16.A.3b Make inferences about historical	<i>Maps:</i> Many French maps dealing with the Illinois Country, including Joliet & Marquette 1673 Expedition. (Tucker & Temple, 1942/1975; Woods, 2001; Hechenberger 2006b; Illinois State Museum, 2000d)

<p>events and eras using historical maps and other historical sources</p>	<p><i>Documentary Movie:</i> The Early History of the Illinois Indians (Hechenberger, 2006a)</p> <p><i>Poster:</i> a chronology of Illinois Indian history from the 1600s-1990s. (Hechenberger, 2003)</p>
<p>MIDDLE/JUNIOR HIGH SCHOOL 16.A .3c</p> <p>Identify the differences between historical fact and interpretation.</p>	<p>Comparison of the legend of the Starved Rock massacre in 1769 to the historical facts (Walczynski, 2007; Hechenberger, 1999)</p>
<p>STATE STANDARD B. Understand the development of significant political events.</p>	
<p>LATE ELEMENTARY 16.B.2b(US) Identify major causes of the American Revolution and describe the consequences of the revolution through the early national period, including the roles of George Washington, Thomas Jefferson and Benjamin Franklin.</p>	<p><u>Consequences:</u> During the Revolutionary War, after taking French Kaskaskia, George Rogers Clark, with the help of the Illinois Indians under Chief Jean Baptiste Ducoigne took Vincennes thereby securing Illinois country as part of Virginia, and eventually the United States. Chief Ducoign met with Virginia Governor Thomas Jefferson in Charlottesville during the war. Ducoigne brought him painted Illinois Indian hides which seems to have started his famous Indian collection at Monticello. Ducoigne brought his son and daughter long for the visit and struck up a friendship with Jefferson, adding Jefferson's name to his son's name, Louis Jefferson Ducoigne.</p> <p><u>Implications:</u> Because of his standing with the Americans chief Ducoign was chosen by regional tribes to be their spokesman to President George Washington concerning a treaty during the 1790s that, in the end, was not ratified by the Senate. The trip was dangerous for Ducoign who is viewed by many other tribes of the time as an accommodationist. Since the Illinois country had become part of the US, President Thomas Jefferson sent territorial Governor William Henry Harrison to negotiate treaties with the Kaskaskia Indians and others to give up their homelands and move them west of Mississippi River after the Louisiana purchase. In 1818, Ninian Edwards & Auguste Chouteau let the treaty sessions with the Peoria Indians and Kaskaskia and</p>

	remaining Illinois tribes which finalized the end of the Illinois Indian claims on their former homeland and began the removal process. In 1819, Pierre Menard led some of the Illinois Indians to a new location near the current-day Branson, Missouri.
STATE STANDARD C. Understand the development of economic systems.	
EARLY ELEMENTARY 16.C.1a (US) Describe how Native American people in Illinois engaged in economic activities with other tribes and traders in the region prior to the Black Hawk War.	In the late 1600s Illinois Indians positioned themselves as middlemen traders between the French and other tribes to the south and west, such as the Missouri, the Osage, and the Quapaw or Arkansas.
MIDDLE/JUNIOR HIGH SCHOOL 16.C.3A (US) Describe economic motivations that attracted Europeans and others to the Americas, 1500-1750.	Furs were the dominant attraction for the French, who came inland on the lakes and rivers, while also hoping to find a waterway across the continent to shorten the trade route to the Orient. This was the same goal that Columbus had had
STATE STANDARD D. Understand Illinois, United States and world social history.	
LATE ELEMENTARY 16.D.2b (US) Describe the ways in which participation in the westward movement affected families and communities.	Illinois Indians gave up their homeland, the Illinois Country, and were moved westward through 5 treaties, which included the negotiators that follow. <u>1803 Treaty</u> : Kaskaskia Indian Chief Jean Baptiste Ducoigne & his son, Louis Jefferson Ducoigne; and William Henry Harrison. <u>1818 Treaty</u> : Peoria Indian <i>Mawressaw</i> , Knife; Kaskaskia Indians Louis Jefferson Ducoigne and <i>Keemawassaw</i> , Little Chief, whose portrait was painted by George Catlin in 1830); Ninian Edwards & Auguste Chouteau. <u>1832 Treaty</u> : Kaskaskia Indian <i>Ke-mon-sah</i> , Little Chief (same as above); William

	<p>Clark (at his St. Louis Country residence of Castor Hill); witnesses Pierre Menard & Meriwether Lewis Clark, an Infantry Lieutenant. <u>1854 Treaty</u>: Peoria Indian David Lykins, for which Lykins County, KS was named (later renamed Miami County); George Manypenny; Peoria Indian Baptiste Peoria, who would donate the land for the town of Paola, KS, which was named after him, but in the Miami dialect of the Miami-Illinois language. <u>1867 Treaty</u>: Peoria Indian Baptiste Peoria; Frank Valle & John Roubideau. (Valley and Lembcke, 1991; Hechenberger, 2006a)</p>
<p>LATE ELEMENTARY</p> <p>16.D.2c (US) Describe the influence of key individuals and groups... in the historical eras of Illinois and the United States.</p>	<p><u><i>Illinois Indian involvement with Chief Pontiac:</i></u></p> <ul style="list-style-type: none"> • In the summer of 1763 Illinois Indians joined the Ottawa, Chippewa, Kickapoo, Miami, Potawatomi, Delaware, Seneca, Shawnee, and Wyandot in Pontiac’s revolt against the British. The united Indian groups took 9 forts, but could not take the remaining forts, including Ft. Detroit. “With relatives among the Illinois in October [1764], Chief Pontiac set up a camp near the Illinois villages by Fort de Chartres and demanded support from the French to continue the fight against the British. The commandant declined. Chief Pontiac had his wives create a 6 foot long wampum belt and sent it with a delegation led by a Shawnee war chief named Charlot Kaské to the French governor in New Orleans. The Governor refused to support the Indian effort. ...In June 1766, an Illinois delegation to William Johnson's peace conference stopped at the Detroit villages where Peoria Chief <i>Makatachinga</i> (Black Dog) disagreed with Pontiac and the Ottawa position on peace with the British.... During an argument Pontiac stabbed <i>Makatachinga</i>. The Peoria chief, and the whole Illinois delegation, returned to their villages instead of going on to Johnson's conference. Back at Cahokia Chief <i>Makatachinga</i> called a council to discuss Pontiac's insulting actions. The consensus called for Pontiac to be killed according to their customs in these matters. <i>Makatachinga</i> chose his nephew, <i>Pini</i>, to carry out the sentence of the council, when the time presented itself. ... In April, 1769.... Pontiac argued with ... <i>Pini</i> in the trading store of Baynton, Wharton and Morgan. When Pontiac left, <i>Pini</i> followed and killed him.... Word of the murder spread quickly. The Ottawa, Chippewa, Sauk, Mesquakie (Fox), Kickapoo, Potawatomi, Mascouten and Winnebago repeatedly

	<p>attacked the Illinois.... From ... [this] sprang a false tradition that the Illinois tribes were exterminated in a final battle at “Starved Rock” (State Park)...(Hechenberger, 2006b, 1999)”</p> <ul style="list-style-type: none"> • After the capture of the French town of Kaskaskia, in July 1778, Kaskaskia Indian Chief Jean Baptiste Ducoigne led the Illinois Indians in supporting George Rogers Clark through scouting and hunting thereby helping the Virginians to take Vincennes and insure that the Illinois Country would be part of Virginia, and the future United States. (Hechenberger, 2006a)
<p>MIDDLE/JUNIOR HIGH SCHOOL 16.D.3a (US)</p> <p>Describe characteristics of different kinds of communities in various sections of America during the colonial/frontier periods and the 19th-century.</p>	<p>French documents, the five treaties involving the Illinois Indians, along with other historical documents, and publications give glimpses of life in Illinois Indian communities during this time. (Valley and Lembcke, 1991; Thwaites, 1902-1911)</p>
<p>STATE GOAL 17: Understand world geography and the effects of geography on society, with an emphasis on the United States.</p>	
<p>STATE STANDARD A. Locate, describe and explain places, regions and features on the Earth.</p>	
<p><u>Grade Level Benchmarks</u></p>	<p><u>Relevant Content or Concepts available to teachers concerning the Illinois Indians</u></p>
<p>LATE ELEMENTARY 17.A.2a Compare the physical characteristics of places including soils, land forms, vegetation, wildlife, climate, natural hazards.</p>	<p>Maps and images available on natural vegetation and subsistence patterns in Illinois prior to European rival.(Tanner, 1987; Hechenberger, 2006a, b)</p>
<p>LATE ELEMENTARY 17.A.2b Use maps and other geographic representations and instruments to gather information about people, places and environments.</p>	<p>Maps available on the Illinois Indians and the environment in Illinois.(Hechenberger, 2006b ; Tanner, 1987)</p>
<p>STATE STANDARD C. Understand relationships between geographic factors and society.</p>	

EARLY ELEMENTARY 17.C.1a Identify ways people depend on and interact with a physical environment.	Many materials are available to help define Illinois Indian relationship with the environment. (Hechenberger, 2006a, b)
LATE ELEMENTARY 17.C.2b Describe the relationships among location of resources, population distribution and economic activities.	Many materials are available to help define these relationships during the time of the Illinois Indian. (Hechenberger, 2006a, b)
MIDDLE/JUNIOR HIGH SCHOOL 17.C.3a Explain how human activity is affected by geographic factors.	Many materials are available to help explain how Illinois Indian activity was affected by geographic factors. (Hechenberger, 2006a, b)
MIDDLE/JUNIOR HIGH SCHOOL 17.C.3c Analyze how human processes influence settlement patterns including migration and population growth.	Maps and other materials are available to assist in analyzing these processes in terms of the Illinois Indians. (Hechenberger, 2006a, b)
STATE STANDARD D. Understand the historical significance of geography.	
LATE ELEMENTARY 17.D.2b Identify different settlement patterns in Illinois and the United States and relate them to physical features and resources.	Maps are available to show: Illinois's regional settlements during the Mississippian Period and the lactose settlement following that period; the entry and an initial dispersion pattern of the Illinois Indians into the Illinois region; Illinois Indian expansion in the Illinois region; Illinois Indian, and other tribes' villages in Illinois, as well as contemporary cities from today. (Hechenberger, 2006b)
MIDDLE/JUNIOR HIGH SCHOOL 17.D.3a Explain how and why spatial patterns of settlement change over time.	
MIDDLE/JUNIOR HIGH SCHOOL 17.D.3b Explain how interactions of geographic factors that shaped present conditions.	
EARLY HIGH SCHOOL 17.D.4 Explain how processes of spatial change have affected human history.	

STATE GOAL 18: Understand social systems, with an emphasis on the United States.

STATE STANDARD A. Compare characteristics of culture as reflected in language, literature, the arts, traditions and institutions.	
<u>Grade Level Benchmarks</u>	<u>Relevant Content or Concepts available to teachers concerning the Illinois Indians</u>
<p>LATE ELEMENTARY 18.A.2 Explain ways in which language, stories, folk tales, music, media and artistic creations serve as expressions of culture.</p> <p>MIDDLE/JUNIOR HIGH SCHOOL 18.A.3 Explain how language, literature, the arts, architecture and traditions contribute to the development and transmission of culture.</p> <p>EARLY HIGH SCHOOL 18.A.4 Analyze the influence of cultural factors including customs, traditions, language, media, art and architecture in developing pluralistic societies.</p>	<ul style="list-style-type: none"> • Traditional Illinois Indians stories such as "<i>Sa-kya-i-a</i>, Crayfish, and <i>Es-se-pan</i>, the Raccoon" and "How <i>A-sa-kwa</i>, Muskrat, Taught Humans to Make Lodges" (White, J., n.d.). Over 40 stories will become available this summer from the Myaamia Project, in a bilingual format utilizing the reconstructed Miami-Peoria language. (D. Baldwin, personal communication, Jan. 20, 2009) • Illinois Indian hide paintings. (Horse Capture et al., 1993; Illinois State Museum, 2000a) • Illinois wood carving. (Illinois State Museum, 2000a) • Music from the Calumet Dance of the Illinois Indians.(Illinois State Museum, 2000b)
STATE STANDARD C. Understand how social systems form and develop over time.	
EARLY HIGH SCHOOL 18.C.4a Analyze major cultural exchanges of the past.	1676-1763, the cultural exchange during the Illinois Indian/French alliance in North America.(Illinois state Museum, 2000c; Hechenberger, 2005)

[\[Return to Preservice Teachers in Illinois Social Studies and Content Knowledge\]](#)

