

*Iowa Journal for the Social Studies*

# *Iowa Journal for the Social Studies*

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Greetings from the editorial staff of the *Iowa Journal for the Social Studies*!

We hope that all of you are having a safe start to your summer.

This issue of the *Iowa Journal for the Social Studies* is dedicated to the youth of the United States and the world. Youth today face challenges that can be portrayed as insurmountable or unfixable whether it is racism, bigotry, xenophobia, sexism, gun violence, poverty, environmental degradation, or climate change. But we must remember the immortal words of President John F. Kennedy in his 1963 address to the graduates of American University.

Our problems are manmade--therefore, they can be solved by man. And man can be as big as he wants. No problem of human destiny is beyond human beings. Man's reason and spirit have often solved the seemingly unsolvable--and we believe they can do it again.

The problems of our world can be solved by us, if we so choose. Next the editors of the *Iowa Journal for the Social Studies* believe that attempts silence, censor, and prevent social studies teachers from teaching the fullness of American or global histories is simply unAmerican. Furthermore, it is deleterious to our task of helping the children of today “develop the ability to make **informed** and **reasoned decisions** for the **public good** as **citizens** of a **culturally diverse, democratic society** in an **interdependent world**” (NCSS, 2012). The articles arrayed in this issue of the *Iowa Journal for the Social Studies* provide us a glimpse of both the problems and solutions to the issues we face.

In the first section of the journal theory and research, the articles from Donato-Sapp, Morris, McParker & Roberts, and Shuttleworth provide new social studies research that expands how we should envision and teach social studies.

This issue begins with a unique submission. Donato-Sapp, a youth scholar, presents an autoethnography of their experiences in learning social studies in the elementary grades. The author's case study explores how elementary social studies curriculum is colonized and how the author confronted these challenges of learning a history that did not reflect them, their race, or their culture. More importantly, Doanto-Sapp provides a clear path on how we can aid students decolonize their learning and to move beyond the ethno/Eurocentric curriculum that dominates elementary classrooms.

Morris explores the role that volunteering and service learning can be used as a means of students learning about civic engagement. The article explores how students and their mentors worked on automobile restoration as part of service work at a local museum. The article demonstrates a unique vision of civic engagement through service.

McParker and Roberts explore how elementary and middle school PSTs thought about social studies education before and after methods classes in *Understanding How Preservice Teachers Conceive of Social Studies Education*. The authors categorized the PSTs responses within two areas: meaning and value of social studies education. The PSTs' concept of social studies evolved throughout the semester of study, including concerns about how social studies is treated

and marginalized as part of the curriculum. The authors also illustrate the ways in which the PSTs developed a more complete understanding of how social studies can increase representation in classrooms. This study highlights the impact field-based methods courses can have on reinforcing the value and beneficial impact of social studies education in elementary and middle school classrooms.

The last article in this section, Shuttleworth presents how one middle school teacher utilized Global Citizenship education to a unit on ancient Rome and Greece. The author noted that the use of GCE in examining the rise and collapse of cities allowed students to analyze the effects of unsustainable living. Furthermore, the study demonstrates how teacher can get students to think about global issues and then act locally (glocal). The rich findings in this article demonstrate that teachers can and should teach students about unsustainable living practices and then how to act locally to overcome those threats to our global environment.

In the second section of the issue, the authors: Popp, DiDomenico, & Jovsic, and Turner describe new ways of teaching social studies, teacher praxis, and visions of professional development.

In Too Much “I Do” or a Constructive Level of “We Do”, Popp, DiDomenico, and Jovsic look at one teacher’s intentional use of heavy scaffolding to support student learning. This study shows, when teachers are intentional about necessary supports for student needs, heavy scaffolding can be constructive for students engaged in historical interpretive work. Especially helpful for teachers attempting to incorporate scaffolding in their teaching techniques is the included chart which provides example questions to guide scaffolding with an interpretive instructional stance.