Appendix B

Predominant Mediums for Social Studies Content Delivery

<u>Medium</u>	<u>Possible Formats</u>	<u>Literature</u>	<u>Artifact</u>	<u>Types of knowledge</u>	<u>Critique Artifact Via:</u>
Professors	•Audio •Images	•McNamara, 1991 •Seixas, 1999 •Shulman, 1986	•Program Section —Winning TAH Grant	Mainstream academic; Transformative Academic	•Banks' 4 Approaches
Textbooks	•Text •Images	•Axtell, 1987 •Lavere, 2008 •Paxton, 1999 •Hawkins, 2005 •Loewen, 2007 •Sanchez, 2007	•Excerpt from 8 th grade social studies text	School	•Banks' Checklist, 2008, <i>Intro to ME</i> , 4 th ed.
Children's Literature	•Text •Images	•Downs, 1995 •Jacobs & Tunnell, 2004 •Tomlinson, Tunnell, & Richgels, 1995	•Excerpt, copyright page, and TOC from <i>The Illinois Confederacy</i>	Popular & School	•Banks' Guidelines, <i>Teaching Strategies... Ethnic Studies</i> , 2009
News Outlets	•Text •Images •Audio	•Hicks & Ewing, 2003 •Vaughn, et al, 1998	•George Will — Op Ed. 1/6/06	Popular	•Banks' Checklist, 2008, <i>Intro to ME</i> , 4 th ed.
Museums	•Artifacts •Text •Images •Audio	• Dick, 1998-99 •Seixas & Clark, 2004 •Trofanenko 2008 •Trofanenko, 2006a, 2006b, 2006c, 2006d • Warren, 1996 • Warren & Walthall 1998a & b	• Schingoethe Center: <i>Educational Resource</i> <i>Discovery Boxes</i>	Transformative Academic	•Banks' Checklist, 2008, <i>Intro to ME</i> , 4 th ed.
Popular Film	•Images •Audio	•Loewen, 2007 •Marcus & Stoddard, 2007 •Paxton, 1999 •Seixas, 1993 •Seals, 1991 •Wineburg, et al (AERJ, 2007)	• Promotional description: <i>Dances with Wolves</i>	Popular	• Combination of Banks' Checklist & Guidelines
Documentary Film	•Images •Artifacts •Audio •Text	•Hess, 2007 •Foner, 2002 •Marcus & Stoddard, 2007	•Promotional descriptions: PBS <i>We Shall Remain</i>	Transformative Academic	• Combination of Banks' Checklist & Guidelines
Digital Resources	•Text •Images •Audio	•Berson et al., 2001 • Colonial Williamsburg, 2009 •Friedman & Hicks, 2006 •Lee, et al, 2006 •Mason, et al, 2000 •Trofanenko, 2006d • Trescott, 2009 •Yell & Box, 2008 •Van Fossen & Waterson, 2008	• Peoria Chief Froman Response to George Will 1/6/06	Transformative Academic	•Banks' Checklist, 2008, <i>Intro to ME</i> , 4 th ed.

[\[Return to Literature on Different Mediums\]](#)

[\[Return to Bifurcated Conceptual Framework\]](#)

Appendix C

Criteria for Critiquing Artifacts

*For Artifacts 2, 4, 5, and 8—Checklist for Evaluating Informational Materials**

Criteria Questions	Rating					
	Hardly at all ←→Extensively					
1. Describes the wide range of diversity that exists within racial, ethnic, and cultural groups (for example, social class, regional, ideology, and language diversity within ethnic groups).						
2. Integrates the histories and experiences of racial and ethnic groups into the mainstream story of the development of America rather than isolating them into special sections, boxes, and features.						
3. Challenges the concepts of American exceptionalism and manifest destiny and helps students to develop new views of the development of the United States.						
4. Help students to view the historical development of the United States from the perspectives of groups that have been victimized in American history (such as Native Americans, Mexican Americans, African-Americans, and lower social economic groups) and from the perspectives of groups that have been advantaged in America, such as Anglo-Saxon Protestant and higher income groups.						
5. Uses primary resources to document and describe the experiences of racial, ethnic, and cultural groups in the United States.						
6. Help students to understand the extent to which <i>acculturation</i> within U.S. society is a two-way process and the ways in which majority groups have incorporated (and sometimes appropriated) aspects of the cultures of ethnic groups of color and the extent to which ethnic groups of color have adapted and incorporated mainstream culture into their ways of life.						
7. Acquaints students with key historical and cultural events that are essential for understanding the experiences of racial and ethnic groups in the United States, such as the Harlem Renaissance, the Middle Passage, the internment of Japanese-Americans, the Treaty of Guadalupe Hidalgo,... the Trail of Tears [and the Treaty Period for American Indians].						

**Adapted from Banks, 2008, Appendix B, An Introduction to Multicultural Education, 4th ed., pp. 124-126. Wording is directly from Banks except where indicated though the numbers have been changed because some criteria questions were dropped.*

*For Artifact 3—Guidelines for Selecting Children's Literature**

Guidelines	Rating					
	Does Not Meet ←			→ Meets Well		
1. <i>Books and other materials should accurately portray the perspectives, attitudes, and feelings of ethnic groups.... One of the best ways to ensure that books describe the perspectives of ethnic groups is to use books written by them.</i>						
2. <i>The illustrations in books should be accurate, ethnically sensitive, and technically well done.</i>						
3. <i>Ethnic material should not contain racist concepts, clichés, phrases, or words.</i>						
4. <i>Factual material should be historically accurate. Books that present inaccurate information about ethnic groups confuse students and reinforce stereotypes.</i>						
5. <i>Resources... should discuss major events and documents related to ethnic history.</i>						

**Adapted from Banks, 2009, Chapter 4-"Planning a Multicultural Curriculum" in Teaching Strategies for Ethnic Studies, 8th ed., pp. 109-110: "Consider the following guidelines when selecting instructional materials." Wording is directly from Banks except where indicated though the numbers have been changed and the guidelines have been placed within a specific ratings framework. Those guidelines that related only to fiction have been dropped for critiquing this non-fiction artifact.*

For Artifacts: 6-Popular Film and 7-Documentary Film

*Checklist/Guidelines for Evaluating Informational Materials**

Criteria Questions	Rating					
	Hardly at all ←→Extensively					
1. Includes a range of racial, ethnic, and cultural groups that reflects the diversity within U.S. life and society.						
2. Integrates the histories and experiences of racial and ethnic groups into the mainstream story of the development of America rather than isolating them into special sections, boxes, and features.						
3. Challenges the concepts of American exceptionalism and manifest destiny and helps students to develop new views of the development of the United States.						
4. Help students to view the historical development of the United States from the perspectives of groups that have been victimized in American history (such as Native Americans, Mexican Americans, African-Americans, and lower social economic groups) and from the perspectives of groups that have been advantaged in America, such as Anglo-Saxon Protestant and higher income groups.						
5. Help students to understand the extent to which <i>acculturation</i> within U.S. society is a two-way process and the ways in which majority groups have incorporated (and sometimes appropriated) aspects of the cultures of ethnic groups of color and the extent to which ethnic groups of color have adapted and incorporated mainstream culture into their ways of life.						
6. Acquaints students with key concepts that are essential for understanding the history and cultures of racial, ethnic, and cultural groups in the United						

States, such as prejudice, discrimination, institutionalized racism, institutionalized sexism, and social class stratification.						
7. Acquaints students with key historical and cultural events that are essential for understanding the experiences of racial and ethnic groups in the United States, such as the Harlem Renaissance, the Middle Passage, the internment of Japanese-Americans, the Treaty of Guadalupe Hidalgo,... the Trail of Tears [and the Treaty Period for American Indians].						
8. Material should accurately portray the perspectives, attitudes, and feelings of ethnic groups.... one of the best ways to ensure that... [materials] describe the perspectives of ethnic groups is to use... [materials] by them. [From guidelines.]						
9. Fictional work should have strong ethnic characters. [From guidelines.]						
10. Factual material should be historically accurate. [From guidelines.]						

**Adapted from Banks, 2008, Appendix B, An Introduction to Multicultural Education, 4th ed., pp. 124-126, as well as from Banks, 2009, Chapter 4- "Planning a Multicultural Curriculum" in Teaching Strategies for Ethnic Studies, 8th ed., pp. 109-110: "Consider the following guidelines when selecting instructional materials." Wording is directly from Banks except where indicated though the numbers have been changed because some criteria questions were dropped and the guidelines used have been placed within this specific ratings framework.*

[\[Return to Literature on Different Mediums\]](#)

[Return to [Caution— Are We Teacher-Proofing Our Curriculum?](#) in Chapter 5]

Appendix D

*Artifacts Related to Specific Mediums**Artifact 1—Professors: Selected Materials & Segments, Winning TAH Grant for**St. Clair, County, IL ROE Group*[\[Return to Textbook section of Mediums\]](#)

Grant Awarded 2007

To: St. Clair County Educational Cooperative Board

From ROE website:

Teaching American History

[St.Clair Home](#)*The Impact of America's Wars on Democracy, Social Reform, and America's Identity*

[News & Events](#) | [Calendar](#) | [Resource Links](#) | [Lessons](#) | [Other TAH Sites](#) | [Timeline](#) | [Partners](#) | [Staff](#) | [About TAH](#) |

★ About: Teaching American History

- The U.S. Department of Education has awarded the St. Clair County Regional Office of Education a \$1,000,000 grant to implement an intensive 3 year professional development program to support the teaching and learning of American history. The goal of this grant is to facilitate student achievement by improving teachers' knowledge, understanding, and appreciation of American history.

★ Project Objectives

- The Regional Office of Education will partner with Cooperating School Districts, Lifelong Learners, and McKendree University to explore the effects of America's wars on democracy and liberty. Participants will attend seminars, engage in discussions with historians, travel to historic sites, conduct reading seminars, and develop pedagogy. Through these tools teachers will have the opportunity to become leaders of historic learning in their schools and districts.



Teaching American History

The Impact of America's Wars on Democracy, Social Reform, and America's Identity[St.Clair Home](#)

[News & Events](#) | [Calendar](#) | [Resource Links](#) | [Lessons](#) | [Other TAH Sites](#) |
[Timeline](#) | [Partners](#) | [Staff](#) | [About TAH](#) |

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This project is fully funded by the U.S. Department of Education.

Updated: August 2007

Accessed Feb. 12, 2009

Content Goals:

1. Deepen teachers' knowledge and understanding of history and historiography of the impact of war on changing definitions of democracy, social reform and national identity.
2. Deepen teachers' knowledge and understanding of how the changing meanings of democracy have been influenced by individuals during critical periods of U.S. history.
3. Deepen teachers' knowledge and understanding of the similarities and differences between the wars that define our identity and the wars that are considered "forgotten", as well as the uncertain future of the War on Terror.
4. Deepen teachers' knowledge of how previous wars are often used as analogies and reference points for support and criticism of wars occurring at later times in our history.

Instructional Goals:

5. Improve teachers' knowledge of and ability to integrate content knowledge with the "habits of mind" unique to the study of history.
6. Improve teachers' ability to incorporate the use of scholarly monographs, articles and primary sources in their classrooms to promote the study of history.
7. Improve teachers' ability to use the teaching of history to promote reading and writing skills unique to the discipline.

Professional Culture Goals:

11. Increase the number of teachers with American history endorsements on their certificates, especially schools on the NCLB Watch and Warning list for not making AYP.

Each year will involve project teachers in a minimum of 13 days of professional development organized around two full-day seminars each semester and an eight-day summer institute. The other day will be a

St. Clair County Regional Office of Education

9

Strategy I. Researching Historical Themes and Disciplinary Knowledge: Developing Teacher Leaders

Project teachers will spend three years in an in-depth study of themes and disciplinary knowledge and developing their skills as teacher leaders. Teacher applications will explain the reasons for their participation and the level of commitment to implement the goals of the grant. (**Appendix C**) Prior to the

St. Clair County Regional Office of Education

10

Project teachers will develop a portfolio to be reviewed by project staff. This portfolio will include a collection of lessons, examples of student work, a rationale for primary and secondary sources used in lessons, including an explanation of how their sources are aimed in historical thinking skills, and reflective comments on how these lessons worked and are related to the theme of the project. The evaluator and project staff will also observe their classes to offer ideas and strategies. (See Evaluation Section) Teachers

St. Clair County Regional Office of Education

11

Strategy II. Encountering New Scholarship: Building Teacher Networks

This strategy will build a professional culture that deepens understanding of subject matter and historical methodology. Activities across the three years will offer opportunities for other teachers and pre-service teachers to build a professional network through:

A. Quarterly Reading Seminars will aim for 15 to 20 participants. These seminars have been supported by other TAH grants. They bring together teachers to discuss four monographs relevant to project themes led by project staff. They are designed to engage teachers in a serious discussion of the themes and interpretations of books by major historians.