Turner provides a model on how social studies could be taught in the elementary classroom. Given the tragic decline in the amount of engagement elementary students have in social studies, teachers must seek ways to integrate social studies into other disciplines. Turner argues that focusing on the use of curriculum goals to ensure that social studies is effectively integrated.

In the third section Fry, Kessler & Darolia provide new curriculum on to teach key issues in social studies.

In this timely piece, Fry shares an Inquiry Design Model (IDM) that marks the 50th anniversary of *Roe v. Wade* (1973) by having students determine if the U.S. and Iowa Constitutions protect abortion rights—either those of a woman to decide to have an abortion or protect the life of the unborn. As part of “Does the Constitution Protect the Life of the Unborn or the Right of the Woman to Control Her Own Body?”, Fry provides historical background on the *Roe v. Wade* (1973) decision as well as a variety of sources to guide students to their own conclusions. The exercise is grounded in both the Iowa curricular standards and the College Board AP U.S. Government and Politics course. This IDM seems particularly insightful in allowing students to examine historical as well as recent decisions by the U.S. Supreme Court that have reshaped the *Roe v. Wade* (1973) decision.

Lastly, Kessler and Darolia share new curriculum on how to teach elementary students about Asian American activism. The authors, using an Inquiry Design Model provide a framework for a unit in which students examine five important Asian American activists who are often left out

of the standard elementary curriculum. The authors provide a rich set of resources for elementary teachers to use to aid students in exploring the complex lives and actions of Asian American activists.

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**Brave and Didn't Know it:  
A 12-Year-Old Decolonizes Her Elementary Education**

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**Helena Donato-Sapp**

**Brave and Didn't Know it: A 12-Year-Old Decolonizes Her Elementary Education**

I see peers of mine act just like their parents. Once, I heard a friend of mine who was in the fifth-grade talking about real estate and he was telling another school mate of mine that “fixed loans are better than variable loans” and I thought it was funny because both of his parents are real estate agents. Another time, in our school play in fourth-grade, a classmate of mine told me that I had really hit “my mark” well during rehearsal. Her father is a famous actor and I have seen him on television shows, so it made sense that she was using phrases from acting and directing. Still, another time, a peer of mine told me something I was eating was very healthy for me, and that made sense too, because her mother has a health food business. Kids often mirror their parents. I am twelve-years old and have two dads and both of them are, among other things, strong activists. We are a multi-racial, queer two-dad family that was created through adoption. My Papa is an immigrant from the Philippines, my Dad is white and grew up in poverty in Appalachia, and I am a dark-skinned Black girl. We can't leave the house without having to negotiate race, class, gender, sexual orientation, colorism, anti-Blackness, adoption, and a whole lot of other identity issues. Conversations about issues like these are the baby formula I was raised on, to be honest, and so it won't surprise you that I mirror my parents as an activist myself.

The earliest memories I have of talking about identity issues was around my hair. It is perfect, kinky, beautiful Black hair. I didn't start my locks until I was in first-grade, and before my locks, people always used to mis-gender me and call me “little fellow”, which was annoying to me even as a preschooler. The first time I remember identity issues coming up in school, though, was in kindergarten when we were going to have a *Fall Celebration* at school during the last week of November. We don't celebrate Thanksgiving in my home, so my two fathers were

worried about what I might be learning in school, which you will read about later in this paper. Year after year after year, the three of us in our family talked about everything we were learning in school. By second-grade, I noticed that there were no Black people in any of the books we were reading. By third-grade, I understood the concept of “erasure” and that books, schools, and teachers edit out – or erase – parts of people’s identities to “protect” young children. Later, in fourth-grade, I started actively confronting the curriculum and it was in that grade that I first deeply understood that I was learning a colonized curriculum. By fourth-grade I could identify and define colonization. The first time that I used the words “colonized” in my schoolwork was in a report on the missions of California when we studied state history that year. It would not be the last time either.