B. One-day Workshops offered by local historians and master teachers will give more practicing and pre-service teachers opportunities to engage in historical professional development and to explore new ideas for content-specific instruction.

C. Public Lecture by a distinguished scholar on one of the topics of the project.

D. Website devoted to the project will focus on concepts and essential questions about American history. With the assistance of St. Clair ROE technology staff, project staff will develop a website that will include teacher-created materials; access to scholarly materials, including book reviews and primary source documents; and a listserv. The website will be accessible to both project and non-project teachers on the St. Clair ROE website. It will link interested teachers to historical resources and give them insight into the historical themes and instructional principles of the project. The listserv will allow teachers to reflect on their experiences, share ideas and information, and collaborate on the project.

E. Pre-service teachers will also be encouraged to participate in the teaching networks and project activities. Pre-service teachers will be encouraged to participate in conferences.

*Artifact 1—Professors: List of TAH 2007 Grant Winners for Illinois and
Neighboring Midwest States 2007 Teaching American History Grantees*

Illinois

Chicago Public Schools, District # 299

Indian Prairie Community Unit School District #204

St. Clair County Educational Cooperative Board

Urbana School District #116

Indiana

Anderson Community School Corporation

Southwest Dubois County School Corporation

Kentucky

West Kentucky Educational Cooperative

Michigan

Battle Creek Public Schools

Flint Community Schools

Inkster Public Schools

Kalamazoo Regional Educational Service Agency

Missouri

Reorganized School District R-II

Ohio

Clark County Educational Service Center

Cleveland Municipal School District

Hamilton County Educational Service Center

Mid-Ohio Educational Service Center

Western Buckeye Educational Service Center

Tennessee

Williamson County School District

Wisconsin

Cooperative Educational Service Agency 6

Madison Metropolitan School District

(U.S. Department of Education, last modified 08/18/2008)

[Note: No awards were listed for Iowa, Kansas, Minnesota, North Dakota, or South Dakota for 2007.]

[\[Return to Textbook section of Mediums\]](#)

*Artifact 2—Textbook:**The American Nation 2003, 8th Grade Text — Selections from Table of Contents**& Excerpt*

Chapter 1	Geography, History, and the Social Sciences (Prehistory–Present)	2
	1 Thinking Geographically	4
	▶ American Heritage ® History Happened Here <i>Hoover Dam</i>	6
	▶ Skills for Life <i>Reviewing Map Skills</i>	10
	2 Lands and Climates of the United States	11
	3 The Tools of History	20
	4 Economics and Other Social Sciences	26
	▶ Connecting With...Economics <i>American Entrepreneurs</i>	31
Chapter 2	Before the First Global Age (Prehistory–1600)	34
	1 The First Civilizations of the Americas	36
	2 Native American Cultures	42
	▶ American Heritage ® History Happened Here <i>Knife River Indian Villages</i>	46
	▶ Connecting With...Geography <i>Native American Dwellings</i>	49
	3 Trade Networks of Africa and Asia	50
	4 Tradition and Change in Europe	55
	▶ Skills for Life <i>Finding Main Ideas and Supporting Details</i>	61
Chapter 3	Exploration and Colonization (1492–1675)	66
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	2 Spain Builds an Empire	74
	3 Colonizing North America	81
	4 Building the Jamestown Colony	87
	▶ Connecting With...Government and Citizenship <i>The House of Burgesses</i>	92
	5 Seeking Religious Freedom	93
	▶ American Heritage ® History Happened Here <i>Plimoth Plantation</i>	96
Chapter 4	The Thirteen English Colonies (1630–1750)	100
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	3 The Southern Colonies	113
	▶ American Heritage ® History Happened Here <i>Drayton Hall</i>	117
	4 Roots of Self-Government	120
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Chapter 5	Crisis in the Colonies (1745–1775)	138
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	▶ AmericanHeritage® History Happened Here <i>Minute Man National Park</i>	159
	▶ Skills for Life <i>Identifying Causes and Effects</i>	161
Chapter 6	The American Revolution (1775–1783)	166
	1 Fighting Begins in the North	168
	▶ Skills for Life <i>Identifying Points of View</i>	172
	2 The Colonies Declare Independence	173
	▶ The Declaration of Independence	177
	3 Struggles in the Middle States	181
	4 Fighting for Liberty on Many Fronts	186
	▶ Connecting With...Culture <i>Women in the Revolution</i>	190
	5 Winning the War in the South	191
	▶ AmericanHeritage® History Happened Here <i>Yorktown</i>	194

Victory at Vincennes Farther west, in 1778, George Rogers Clark led Virginia frontier fighters against the British in the

Ohio Valley. With help from Miami Indians, Clark captured the British forts at Kaskaskia and Cahokia.

Clark then plotted a surprise attack on the British fort at Vincennes. When Clark's small force reached the fort, they spread out through the woods to make their numbers appear greater than they really were. The British commander thought it was useless to fight so many Americans. He surrendered Vincennes in February 1779.

(Stoff, 2003, pp. vi-vii, 188-189).

[\[Return to Children's Literature section of Mediums.\]](#)

Artifact 3— Children’s Literature:

The Illinois Confederacy—Table of Contents, Copyright Page & Excerpt

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1	An Introduction to the Illinois Confederacy	5
2	Origins	9
3	Culture and Daily Life	13
4	Europeans and War	33
5	The Illinois Today	51
	Timeline	56
	Glossary	59
	Resources	61
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The Illinois Aid the American Colonies

When the American colonies rose up against British rule, the loyalties of Native American nations were divided. By 1778, the Cherokee and the Chickasaw had joined the British. Many of the Illinois nations helped the American colonies. The Illinois had been allies with the French for a very long time, and the French were aiding the Americans too. The Illinois, along with the Kickapoo and Miami nations, aided the American armies by supplying them with food and acting as scouts.

Their participation in the war would bring the Illinois to the brink of extinction. The Iroquois and Fox wars, followed by the French and Indian War, had left the Illinois weak and few in number. By the end of the American Revolutionary War, the Illinois population was a fraction of what it had been less than two centuries earlier. There were less than 100 members left in each remaining nation.

Special thanks to Duane Esarey from the Dickson Mounds/Illinois State Museum
 Also thanks to Annette Black, Administrative Assistant to the Peoria Tribe of Indians of Oklahoma

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2004004046

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There are a variety of terminologies that have been employed when writing about Native Americans. There are sometimes differences between the original language used by a Native American group for certain names or vocabulary and the anglicized or modernized versions of such names or terms. Although this book contains terms that we feel will be most recognizable to our readership, there may also exist synonymous or native words that are preferred by certain speakers.

(Lee, 2005, pp. 3, 45)

[\[Return to News Outlets section of Mediums.\]](#)

Artifact 4— News Outlet:

George Will Column in Tulsa World, Thursday, January 5, 2006

“School mascot police need a different job

by: GEORGE WILL Washington Post Writers Group

Thursday, January 05, 2006

WASHINGTON -- The University of Illinois must soon decide whether, and if so how, to fight an exceedingly silly edict from the NCAA. That organization's primary function is to require college athletics to be no more crassly exploitative and commercial than is absolutely necessary. But now the NCAA is going to police cultural sensitivity, as it understands that. Hence the decision to declare Chief Illiniwek ‘hostile and abusive’ to Native Americans.

Censorship -- e.g., campus speech codes -- often are academic liberalism's preferred instrument of social improvement, and now the NCAA's censors say: The Chief must go, as must the university's logo of a Native American in feathered headdress. Otherwise the NCAA will not allow the university to host any postseason tournaments or events.

This story of progress, as progressives understand that, began during halftime of a football game in 1926, when an undergraduate studying Indian culture performed a dance dressed as a chief. Since then, a student has always served as Chief Illiniwek, who has become the symbol of the university that serves a state named after the Illini confederation of about a half-dozen tribes that were virtually annihilated in the 1760s by rival tribes.

In 1930, the student then portraying Chief Illiniwek traveled to South Dakota to receive authentic raiment from the Oglala Sioux. In 1967 and 1982, representatives of the Sioux, who had not yet discovered that they were supposed to feel abused, came to the Champaign-Urbana campus to augment the outfits Chief Illiniwek wears at football and basketball games.

But grievance groups have multiplied, seeking reparations for historic wrongs, and regulations to assuage current injuries inflicted by 'insensitivity.' One of America's booming businesses is the indignation industry that manufactures the synthetic outrage needed to fuel identity politics.

The NCAA is allowing Florida State University and the University of Utah to continue calling their teams Seminoles and Utes, respectively, because those two tribes approve of the tradition. The Saginaw Chippewa tribe starchily denounces any "outside entity" -- that would be you, NCAA -- that would disrupt the tribe's "rich relationship" with Central Michigan University and its teams, the Chippewas. The University of North Carolina at Pembroke can continue calling its teams the Braves. Bravery is a virtue, so perhaps the 21 percent of the school's students who are Native Americans consider the name a compliment.

The University of North Dakota Fighting Sioux may have to find another nickname because the various Sioux tribes cannot agree about whether they are insulted. But the only remnant of the Illini confederation, the Peoria tribe, is now in Oklahoma. Under its chief, John Froman, the tribe is too busy running a casino and golf course to care about Chief Illiniwek. The NCAA ethicists probably reason that the Chief must go

because no portion of the Illini confederation remains to defend him.

Or to be offended by him, but never mind that, or this: In 1995, the Office of Civil Rights in President Clinton's Education Department, a nest of sensitivity-mongers, rejected the claim that the Chief and the name Fighting Illini created for anyone a "hostile environment" on campus.

In 2002, Sports Illustrated published a poll of 352 Native Americans, 217 living on reservations, 134 living off. Eighty-one percent said high school and college teams should not stop using Indian nicknames.

But in any case, why should anyone's disapproval of a nickname doom it? When, in the multiplication of entitlements, did we produce an entitlement for everyone to go through life without being annoyed by anything, even a team's nickname? If some Irish or Scots were to take offense at Notre Dame's Fighting Irish or the Fighting Scots of Monmouth College, what rule of morality would require the rest of us to care? Civilization depends on, and civility often requires, the willingness to say, 'What you are doing is none of my business' and 'What I am doing is none of your business.'

But this is an age when being an offended busybody is considered evidence of advanced thinking and an exquisite sensibility. So, People for the Ethical Treatment of Animals has demanded that the University of South Carolina's teams not be called Gamecocks because cock fighting is cruel. It also is illegal in South Carolina.

In 1972, the University of Massachusetts at Amherst replaced the nickname Redmen with Minutemen. White men carrying guns? If some advanced thinkers are made miserable by this, will the NCAA's censors offer relief? Scottsdale Community College

in Arizona was wise to adopt the nickname 'Fighting Artichokes.' There is no grievance group representing the lacerated feelings of artichokes. Yet."

(Will, G. 2006, January 5).

[\[Return to Museum section of Mediums.\]](#)

*Artifact 5— Museum Artifact**Website Descriptions: Educational Resources—Discovery Boxes. Schingoethe**Center for Native American Cultures, Aurora University, Aurora Illinois.***[Educational Resources]***Northeast Woodlands Discovery Boxes***Birch Bark** (Grades 3 to 6)

In the Northeast Woodlands region, Native Americans often used birch bark to create containers, decorations, works of art and even canoes. This box includes actual examples of the many uses of birch bark. Overhead transparencies, activities and maps are included in the information book. Photographs of Native Americans using birch bark containers and canoes in the production of wild rice from the Milwaukee Public Museum archives accompany this box.

Northeast Woodlands (Grade 2 to Adult)

This box focuses on the various tribes of the Northeast Woodlands region. Information on homes, food, clothing and traditions are included in the illustrated notebook. Artifacts and hands on materials include moccasins, breech cloth, appliqué skirt, roach headdress construction materials, beaded jewelry, bead loom, foodstuffs, birch bark items and examples of porcupine quill work in the form of jewelry and bags. Suggestions for activities are included as are maps, books, and a video on the Iroquois. Some of the pieces are sized for children and may be tried on.

Illinois Box (Grade 2 to Adult)

This box contains information on the various Indian tribes of the state with emphasis on culture, language, housing, food etc. Maps, time-lines and lesson plans and activities make this a wonderful classroom tool. Many fine illustrations accompany the information. The hands-on materials in the box include a beaver pelt, pipe (a soapstone bowl), string of wampum, two Madison points, plum stone and moccasin games, plant and animal raw materials from the region. Also includes: “Tales from an Illiniwek Lodge” cassette.

Prehistoric Tools of Illinois (Grades 2 to Adult)

In addition to chipped stone tools, Native Americans also used basic ground stone tools. These could be as simple as a rock from the ground used as a hammer. Another rock might be shaped to become a pestle to fit a mortar. This box contains numerous examples of different tools.

Southeast Discovery Boxes

Southeast Box (Grade 2 to Adult)

This box contains information on the various Indian tribes of the area with emphasis on culture, language, housing, food etc. A Cherokee pot and basket as well as lacrosse sticks and ball are the hands-on materials included. A finger weaving kit with instructions may be used with classroom materials for a student activity. Maps and color photographs are part of the information book. Publications included are: Three picture books *The Cherokees* by V. Sneve, *Dancing Drum* by Terri Cohlene, and *First Strawberries* by Bruchac. Information books are: *The Choctaw*, *The Seminole*, *The Cherokee in the Grolier series*, *Cherokee Legends and the Trail of Tears* adapted by T.B. Underwood, and *The Cherokees Past and Present* by J. Ed Sharpe, and *Mounds of Earth and Shell* by B. Shemie and two coloring books. Also included, two videos, *The Cherokee* and *The Seminole*.

Plains/California/Plateau Discovery Boxes

Updated! Plains Box (Grade 2 to Adult)

The Plains box contains information on the various Indian tribes of the area with emphasis on culture, language, housing, food etc. Included are a child size tipi (with a 2 to 3 child capacity), a Lakota style doll, a parfleche, shield, moccasins, a girls dress and more. Publications included are *Where The Buffaloes Begin* by Olaf Baker, *Quillworker*, *A Cheyenne Legend* by Terri Cohlene and *Indians of the Great Plains* stencil book. Also included is the 27-minute video *Lakota Quillwork, Art and Legend*.

Southwest Discovery Boxes

Southwest Box (Grade 2 to adult)

The Southwest region is rich in tradition and craft, which continues today. Examples of the rich tradition included in this box are a wedding vase, a storyteller, a basket, a Comanche doll, turquoise, and a Kachina doll. The information book accompanying the box has maps, time-lines, color photographs and historical background. The box focuses on the tribes of the area, culture, language, housing and food. Publications include, *Turquoise Boy* adapted by Terri Cohlene, *The Navajo*, *The Hopi in the Grolier series*, *Helen Cordero and the Storytellers of Cochiti Pueblo* by Nancy S. Howard, *Hopi Kachinas* by Clara Lee Tanner, *When The Clay Sings* by Byrd Baylor and a *Southwest Indians* coloring book. The audio-visual materials in the box are: the audio tape "Navajo Songs" recorded in 1933 and 1940 by Laura Boulton, *Navajo Land Arizona* (slide set), *Monument Valley Arizona* (slide set), *Indians of the Southwest* (slide set), *Navajo Land Arizona* (slide set), *Pueblo & Navajo Indians of North America* (2 videos).

Northwest Coast Discovery Boxes

Northwest Box (Grade 2 to Adult)

The rich symbolism of the totem poles of the Northwest Coast peoples characterizes their life ways and religious beliefs. The importance of family ties is emphasized in these objects. This box focuses on the tribes of the northwest coast with attention to culture, food, homes, clothing etc. The items in the box consist of a totem pole, a button blanket, a cedar basket and two banners. Northwest coast stencils are included. The information book has maps and transparencies. Books included are: "Houses of Wood" by B. Shemie and "Looking at Totem Poles" by H. Stewart. The video "Totem Poles: The Stories They Tell" completes the box.

Raven (Preschool - 2nd Grade) This box for younger children contains the picture book "Raven." This is a trickster tale from the Northwest by Gerald McDermott. The box also includes a wonderful raven puppet.

Arctic/Subartic Discovery Boxes

Arctic/Subartic Box (Grade 2 to Adult)

This box contains information on the various Indian tribes of the area with emphasis on culture, language, housing, food etc. The box includes artifacts such as a piece of etched Baleen, a seal skin thimble, Inuit yo yo, snow shoes, a jade carving and small seal replica. Maps and color photos are in the information book. Publications in the box include The Eskimo in the Grolier series, Ka Ha Si and the Loon adapted by Terri Cohlene, an Eskimo coloring book, Dance On A Seal Skin by B. Winslow and the University of Alaska publication, The Artists Behind the Work. The book "Mamma, Do You Love Me?" by B.M. Joossee and the doll that goes with it, as well as "The Eskimo Activity Book" are in the box also.

Aurora University. (n.d.).

[\[Return to Popular Film section of Mediums.\]](#)

[\[Return to Illinois Museums and Trofanenko's Caution in Chapter 5\]](#)

Artifact 6—Popular Film:

Promotional Description from DVD Cover —Dances with Wolves

"Kevin Costner *Dances with Wolves*

Winner of Seven Academy Awards Including Best Picture 1990...

Sent to protect a U.S. outpost on the desolate frontier, Lt. John Dunbar (Kevin Costner) finds himself alone in the vast wilderness. Befriending the very people he's sent to protect the outpost from, the Sioux Indians, Dunbar slowly comes to revere those he once feared. But when the encroaching U. S. Army threatens to overrun the Sioux, he is forced to make a choice—one that will forever change his destiny and that of a proud and defiant nation."

(Costner, K. [Director.] 1990).

[\[Return to Documentary Film section of Mediums.\]](#)

Artifact 7—Documentary Film:

PBS Online Promotional Material — We Shall Remain

[“click to watch](#)

About the Series

We Shall Remain

From the award-winning PBS series American Experience comes We Shall Remain, a provocative multi-media project that establishes Native history as an essential part of American history.

[More about the project](#)

PBS Television Series

At the heart of the project is a five-part television series that shows how Native peoples valiantly resisted expulsion from their lands and fought the extinction of their culture -- from the Wampanoags of New England in the 1600s who used their alliance with the English to weaken rival tribes, to the bold new leaders of the 1970s who harnessed the momentum of the civil rights movement to forge a pan-Indian identity. We Shall Remain represents an unprecedented collaboration between Native and non-Native filmmakers and involves Native advisors and scholars at all levels of the project.

Episode 1 After the Mayflower

PBS Premiere on
April 13, 2009

In 1621, the Wampanoag of New England negotiated a treaty with Pilgrim settlers. A half-century later, as a brutal war flared between the English and a confederation of Indians, this diplomatic gamble seemed to have been a grave miscalculation.

[More About the Film](#)

Film Description

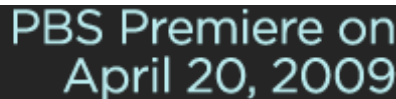
In March of 1621, in what is now southeastern Massachusetts, Massasoit, the leading sachem of the Wampanoag, sat down to negotiate with a ragged group of

English colonists. Hungry, dirty, and sick, the pale-skinned foreigners were struggling to stay alive; they were in desperate need of Native help.

Massasoit faced problems of his own. His people had lately been decimated by unexplained sickness, leaving them vulnerable to the rival Narragansett to the west. The Wampanoag sachem calculated that a tactical alliance with the foreigners would provide a way to protect his people and hold his Native enemies at bay. He agreed to give the English the help they needed.

A half-century later, as a brutal war flared between the English colonists and a confederation of New England Indians, the wisdom of Massasoit's diplomatic gamble seemed less clear. Five decades of English immigration, mistreatment, lethal epidemics, and widespread environmental degradation had brought the Indians and their way of life to the brink of disaster. Led by Metacom, Massasoit's son, the Wampanoag and their Native allies fought back against the English, nearly pushing them into the sea.

Episode 2 Tecumseh's Vision

A black rectangular box with white text that reads "PBS Premiere on April 20, 2009".

In the course of his brief and meteoric career, Tecumseh would become one of the greatest Native American leaders of all time, orchestrating the most ambitious pan-Indian resistance movement ever mounted on the North American continent.

[Watch the trailer](#) | [More About the Film](#)

Film Description

In the spring of 1805, Tenskwatawa, a Shawnee, fell into a trance so deep that those around him believed he had died. When he finally stirred, the young prophet claimed to have met the Master of Life. He told those who crowded around to listen that the Indians were in dire straits because they had adopted white culture and rejected traditional spiritual ways.

For several years Tenskwatawa's spiritual revival movement drew thousands of adherents from tribes across the Midwest. His elder brother, Tecumseh, would harness the energies of that renewal to create an unprecedented military and political confederacy of often antagonistic tribes, all committed to stopping white westward expansion.

The brothers came closer than anyone since to creating an Indian nation that would exist alongside and separate from the United States. The dream of an independent Indian state may have died at the Battle of the Thames, when Tecumseh was killed fighting alongside his British allies, but the great Shawnee warrior would live on as a potent symbol of Native pride and pan-Indian identity.

Episode 3 Trail of Tears

PBS Premiere on
April 27, 2009

Though the Cherokee embraced “civilization” and won recognition of tribal sovereignty in the U.S. Supreme Court, their resistance to removal from their homeland failed. Thousands were forced on a perilous march to Oklahoma.

[More About the Film](#)

Film Description

The Cherokee would call it Nu-No-Du-Na-Tlo-Hi-Lu, “The Trail Where They Cried.” On May 26, 1838, federal troops forced thousands of Cherokee from their homes in the Southeastern United States, driving them toward Indian Territory in Eastern Oklahoma. More than 4,000 died of disease and starvation along the way.

For years the Cherokee had resisted removal from their land in every way they knew. Convinced that white America rejected Native Americans because they were “savages,” Cherokee leaders established a republic with a European-style legislature and legal system. Many Cherokee became Christian and adopted westernized education for their children. Their visionary principal chief, John Ross, would even take the Cherokee case to the Supreme Court, where he won a crucial recognition of tribal sovereignty that still resonates.

Though in the end the Cherokee embrace of “civilization” and their landmark legal victory proved no match for white land hunger and military power, the Cherokee people were able, with characteristic ingenuity, to build a new life in Oklahoma, far from the land that had sustained them for generations.

Episode 4 Geronimo

PBS Premiere on
May 4, 2009

As the leader of the last Native American fighting force to capitulate to the U.S. government, Geronimo was seen by some as the perpetrator of unspeakable savage cruelties, while to others he was the embodiment of proud resistance.

[Watch the trailer](#) | [More About the Film](#)

Film Description

In February of 1909, the indomitable Chiricahua Apache medicine man Geronimo lay on his deathbed. He summoned his nephew to his side, whispering, “I should never have surrendered. I should have fought until I was the last man alive.” It was an admission of regret from a man whose insistent pursuit of military resistance in the face of overwhelming odds confounded not only his Mexican and American enemies, but many of his fellow Apaches as well.

Born around 1820, Geronimo grew into a leading warrior and healer. But after his tribe was relocated to an Arizona reservation in 1872, he became a focus of the fury of terrified white settlers, and of the growing tensions that divided Apaches struggling to survive under almost unendurable pressures. To angry whites, Geronimo became the archfiend, perpetrator of unspeakable savage cruelties. To his supporters, he remained the embodiment of proud resistance, the upholder of the old Chiricahua ways. To other Apaches, especially those who had come to see the white man’s path as the only viable road, Geronimo was a stubborn troublemaker, unbalanced by his unquenchable thirst for vengeance, whose actions needlessly brought the enemy’s wrath down on his own people. At a time when surrender to the reservation and acceptance of the white man’s civilization seemed to be the Indians’ only realistic options, Geronimo and his tiny band of Chiricahuas fought on. The final holdouts, they became the last Native American fighting force to capitulate formally to the government of the United States.

Episode 5 Wounded Knee

PBS Premiere on
May 11, 2009

In 1973, American Indian Movement activists and residents of the Pine Ridge Reservation occupied the town of Wounded Knee, demanding redress for grievances. As a result of the siege, Indians across the country forged a new path into the future.

[Watch the trailer](#) | [More About the Film](#)

Film Description

On the night of February 27, 1973, fifty-four cars rolled, horns blaring, into a small hamlet on the Pine Ridge Indian Reservation. Within hours, some 200 Oglala Lakota and American Indian Movement (AIM) activists had seized the few major buildings in town and police had cordoned off the area. The occupation of Wounded Knee had begun. Demanding redress for grievances—some going back more than 100 years—the protesters captured the world's attention for 71 gripping days.

With heavily armed federal troops tightening a cordon around meagerly supplied, cold, hungry Indians, the event invited media comparisons with the massacre of Indian men, women, and children at Wounded Knee almost a century earlier. In telling the story of this iconic moment, the final episode of *We Shall Remain* will examine the broad political and economic forces that led to the emergence of AIM in the late 1960s as well as the immediate events—a murder and an apparent miscarriage of justice—that triggered the takeover. Though the federal government failed to make good on many of the promises that ended the siege, the event succeeded in bringing the desperate conditions of Indian reservation life to the nation's attention. Perhaps even more important, it proved that despite centuries of encroachment, warfare, and neglect, Indians remained a vital force in the life of America.”