### **Purpose and Methodology**

The purpose of my article is to reveal how my elementary education was colonized, show how students my age can confront their colonized curriculum, and offer some suggestions to teachers and other adults on how to decolonize their curriculum before they feed it to unsuspecting students.

As I mentioned in my introduction, children often mirror their parents. Since both of my parents are scholars and researchers themselves (i.e. nerds), they have always told me that a lot of the things I am doing in school are research methods that have specific names and purposes. I know, for instance, about positionality and that it is when a researcher names their intersectional identities as it relates to what they are researching. One easy way for children like myself to become scholars is to write from their own lived experiences and that is what I will do in this article as I write about the colonized curriculum I was fed and how I confronted it. I am writing from my positionality as a student who is angry that they have been lied to in school. Another



term I know is autoethnography and it is a form of qualitative research in which an author uses self-reflection and writing to explore personal experiences and then connects those autobiographical experiences to a wider cultural, political, and social understanding. I don't think my colonized school is all that different from what most kids get taught in the United States and my school is typical of schools across America (Bedoian, 2021; Kilgore, 2021; Lowe, 2021). This is going on across the nation. I want my teachers to know that I love them because what I have experienced in their classrooms isn't anything different than what most kids are experiencing in schools around the country. There was a similar controversy at another Southern California school this past year (Kutner, 2021) and it sounded a lot like what I was experiencing at my own school.

I am using my positionality through autoethnography to point out an injustice. I also rely on the strategy of annotating my own work. Annotation is where you read something and make extra notes on it with more or better information. As I said, I am currently twelve-years-old and in the seventh-grade.

I always want to recognize and pay tribute to a scholar who has had the most impact on me. Dr. Rachel L. S. Harper (2015) is a scholar-artist from Chicago who founded *Seen + Heard: Arts, sciences, philosophy, and other works by children*. Harper strongly advocates that children be "seen and heard" and that our voices be included and amplified as we have as many rights to cultural validity as any non-child enjoys without question. Harper was responsible for my first publication when I was seven-years-old and her platform that my voice matters and should be included is a primary force in my doing bold things like getting published in this journal.

### **I love my teachers**

My Dad is a teacher. I watch him work so hard and he loves his content, his profession, and teaching. We have certain values in our home and a couple of them have to do with our dispositions towards teachers and school. For instance, one of our values is that we never say anything negative about homework. Another value is that we value and love our teachers. Not blindly, because we look at the world critically, but we respect them for the hard profession they are in. That puts me in an awkward position here because I am being critical of what I have been taught by them. James W. Loewen (2009), who wrote *Lies My Teacher Told Me*, was often asked if his book was attacking teachers. Here is how he replied:

I have great respect for teachers, from kindergarten through high school. Many work in crowded classrooms for eight hours a day – and on top of that, they have to read and comment on homework, prepare and grade exams, and develop lessons plans. When are they supposed to research what they teach in American history? During their unpaid weekends and summers? *Lies* did reach and move many teachers. This is important, because one teacher can reach a hundred students, and another hundred the next year. Many history teachers are serious about their subject. They study it themselves, they encourage students to research subjects that interest them, and they promote discussion in the classroom. But too many teachers simply rely on the textbooks (which they don't choose). As I discovered, textbooks have been doing a pretty bad job. If teachers have better tools, and if they go beyond textbooks, they will be better teachers.

I like what Loewen says here, especially the part about going beyond the textbooks, because that is how I decolonized my own schooling. I had to buy supplemental books to find the truth because that truth was not in the curriculum I had at school.

### **Curriculum Violence(s)**

The article that really got me interested in writing this journal article was written by Stephanie P. Jones (2020) and titled “Ending Curriculum Violence”. The article defines curriculum violence as a “deliberate manipulation of academic programming” which “compromises the intellectual or psychological well-being of learners.” That means I shouldn't

go all the way through elementary school and not read one Black author or see Black people represented in my readings. Jones goes on to say that “intentionality is not a prerequisite for harmful teaching.” Curriculum violence happens when teachers make a set of lessons that damage or harm students intellectually and emotionally. Sorry, but that is the impact of what happened to me during my elementary years because of the anti-Black, anti-gay, and celebration of colonizers in my lessons.