(WBGH, 2008-2009)

[\[Return to Digital Resources section of Mediums.\]](#)

*Artifact 8—Digital Resources**From Peoria Tribe Website: Chief Froman's Letter to George Will***PEORIA TRIBE OF INDIANS OF OKLAHOMA**

118 S. Eight Tribes Trail (918) 540-2535 FAX (918) 540-2538

P.O. Box 1527

MIAMI, OKLAHOMA 74355

CHIEF

John P. Froman

SECOND CHIEF

Jason Dollarhide

January 6, 2006

George Will
 The Washington Post
 1150 15th Street, N.W.
 Washington, D.C. 20071

Mr. Will:

I have read your editorial in the January 5 issue of the Tulsa World and find it highly disturbing that a journalist of your stature would publish an editorial concerning the Peoria Tribe of Indians of Oklahoma and the university mascot, Chief Illiniwek, and mentioning my name without a personal conversation. I can only assume you derived your facts from other published reports on the Peoria Tribe's stance regarding the Chief Illiniwek issue.

The Peoria Tribe of Indians of Oklahoma in April of 2001, by tribal resolution, requested the University of Illinois to cease and desist use of Chief Illiniwek as its mascot. Your article suggests insensitivity on the part of the Peoria Tribe as to Chief Illiniwek; I believe that insensitivity lies with the University of Illinois in not respecting the request of the Tribe.

Since coming into office I have had several conversations with the University, including its president, members of the Board of Directors, students, faculty and citizens of Illinois concerning Chief Illiniwek. The most recent conversations were following announcement of the ruling of the NCAA regarding Chief Illiniwek and the subsequent

appeal process. I have also had conversations with the NCAA and provided them with the supporting documentation on the tribe's stance concerning Chief Illiniwek.

The statements you made in your article, "the Peoria Tribe, is now in Oklahoma" and "the tribe is too busy running a casino and golf course to care about Chief Illiniwek" are highly unprofessional in the journalistic world. A more accurate statement would be that the University of Illinois has ignored the tribe's request for nearly five years.

I, as chief of the Tribe, have chosen not to re-address the issue of Chief Illiniwek for the following reasons: In Indian Country tribal leaders face high unemployment rates, health care issues, adequate housing, and a decrease in federal funding which are obligations of the United States Government as assured to tribes through various treaties. The United States Government has fiduciary trust responsibilities and obligations to the Native American tribes of this country. The elected tribal leadership faces these issues on a day-to-day basis. As the elected leadership of this great country we strive to enhance the quality of life of our people. As you may know, elected leadership must prioritize issues to address using the resources available to them. I, as chief, have chosen to address the above issues to meet the needs of our people rather than re-address a mascot issue that has been ignored by the University.

Not only do I feel you owe the people of the Peoria Tribe an apology, but all tribal elected leaders and people, as your editorial paints a negative picture of tribal businesses. Tribal businesses provide job opportunities for Native Americans as well as non-Native Americans. These employees pay their federal and state income taxes. Tribal businesses are not just casinos and golf courses...tribes own colleges, print shops, manufacturing companies, health service agencies and retail outlets, among others.

I hope you would call upon your integrity as a journalist to correct the misconceptions of the article relating to the Peoria Tribe in a future editorial.

If you have any questions or wish to discuss this matter directly with me, please do not hesitate to contact me.

John P. Froman
Chief

xc: Ken Neal, Tulsa World

(Froman, 2006)

[Return to [Concluding Thoughts — Literature on Different Mediums.](#)]

Appendix E

*Illinois Learning Standards 16 A or B Benchmarks**Benchmarks Related to Doing the Discipline of History***A. Apply the skills of historical analysis and interpretation.**

EARLY ELEMENTARY	LATE ELEMENTARY	MIDDLE/JUNIOR HIGH SCHOOL	EARLY HIGH SCHOOL	LATE HIGH SCHOOL
16.A.1a Explain the difference between past, present and future time; place themselves in time.	16.A.2a Read historical stories and determine events which influenced their writing.	16.A.3a Describe how historians use models for organizing historical interpretation (e.g., biographies, political events, issues and conflicts).	16.A.4a Analyze and report historical events to determine cause-and-effect relationships.	16.A.5a Analyze historical and contemporary developments using methods of historical inquiry (pose questions, collect and analyze data, make and support inferences with evidence, report findings).
16.A.1b Ask historical questions and seek out answers from historical sources (e.g., myths, biographies, stories, old photographs, artwork, other visual or electronic sources).	16.A.2b Compare different stories about a historical figure or event and analyze differences in the portrayals and perspectives they present.	16.A.3b Make inferences about historical events and eras using historical maps and other historical sources.	16.A.4b Compare competing historical interpretations of an event.	16.A.5b Explain the tentative nature of historical interpretations.

(*Illinois learning standards, 1997, pp. 50-51*)

*Benchmarks Emphasizing Content Knowledge Alone***B. Understand the development of significant political events.**

EARLY ELEMENTARY	LATE ELEMENTARY	MIDDLE/JUNIOR HIGH SCHOOL	EARLY HIGH SCHOOL	LATE HIGH SCHOOL
16.B.1a (US) Identify key individuals and events in the development of the local community (e.g., Founders days, names of parks, streets, public buildings).	16.B.2b (US) Identify major causes of the American Revolution and describe the consequences of the Revolution through the early national period, including	N/A	16.B.4 (US) Identify political ideas that have dominated United States historical eras (e.g., Federalist, Jacksonian, Progressivist, New Deal, New Conservative).	N/A

	the roles of George Washington, Thomas Jefferson and Benjamin Franklin.			
16.B.1b (US) Explain why individuals, groups, issues and events are celebrated with local, state or national holidays or days of recognition (e.g., Lincoln's Birthday, Martin Luther King's Birthday, Pulaski Day, Fourth of July, Memorial Day, Labor Day, Veterans' Day, Thanksgiving).	16.B.2b (US) Identify major causes of the American Revolution and describe the consequences of the Revolution through the early national period, including the roles of George Washington, Thomas Jefferson and Benjamin Franklin.	N/A	16.B.4a (W) Identify political ideas that began during the Renaissance and the Enlightenment and that persist today (e.g., church/state relationships).	N/A
16.B.1 (W) Explain the contributions of individuals and groups who are featured in biographies, legends, folklore and traditions.	16.B.2d (US) Identify major political events and leaders within the United States historical eras since the adoption of the Constitution, including the westward expansion, Louisiana Purchase, Civil War, and 20th century wars as well as the roles of Thomas Jefferson, Abraham Lincoln, Woodrow Wilson, and Franklin D. Roosevelt.	N/A	16.B.4b (W) Identify political ideas from the early modern historical era to the present which have had worldwide impact (e.g., nationalism/Sun Yat-Sen, non-violence/Ghandi, independence/Kenyatta).	N/A

(Illinois learning standards, 1997, pp. 50-51)

C. Understand the development of economic systems.

EARLY ELEMENTARY	LATE ELEMENTARY	MIDDLE/JUNIOR HIGH SCHOOL	EARLY HIGH SCHOOL	LATE HIGH SCHOOL
	16.C.2b (US) Explain how individuals, including John Deere, Thomas Edison, Robert		16.C.4c (W) Describe the impact of key individuals/ideas from 1500 - present, including Adam	

N/A	McCormack, George Washington Carver and Henry Ford, contributed to economic change through ideas, inventions and entrepreneurship.	N/A	Smith, Karl Marx and John Maynard Keynes.	N/A
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(*Illinois learning standards, 1997, pp. 52-53*)

D. Understand Illinois, United States and world social history.

EARLY ELEMENTARY	LATE ELEMENTARY	MIDDLE/JUNIOR HIGH SCHOOL	EARLY HIGH SCHOOL	LATE HIGH SCHOOL
16.D.1 (US) Describe key figures and organizations (e.g., fraternal/civic organizations, public service groups, community leaders) in the social history of the local community.	16.D.2c (US) Describe the influence of key individuals and groups, including Susan B. Anthony/suffrage and Martin Luther King, Jr./civil rights, in the historical eras of Illinois and the United States.	N/A	16.D.4 (W) Identify significant events and developments since 1500 that altered world social history in ways that persist today including colonization, Protestant Reformation, industrialization, the rise of technology and human rights movements.	N/A

(*Illinois learning standards, 1997, pp. 54-55*)

E. Understand Illinois, United States and environmental history.

EARLY ELEMENTARY	LATE ELEMENTARY	MIDDLE/JUNIOR HIGH SCHOOL	EARLY HIGH SCHOOL	LATE HIGH SCHOOL
N/A	16.E.2b (US) Identify individuals and events in the development of the conservation movement including John Muir, Theodore Roosevelt and the creation of the National Park System.	N/A	N/A	N/A
	16.E.2b (W) Identify individuals and their inventions (e.g., Watt/steam engine, Nobel/TNT,			

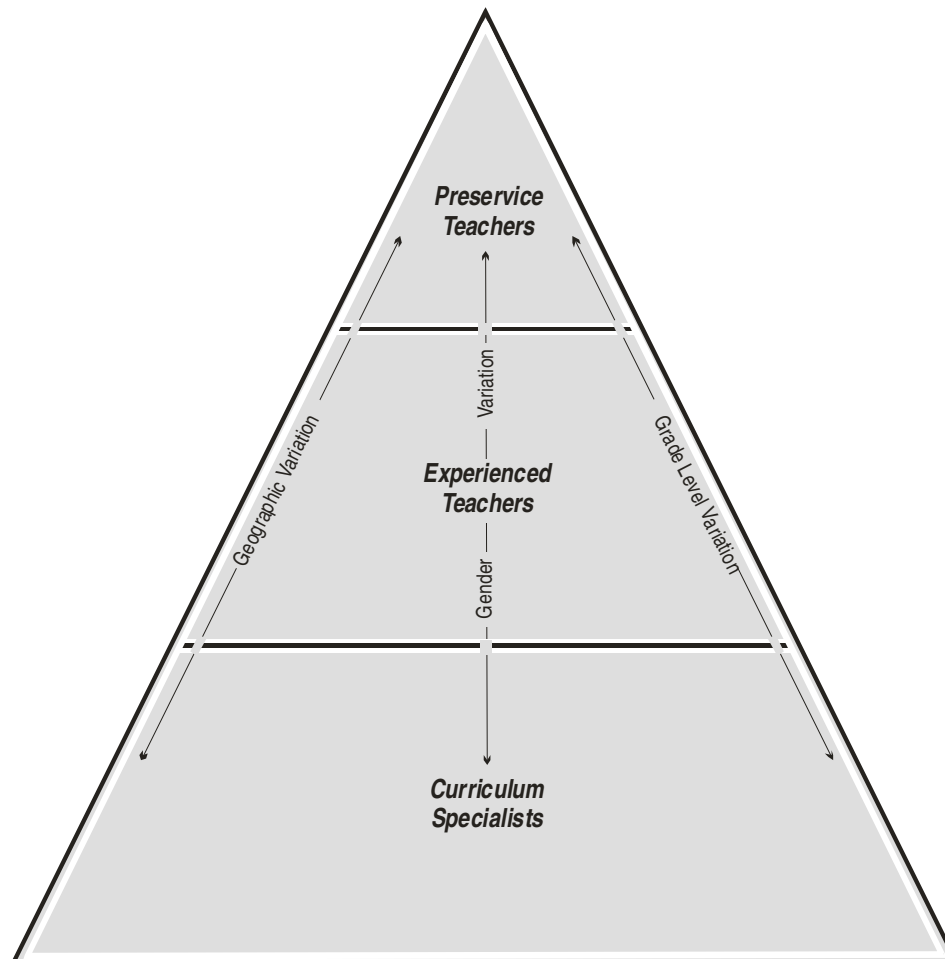
N/A	Edison/electric light) which influenced world environmental history.	N/A	N/A	N/A
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(*Illinois learning standards*, 1997, p. 54)

[\[Return to Mediums—Textbooks\]](#)

[Return to [Pedagogical Content Knowledge—Recommendations](#), Chapter 5]

Appendix F

Pyramid Matrix — Maximum Variation Sample

[\[Return to Sample Selection and Site section in Chapter 3\]](#)

[\[Return to Data Collection Methods in Chapter 3\]](#)

[\[Return to Credibility section in Chapter 3\]](#)

[\[Return to Introduction: Data Sources and Their Utilization in Chapter 4\]](#)

[Return to [Informing research Questions via Educational Perspective of Participants](#),

Chapter 4]

Appendix G

*Interview and Focus Group Guides**Interview Guide/Questions for Initial Interview of 1st Curriculum Specialist*

1. Please tell me briefly about your background as a curriculum specialist.
 - a. (Probe) Please tell me a little more about your specific experience as it relates to social studies and history curriculum in Illinois.
2. What kinds of topics about other cultures are currently covered in Illinois social studies and history curriculum?
 - a. (Probe) At what grade levels are those generally covered?
3. From your experience, how do teachers in Illinois utilize information about other cultures in the curriculum?
 - a. (Probe) How do they structure these units of study? What kind of methods do they generally use in these units of study?
4. How are Native American topics generally covered in curriculum in Illinois?
 - a. (Probe) At what grade levels are Native American topics generally covered?
5. How do teachers who really care about Native American cultures, as a segment of their curriculum, gather their information?
6. What might an exemplary unit covering Native American's Illinois look like? What would it include?
7. Please tell me about any teachers you know an Illinois that specifically cover material on the Illinois Indians tribes for which the state is named.
 - a. (Probe) Please tell me about any successes or challenges that those teachers face in this area.
 - b. (Probe) Can you put me in contact with those teachers?
8. Do you have anything you'd like to add?

Interview Guide/Questions for 2nd Curriculum Specialist

1. Please tell me briefly about your background as a curriculum specialist, including your experience at the state level.
 - a. (Probe) Please tell me a little more about your specific experience as it relates to social studies and history curriculum in Illinois.
2. What kinds of topics about other cultures are currently covered in Illinois social studies and history curriculum?
 - a. (Probe) At what grade levels are those generally covered? Why at those levels?
3. From your experience, how do teachers in Illinois utilize information about other cultures in the curriculum?
 - a. (Probe) How do they structure these units of study? What kind of methods do they generally use in these units of study?
4. How are Native American topics generally covered in curriculum in Illinois?
 - a. (Probe) At what grade levels are Native American topics generally covered?
5. How do teachers who really care about Native American cultures, as a segment of their curriculum, gather their information?
6. How do new teachers, just out of a TEP, make decisions about utilizing materials covering Native American cultures for their classes?
 - a. (Probe) What do these new teachers use as resources for teaching about Native Americans in Illinois in their first years of teaching?
 - b. (Probe) What additional kinds of material on Native American cultures do you think would be helpful to these new teachers?
7. If content material on Native Americans in Illinois was added to TEPs in the required History of Illinois class or in a SS methods class, what would be the best format for such material—considering the needs of the PT, as a college student and then as a first time teacher, as well as fitting the teaching needs of the history professor or SS professor?
8. Do you have anything you'd like to add?

Interview Guide/Questions for Follow-up Interview with 1st Curriculum

Specialist after Interviewing 2nd Curriculum Specialist

1. How do new teachers, just out of a TEP, make decisions about utilizing materials covering Native American cultures for their classes?
 - a. (Probe) What do these new teachers use as resources for teaching about Native Americans in Illinois in their first years of teaching?
 - b. (Probe) What additional kinds of material on Native American cultures do you think would be helpful to these new teachers?

2. If content material on Native Americans in Illinois was added to TEPs in the required History of Illinois class or in a SS methods class, what would be the best format for such material—considering the needs of the PT, as a college student and then as a first time teacher, as well as fitting the teaching needs of the history professor or SS professor?
 - a. [Probe/clarification] Okay, let me define format, medium ... Supplemental textbook, CD, Internet, those kinds of things. What should it be in, something physically to get into the hands of the preservice teachers that they can use now but they can choose to keep it as a resource when they go on to be a teacher?.... So ... what medium should the material be put into that they can physically use it and hopefully keep it.

3. Do you have anything you'd like to add?

4. In terms of the TAH grant and particularly the methodologies you're using, how are they turning out to be successful, or not? Why do you believe they would be successful? What kind of documentation do you have on them? ... And [as you brought up on the phone when I called to set up this appointment] what differences are you seeing between the in-service and the preservice teachers?
 - a. Please talk more specifically about the differences you've seen in your TAH program in dealing with the in-service teachers and the preservice teachers in terms of the kinds of materials you use.
 - b. Please talk about preservice teachers and how they differ from the in-service teachers—the insights you've gotten between them. Please also talk about how many preservice teachers you have been in contact with through this grant so far, compared to the number of in-service?

Teacher Focus Group Guide/Questions

1. Please discuss the grade level you teach (or you hope to teach) and the school setting where you teach.
2. Please discuss any material you cover (or expect to cover) that includes Native Americans in Illinois. (Specifically the Illinois Indian tribes, if applicable.)
3. Please discuss source materials you have utilized (or plan to utilize) to create your Native American lessons.
4. Please discuss any experience you have had with content materials related to Native Americans during your teacher education program.
5. Please discuss what you now see as the most useful format(s) for Native American content material that can be utilized during a teacher education program.

Or

5. As I plan to create accurate source material for pre-teachers in Illinois that covers the Illinois Indians, what format would you advise me to put it in, and why?

[Return to [Data Collection Methods](#) in Chapter Three]

[Return to [Final Analysis: Research Questions and Multicultural Education Concept](#) in

Chapter Four]

[Return to [Preservice Teacher Focus— Too Tight?](#) in Chapter Five]

Appendix H

*Strategies Used to Establish Trustworthiness**

Strategy	Criteria
<i>Credibility</i>	<ul style="list-style-type: none"> • Reflexive analysis — Field Journal • Establish authority of researcher • Triangulation of multiple data sources via constant comparison in analysis • Interview technique — ¹Specific directions to elicit participant views; ²reframing, repeating and/or expanding interview questions.
<i>Transferability</i>	<ul style="list-style-type: none"> • Dense description — informant background information, setting, research context • Comparison of sample to demographic
<i>Dependability</i>	<ul style="list-style-type: none"> • Dense description of research methods • Code-recode procedure • Tracking evolution of the codes
<i>Confirmability</i>	<ul style="list-style-type: none"> • Triangulation of multiple data sources • Reflexive analysis

**Adapted from Krefling, 1991, p. 217, Table 2*

[Return to [Trustworthiness](#) in Chapter Three]

Appendix I

Participants and Attributes

Participants	Gender & Ethnicity	Pseudonym	SS-Grade Level	Experience	Degree Status
Curriculum Specialist 1 – Metro	Male Caucasian	• C. J.	• HS	<ul style="list-style-type: none"> • 32 yrs HS Teacher- Metro (30 yrs public school; 2 yrs private) • 10 yrs – Curriculum Development in Districts • SS Dept. Chair @ NCLB onset • Consultant for educational organization advising regional districts on SS issues— including developing, submitting, & implementing TAH Grants. • Currently teaches university SS Methods 	MAT-History +45
Curriculum Specialist 2 – Rural	Male Caucasian	• Bill	• HS	<ul style="list-style-type: none"> • 35 yrs Rural HS Teacher • Developed courses correlated w/state standards • Work with North Central accreditations • Assisted in developing IL content test for preservice SS teachers • 20+ yr member ICSS, plus exp. as rep. & officer— including as Exec. Dir. • Work on NCSS committees 	MS Ed-C&I
Focus Group 4 – Rural/Metro	3 Female Caucasians	• Samantha • Belinda • Jenn	<ul style="list-style-type: none"> • 3rd SS • 8th Amer. History • HS, AP-Amer. History; Sociology 	<ul style="list-style-type: none"> • 32 yrs: 2 yrs - 3rd gr.; Many yrs - 6th gr. Gifted. • 12 yrs • 22 yrs: 15 yrs - History/SS 	<ul style="list-style-type: none"> • BS • MS Ed (<i>BS-Hist. & Cert.</i>) • MS Ed (<i>American History focus</i>)
Focus Group 3 – Majority Informed – Rural	2 Female Caucasians 1 Male Caucasian	• Tina • Linda • Russ	<ul style="list-style-type: none"> • 5th • 5th/6th Special Ed. • 7th/8th Amer. History 	<ul style="list-style-type: none"> • 15 yrs • 17 yrs • 12 yrs: 5 yrs - 7th/8th History; 2 yrs - 6th gr.; 2 yrs - geography/spelling; 2 yrs - 6th gr.; 1 yr - geography/spelling 	<ul style="list-style-type: none"> • BS+ (<i>Engl. & Cert.</i>) • BS (<i>SpEd</i>) & MAT • BS (<i>Hist. Ed</i>)
Focus Group 2 – Informed – (Preservice Secondary SS)	1 Female Caucasian 2 Male Caucasians	• Carla • Michael • Rico	<ul style="list-style-type: none"> • prefers Rural HS • prefers Rural HS • prefers Metro, large HS 	All TEP students in HIST 367 (<i>required History of Illinois course for Secondary SS</i>)	All 3 rd yr Undergrads
Focus Group 1 – Informed – (Preservice Elem. Educ. SS)	3 Female Caucasians	• Jessica • Cori • Morgan	<ul style="list-style-type: none"> • prefers Rural, Middle School, LA focus • prefers diversity in Rural, K-3 • prefers Middle School; military exp. 	All TEP students in CI 424 (<i>required Elem. SS methods course</i>)	All 4 th yr Undergrads

[\[Return to Transferability section in Chapter 3\]](#)

Appendix J

District Demographics: In-Service Teachers and Curriculum Specialists

School-S District-D	FG3 Elem 2007	FG3 Elem 1998	FG3 Jr.HS 2007	FG3 Jr.HS 1998	FG4 Elem. 2007	FG4 Elem. 1998	FG4 Middle 2007	FG4 Middle 1998	FG4 HS 2007	FG4 HS 1998	CS1 HS 2007	CS1 HS 1998	CS2 HS 2007	CS2 HS 1998
# Students-S	352	396	124	95	763	915	610	442	836	838	2674	2337	619	619
% White														
Student-S	99.4	100	99.2	100	81.8	89.2	77.9	84.8	81.9	86.5	62.2	77.1	97.1	98.2
State	54.9	62.6	54.9	62.6	54.9	62.6	54.9	62.6	54.9	62.6	54.9	62.6	54.9	62.6
Teacher-D	100	100	100	100	98.3	97.8	98.3	97.8	98.3	97.8	97.3	96.9	97.5	100.0
State	85.1	84.8	85.1	84.8	85.1	84.8	85.1	84.8	85.1	84.8	85.1	84.8	85.1	84.8
% Black														
Student-S	0.0	0.0	0.8	0.0	5.5	7.2	8.0	9.7	7.3	9.4	29.5	19.6	0.2	0.0
State	19.6	20.8	19.6	20.8	19.6	20.8	19.6	20.8	19.6	20.8	19.6	20.8	19.6	20.8
Teacher-D	0.0	0.0	0.0	0.0	1.1	2.2	1.1	2.2	1.1	2.2	1.2	2.6	0.0	0.0
State	8.8	11.3	8.8	11.3	8.8	11.3	8.8	11.3	8.8	11.3	8.8	11.3	8.8	11.3
% Hispanic														
Student-S	0.3	0.0	0.0	0.0	3.0	1.5	3.4	0.9	2.4	1.9	2.7	1.3	1.3	0.3
State	19.3	13.3	19.3	13.3	19.3	13.3	19.3	13.3	19.3	3.2	19.3	13.3	19.3	13.3
Teacher-D	0.0	0.0	0.0	0.0	0.6	0.0	0.6	0.0	0.6	0.0	0.4	0.4	2.5	0.0
State	4.6	3.1	4.6	3.1	4.6	3.1	4.6	3.1	4.6	3.1	4.6	3.1	4.6	3.1
%Asian/Pacific Islander														
Student-S	0.0	0.0	0.0	0.0	2.1	1.7	1.3	3.6	1.6	1.9	2.2	1.8	1.0	1.3
State	3.8	3.2	3.8	3.2	3.8	3.2	3.8	3.2	3.8	3.2	3.8	3.2	3.8	3.2
Teacher-D	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.8	0.0	0.0	0.0
State	1.2	0.7	1.2	0.7	4.6	0.7	1.2	0.7	1.2	0.7	1.2	0.7	1.2	0.7
% Native American														
Student-S	0.3	0.0	0.0	0.0	0.8	0.3	0.0	0.9	0.0	0.2	0.1	0.3	0.2	0.2
State	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2	0.2
Teacher-D	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.4	0.0	0.0	0.0
State	0.2	0.1	0.2	0.1	0.2	0.1	0.2	0.1	0.2	0.1	0.2	0.1	0.2	0.1
% Multiracial /Ethnic														
Student-S	0.0	N/A	0.0	N/A	6.8	N/A	9.3	N/A	6.8	N/A	3.3	N/A	0.3	N/A
State	2.2	N/A	2.2	N/A	2.2	N/A	2.2	N/A	2.2	N/A	2.2	N/A	2.2	N/A
Teachers														
%Male-D	33.3	38.8	33.3	38.8	22.2	26.4	22.2	26.4	22.2	26.4	46.6	49.7	35.3	45.6
State	23	24.8	23.0	24.8	23.0	24.8	23.0	24.8	23.0	24.8	23	24.8	23.0	24.8
%Female-D	66.7	61.2	66.7	61.2	77.8	73.6	77.8	73.6	77.8	73.6	53.4	50.3	64.7	54.4
State	77.0	75.2	77.0	75.2	77.0	75.2	77.0	75.2	77.0	75.2	77.0	75.2	77.0	75.2
% Low Income														
School	67	62.9	62.9	64.2	23.7	30.2	24.8	22.6	15.6	17.7	27.8	17.5	35.1	27.5
State	40.9	36.3	40.9	36.3	40.9	36.3	40.9	36.3	40.9	36.3	40.9	36.3	40.9	36.3
% Limited English Proficient														
School	0.0	0.0	0.0	0.0	0.1	0.0	0.3	0.0	0.0	0.1	0.0	0.0	0.0	0.5
State	7.2	6.3	7.2	6.3	7.2	6.3	7.2	6.3	7.2	6.3	7.2	6.3	7.2	6.3
Average Yrs Teaching Experience														
District	12.2	16.3	12.2	16.3	15.4	18.1	15.4	18.1	15.4	18.1	12.3	15.6	16.4	16.2
State	12.9	15.0	12.9	15.0	12.9	15.0	12.9	15.0	12.9	15.0	12.9	15.0	12.9	15.0
%Teachers with Graduate Degrees														
District	15.6	17.3	15.6	17.3	59.4	40.4	59.4	40.4	59.4	40.4	48.5	48.2	50.4	31.2

State	52.3	46.3	52.3	46.3	52.3	46.3	52.3	46.3	52.3	46.3	52.3	46.3	52.3	46.3
Average Teacher Salary-D X \$1000	46.8	36.9	46.8	36.9	59.4	45.8	59.4	45.8	59.4	45.8	69.5	53.6	63.5	45.2
 K-12 Districts HS Districts					

Source: ISBE Website—*Illinois School Report Cards 2007 & 1998*

[\[Return to Transferability section in Chapter 3\]](#)

[\[Return to Situating the Curriculum Specialists and Experienced Teachers in Their Districts in Chapter 4\]](#)

[\[Return to *Perspectives Avenue Three: Pedagogical Dispositions* in Chapter 4\]](#)

Appendix K

Demographic Comparison of Districts for 2007—CS1, CS2, FG3, FG4

Factors particularly relevant to analysis are highlighted.

Districts 2007	CS1-Metro	CS2-Rural	FG3-Rural	FG4-Rural/Metro
Cultural Mix	<i>Fast change</i> Bi-Cultural <i>Slower</i> Towards Multicultural	Monocultural	Monocultural	Towards Multicultural
District # Students	5009 [2 campuses]	619	692	2827 [4 campuses]
% Low Income for District [State Average = 7]	30	35	67	24
Ave. Teacher Salary X \$1000	69.5	63.5	48.6	59.5
% Teachers with Graduate Degrees [State Average = 52]	49	50	16	59
Average Yrs Teaching Experience [State Average = 13]	12	16	12	15
% Male Teachers Compared to State Average of 23	+10	+12	+10	-1
% Female Teachers Compared to State Average of 77	-10	-12	-10	+1

Note: % Rounded off to nearest whole percentage point

Source: Analysis of Demographic Data— Districts of In-Service Teachers & Curriculum Specialists

Appendix L

Identified Themes Summarized by Data Set

CS1: C.J	CS2: Bill	FG4 Rural/Metro	FG3 Rural	FG2 Secondary Ed PTs- 3 rd yr.	FG1 Elem Ed PTs- 4 th yr
Qualities <ul style="list-style-type: none"> •Thematic approach •Historical Thinking approach •Integration of US History 	Qualities <ul style="list-style-type: none"> •No >20-25 pages •Includes facts •Not pet project of individual specialist •General knowledge w/sites of things available •Good TOC •Good scope & sequence •To the point •Bibliography of terms 	Qualities <ul style="list-style-type: none"> •Thematic approach •Historical Thinking approach •Integration of US History •Format chronologically •Look at Native Americans culturally 	Qualities: Quality vs. Quantity <ul style="list-style-type: none"> •Want general knowledge •Want more Native American 		
<i>RQ#1: Content Form—</i> Pedagogical Content Knowledge	<i>RQ#1: Content Form—</i> Pedagogical Content Knowledge	<i>RQ#1: Content Form—</i> Pedagogical Content Knowledge	<i>RQ#1: Content Form—</i> Pedagogical Content Knowledge	<i>RQ#1: Content Form—</i> Pedagogical Content Knowledge	<i>RQ#1: Content Form—</i> Pedagogical Content Knowledge
<i>RQ#2: Medium—</i> Digital Resources <ul style="list-style-type: none"> •CD •Online •Webquest Approach 	<i>RQ#2: Medium—</i> Unit Plan booklet w/ Digital Resources <ul style="list-style-type: none"> •(Unit plan) w/websites •PTs grew up w/Internet: <ul style="list-style-type: none"> •don't believe in books •believe all that is on Internet 	<i>RQ#2: Medium—</i> Discovery Kit (Museum) & Children's Lit	<i>RQ#2: Medium—</i> Digital Resources in Lesson Plan Format & Children's Lit <ul style="list-style-type: none"> •Internet or CD •Children's Lit 	<i>RQ#2: Medium—</i> Digital Resources <ul style="list-style-type: none"> •PPT •Video (film via computer) 	<i>RQ#2: Medium—</i> Digital Resources <ul style="list-style-type: none"> •Webquest
Challenges <ul style="list-style-type: none"> •Importance of Teacher •Lack of content knowledge •Need to bring in content specialist •Time •NCLB •Textbook & related resources 	Challenges <ul style="list-style-type: none"> •Indian topics seen as unimportant •Importance of Teacher •Lack of content knowledge •IL HS mandate: Teach abt. Indians •Lack of Teacher motivation •Going on field trips Difficult •Textbooks •HS history survey course •Need for innovative Teachers •Eurocentric history approach •PTs must follow cooperating Teacher 	Challenges <ul style="list-style-type: none"> •Male coaches/history teachers •Internet at early Elementary level •Native American coverage in TEP •Textbooks: <ul style="list-style-type: none"> •usage •what's missing or slighted •NCLB: <ul style="list-style-type: none"> •time •skimming 	Challenges [some exhibited by participants] <ul style="list-style-type: none"> •"We struggle, so more general" •Lack of confidence •"I tried to but..." •Exhibited Lack of Native American content knowledge •Exhibited Tension—General Knowledge vs. Want More Native American •Textbook usage [Exhibited] 	Challenges: Hard for Teachers <ul style="list-style-type: none"> •Big span of history to teach •Teachers don't know a lot about Native Americans •Lack of confidence •Just trying to meet standards •Can't teach content seen as radical by community 	

	<ul style="list-style-type: none"> •“Don’t lecture”, but lecture modeled •Need for good HS SS Teachers 				
Good Teachers <ul style="list-style-type: none"> •Constructivist •Learner 	Good Teachers <ul style="list-style-type: none"> •Talk a bit abt. hardships, culture •Use better strategies •Use multiple techniques •Doesn’t just lecture 	Good Teachers <ul style="list-style-type: none"> •<i>Exhibited passion abt. importance of woven narrative history that is social</i> •Constructivist •Importance of Teacher •Teach gory/real part 	Good Teachers—Conditional <ul style="list-style-type: none"> •<i>Tina exhibited tendencies towards constructivism</i> 		Good Teachers [exhibited by participants] <ul style="list-style-type: none"> •<i>Tendencies towards constructivism</i>
Misinfo/Stereotypes <ul style="list-style-type: none"> •Teachers’ evals: “I’ve made this too simplistic” •Good document...why or why not? •Accuracy of popularized documents— Chief Seattle’s speech •Textbooks very bland, need enrichment •Those voices haven’t been heard 	Misinfo/Stereotypes <ul style="list-style-type: none"> •First Thanksgiving story up to 5th •Chief Illiniwek •Indian craft becomes the unit •Hopefully misinfo/stereotypes not taught wrong •Teachers don’t mean anything by it 	Misinfo/Stereotypes <ul style="list-style-type: none"> •First Thanksgiving •Indians in isolation •Popular knowledge •Indians w/o conflict at lower Elementary 	Misinfo/Stereotypes [exhibited by participants] and Types of Knowledge <ul style="list-style-type: none"> •<i>The Indian in the Cupboard</i> •“Think of Indians, now change that” •Great-great grandma was Indian •After Civil War <u>is</u> Indians •No Native American knowledge but from the text 	Misinfo/Stereotypes <ul style="list-style-type: none"> •<i>Hollywoodized Content</i> •Indian-like exhibit w/feathered hats •<i>Lies My Teacher Told Me</i>— Loewen 	Misinfo/Stereotypes <ul style="list-style-type: none"> •Indians & Thanksgiving— noodle necklaces, feather headbands, etc. •<i>Different Indian reservations in Illinois [exhibited misinformation]</i>
Viewpoints <ul style="list-style-type: none"> •Richard White on perspectives •“You can’t teach what you don’t know” •“They want to read the story from the person.” 		Viewpoints <ul style="list-style-type: none"> •Critical thinking skills— Multiple viewpoints •Viewpoints in <i>Smoke Signals</i> 	Viewpoints—Conditional <ul style="list-style-type: none"> •<i>Tina exhibited potential capacity for enabling viewpoints from diverse perspectives</i> 	Viewpoints—Conditional <ul style="list-style-type: none"> •<i>Rico has exhibited a pre-capacity for enabling viewpoints from diverse perspectives</i> 	Viewpoints <ul style="list-style-type: none"> •Include modern Illinois Indian input— Ideas, values, beliefs
	Ideology <i>[exhibited by Bill]</i>				

[\[Return to Confirmability section in Chapter Three\]](#)

[\[Return to Challenges Addressed by Participant Themes in Chapter Five\]](#)

Appendix M

The Critiquing Data — Summary of the Artifact Ratings

Artifact Number	Medium Represented	Artifact	Criteria [see Appendix C]	Rating as a fraction of 6 Criteria	Rating as a percentage*	Other Rating
1	Professors	TAH Grant Program	Banks' 4 Approaches	N/A	N/A	Reaches Additive Approach
2	Textbooks	8 th Grade Textbook	Banks' Checklist	$\frac{1.7}{6}$	28%	
3	Children's Literature	<i>The Illinois Confederacy</i>	Banks' Guidelines	$\frac{5.6}{6}$	93%	
4	News Outlets	George Will's Column	Banks' Checklist	$\frac{3}{6}$	50%	
5	Museums	Schingoethe's Discovery Boxes	Banks' Checklist	$\frac{3}{6}$	50%	
6	Popular Film	<i>Dances with Wolves</i>	Banks' Checklist/Guidelines	$\frac{3}{6}$	50%	
7	Documentary Film	<i>We Shall Remain</i>	Banks' Checklist/Guidelines	$\frac{5}{6}$	83%	
8	Digital Resources	Chief Froman's Website Response to George Will	Banks' Checklist	$\frac{4.4}{6}$	73%	

*Rounded off to the nearest whole percent

[\[Return to Critiquing of the Artifacts to Situate Participants via Mediums\]](#)

Appendix N

*Textbooks and Supplemental Materials Utilized by the Experienced Teachers to Create
Native American Lessons*

Participants	Textbook, Date, & Publisher	Supplemental Materials
Focus Group 3—Rural		
Tina—5 th Grade	<i>America Yesterday and Today</i> , 1991. Scott, Foresman and Company	<ul style="list-style-type: none"> •Online resources •a poem: “The Buffalo” •formerly used <i>The Indian in the Cupboard</i> (Banks & Cole, 1980)
Linda—5 th /6 th Grade Special Education	<i>Social Studies: History of Our Country</i> , Level E, 2005. Harcourt Achieve Inc.	•Booklet: <i>North American Indians</i> , 1991.
Russ—7 th /8 th Grade American History (Jr. High setting)	<i>The American Nation</i> , 2003. Pearson Prentice Hall.	[None]
Focus Group 4—Rural/Metro		
Samantha—3 rd Grade	<i>Communities: Adventures in Time and Place</i> , 2001. McGraw Hill	<ul style="list-style-type: none"> •Children’s books from public library & personal library for student research •<i>A Thematic Unit About Northwest Indians</i>, 1996. Moor, E. •Comparative lit: “Little Red Riding Hood” vs. “Dream Wolf” •Selections from <i>Copy Cat</i> magazine •<i>edHelper.com</i> •<i>Reading a-z.com</i> •Much more supplemental material [a stack of papers a few inches thick]
Belinda—8 th Grade American History (Middle School setting)	<i>Creating America: A History of the U.S.</i> , 2001. McDougal Littell	•Online resources available in conjunction with her textbook—primary documents (?); other (?)
Jenn—AP American History (High School)	<i>The American People</i> , 1995. Whitney	<p><u>Documentary Films:</u></p> <ul style="list-style-type: none"> •<i>500 Nations</i> (Costner et al., 1995) •<i>Smoke Signals</i> (Eyre, & Alexie, 1998) [<i>This film also used in Jenn’s Sociology class</i>] •<i>A Walk in Two Worlds... Zitkala-sa</i> (McDougal Littell, 1998) •<i>The Early History of the Illinois Indians</i> (Hechenberger & Specker, 2006) <p><u>Articles</u></p> <ul style="list-style-type: none"> •“Native American Women in History” (Shoemaker, 1995) <p><u>Book Chapter</u></p> <ul style="list-style-type: none"> •“Myths That Hide the American Indian” (LaFarge, 1969) <p><u>Book</u></p> <ul style="list-style-type: none"> •<i>A People’s History of the United States</i> (Zinn, 1995)

[Return to Critique of Artifact 2](#)

Appendix O

Informing Questions 1 & 2 via Educational Perspectives & Dispositions

	Curriculum	Specialists	Experienced	Teachers	Preservice	Teachers
	C.J	Bill	FG4 Rural/Metro	FG3 Rural	FG2 Secondary Ed PTs- 3 rd yr.	FG1 Elem Ed PTs- 4 rd yr
Avenue 1: Straightforward Responses	RQ#1: Content Form— Pedagogical Content Knowledge	RQ#1: Content Form— Pedagogical Content Knowledge	RQ#1: Content Form— Pedagogical Content Knowledge	RQ#1: Content Form— Pedagogical Content Knowledge	RQ#1: Content Form— Pedagogical Content Knowledge	RQ#1: Content Form— Pedagogical Content Knowledge
	RQ#2: Medium— Digital Resources •CD •Online •Webquest Approach	RQ#2: Medium— Unit Plan booklet with Digital Resources (websites)	RQ#2: Medium— Discovery Kit (Museum) & Children's Lit	RQ#2: Medium— Digital Resources •Internet or CD, in Lesson Plan Formal & Children's Lit	RQ#2: Medium— Digital Resources •PPT •Video (film via computer)	RQ#2: Medium— Digital Resources •Webquest
Avenue 2: Experiential Dispositions	• <u>32 yr HS Teacher</u> •10 yrs – Districts, Curriculum Development •Dept. Chairperson •MAT-History +45 •SS Consultant •Teaches TEP course - SS Methods	• <u>35 yr HS Teacher</u> •20+ yr member ICSS, rep./ officer, incl. Exec. Dir. •NCSS committees •MS Ed-C&I •Curriculum Development w/state standards •North Central Accreditation work •Helped develop IL SS content test for preservice teachers •Teaches lower level TEP courses	Samantha •32 yr <u>EL Ed</u> Teacher, incl. Gifted •BS Belinda • <u>12 yr</u> Middle School Teacher, <u>American History</u> •MS Ed •BS-Hist. & Cert. Jenn •22 yr HS Teacher, incl. AP-His; Soc. •MS Ed (Amer. His.)	Tina •15 yr <u>EL Ed</u> Teacher •BS+ (Engl. & Cert.) Russ • <u>12 yr</u> Jr. HS/EL Ed Teacher •5 th yr teaching <u>American History</u> •BS (Hist. Ed) Linda •17yr Sp. Ed Teacher •MAT & BS (Sp. Ed)	Carla •3 rd yr <u>Undergrad</u> •TEP student in HIS367 Michael •3 rd yr <u>Undergrad</u> •TEP student in HIS367 Rico •3 rd yr <u>Undergrad</u> •TEP student in HIS367	Jessica •4 th yr <u>Undergrad</u> •TEP student in CI 424 Cori •4 th yr <u>Undergrad</u> •TEP student in CI 424 Morgan •4 th yr <u>Undergrad</u> •TEP student in CI 424
	Additive Approach for Multicultural Ed.; Transformative Approach for history as discipline	Limited Additive Approach in Multicultural Ed. & Dominated by challenges to teachers	• Samantha & Jenn: <i>Incrementally Transformative Approach</i> in Multicultural Ed. • Belinda: <i>Additive Approach</i> for Multicultural Ed.; Transformative Approach for history as discipline	• Tina & Linda: <i>Limited Additive Approach</i> for Multicultural Ed. • Russ does not align with any of Banks' multicultural approach levels. • Russ & Tina: Teacher challenges exhibited	• Carla, Michael, & Rico: <i>Stem Cell Pre-approach</i> for Multicultural Ed. They have exhibited tendencies towards a discipline-based approach	• Jessica, Cori, & Morgan: <i>Stem Cell Pre-approach</i> for Multicultural Ed.
Dispositions	Constructivist	Apparently <u>not</u> a constructivist	• Samantha & Jenn: <i>Constructivists</i> • Belinda is <u>not</u> a Constructivist	• Linda & Russ are <u>not</u> constructivists. • Tina exhibits <i>constructivist tendencies</i> .	• Carla, Michael, & Rico have <u>not</u> exhibited constructivist tendencies.	• Jessica, Cori, & Morgan have <i>exhibited tendencies towards becoming constructivists</i> through Webquest emphasis & experience

Avenue 3: Pedagogical	Growing capacity for enabling diverse viewpoints	Did <u>not</u> exhibit a capacity for enabling diverse viewpoints	<p>•Samantha & Jenn have <i>exhibited a capacity for enabling diverse viewpoints</i></p> <p>•Belinda has <u>not</u> exhibited a capacity for enabling diverse viewpoints</p>	<p>•Linda & Russ have <u>not</u> exhibited a capacity for enabling diverse viewpoints</p> <p>•Tina has exhibited a possible potential for enabling students in terms of diverse viewpoints</p>	<p>•Carla & Michael have <u>not yet</u> exhibited capacity for enabling diverse viewpoints</p> <p>•Rico has exhibited a pre-capacity for enabling diverse viewpoints</p> <p>•Carla & Rico have read Loewen who does emphasize viewpoints</p>	<p>•Jessica, Cori, & Morgan have <u>not yet</u> exhibited a capacity for enabling diverse viewpoints</p>
	Exhibited confidence about teaching Native American [ethnic] content	Exhibited <u>his own</u> confidence about teaching Native American [ethnic] content but emphasized challenges for majority of SS teachers	Exhibited confidence about teaching Native American [ethnic] content	Exhibited confidence about teaching Native American content from textbook (Russ), and/or from limited (Tina; Linda), dated supplemental material (Linda)	Exhibited confidence about teaching Native American [ethnic] content	Exhibited confidence about teaching Native American [ethnic] content
	Attached Importance to teaching authentic ethnic (Native American) content	Did <u>not</u> attach Importance to teaching authentic ethnic (Native American) content	Attached Importance to teaching authentic ethnic (Native American) content	Did <u>not</u> attach Importance to teaching authentic ethnic (Native American) content	Attached Importance to teaching authentic ethnic (Native American) content	Attached Importance to teaching authentic ethnic (Native American) content
Avenue 4: Environmental Dispositions	Bicultural Towards Multicultural Environment	Monocultural Environment	Towards Multicultural Environment	Monocultural Environment	N/A	N/A

[Return to [Response to Research Question 3](#) in Chapter 4]

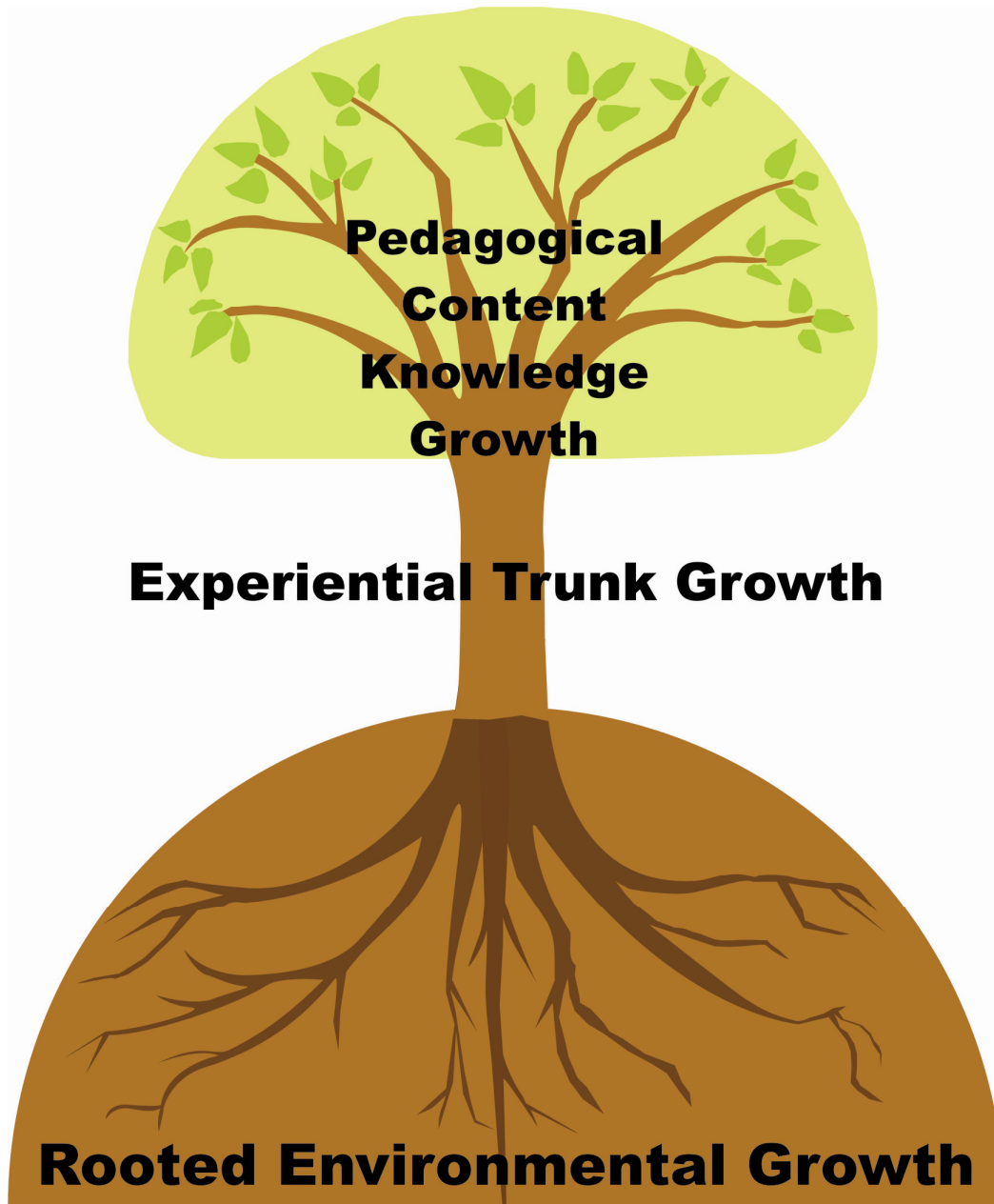
[Return to [Perspectives Avenue 2: Experiential Dispositions](#) in Chapter 4]

[Return to [Perspectives Avenue 3: Pedagogical Dispositions](#) in Chapter 4]

[Return to [Perspectives Avenue 4: Environmental Dispositions](#) in Chapter 4]

[Return to [Challenges Addressed by Identified Dispositions](#) in Chapter 5]

Appendix P

Tree of Growth Model — Educator Dispositions

[Return to [Challenges via Identified Dispositions](#) in Chapter 5]

[Return to [Educator Dispositions—Tree of Growth Model](#) in Chapter 5]

VITA

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Illinois State Historical Society, Award of Superior Achievement for the documentary "The Early History of the Illinois Indians", April 28, 2007.

Illinois Humanities Council, Studs Terkel Humanities Service Award, Fall, 2006.

Robert & Avis McDaniel Phi Delta Kappa Scholarship, PDK, SIUC Chapter, May 4, 2006.

J. Murray & Myrtle F. Lee Scholarship, Curriculum & Instruction Dept., SIUC, Mar. 10, 2006

Phi Delta Kappa Education Society, initiation SIUC, May, 2005.

Phi Kappa Phi Honor Society, initiation SIUC, April 9, 2005.

Dissertation Title:

Informing a Transformative Multicultural Approach: Seeking a Content Form and a Medium for Illinois Indian Resources for Preservice Social Studies Teachers

Major Professor: Jan E. Waggoner

Publications:

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