Others have written about curriculum violence in different ways and that is why I titled this section using the plural term of “violence(s)” because Jones’ article (2020) only begins to get at what happens to us as students in school. Giroux (1983) describes “the hidden curriculum” – the act of *intentionally* omitting information from the curriculum – as an act of violence as well. I will show you an example of Giroux’s hidden curriculum violence later in this article when I tell you how educators in my school *intentionally* withheld praise of my chapter in *Queer Families* (Kalmus & Kalmus, 2017) from being affirmed and celebrated because they were afraid of the word “queer” being used in our school. Au et al (2016), in *Reclaiming the Multicultural Roots of U.S. Curriculum*, goes further and says that curriculum violence is when curriculum is violent itself. This is similar to what Cridland-Hughes & King (2015) term as “curriculum of violence” which is when schooling colonizes me to think of whiteness as more valuable than Blackness. I learned very early in my education about anti-Blackness – which is most definitely an example of Cridland-Hughes & King’s “curriculum of violence” – and was able to define anti-Blackness as early as second-grade. My point here about curriculum violence(s) is that it is everywhere. Sometimes it is deliberate erasure. Other times it is unintentional because teachers aren’t being critical and are teaching from the textbook without critically analyzing what that content is at all; they are mindlessly teaching it. Sometimes it is about centering whiteness. It can

be about lying or telling half-truths under a false concern of “protecting innocent children”, which I see and experience a lot. My collection of my own assignments in this article will illustrate the plural nature of curriculum violence(s).

I have loved all of my teachers and I think they know that. I think they would be proud of me looking critically at what I have learned. I hope they don't get mad when they read this.

### **Setting the Stage**

My first experiences in school set the stage for a colonized curriculum. Here is what I remember from elementary school. The very first thing I remember is being in kindergarten and having a *Fall Celebration* at Thanksgiving (at least they didn't call it a “Thanksgiving Party”). I remember it because my two dads were saying things like, “If I go to this and my child has either a Pilgrim's bonnet on or a Native headdress made out of construction paper feathers, I am going to lose it!” I didn't know what they meant at the time, but now I do. A lot of schools still celebrate the myth of Thanksgiving, not the truth of it. But my kindergarten teacher wasn't anything like that; she was a social justice warrior. There was not a single Pilgrim or Native person represented, but she did say appropriate things about Native People and I remember my two dads being thrilled with her! They even wrote her a love-note and told her she was a wonderful example of a subversive teacher who was not teaching a colonized curriculum and, because of that, they developed a lifelong friendship that still stands today. They gave her this quote from Herbert Kohl: “Don't teach against your conscience. Don't align yourself with texts, people, or rules that hurt children; resist them as creatively and effectively as you can, whether through humor or developing alternative curricula. I don't believe there is a single technique or curriculum that leads to success. Consequently, pick and choose, retool and restructure the best of what you find and make it your own” (Kohl, 2001).

The main thing to note about my kindergarten teacher is that the books in her classroom were full of all kinds of diverse people. I have a two-dad family and there were *always* books that represented my queer fathers in my classroom. Little did I know, that would be the very last time I saw my queer family in any school curriculum. There were tons of picture books with all races and I remember books with dark-skinned Black girls in them that looked just like me. They were books that celebrated my Blackness. One I distinctly remember she had was *Colors Around Me* by Vivian Church (1971) because I asked my two dads to buy it for me so I could read it at home. I wanted more books that showed dark-skinned girls like me. I still have it in my library at home. I would not see any other dark-skinned girl like me in any book throughout the rest of elementary school.

### **First-Grade**

The main thing about first-grade is that there is a major theme unit on the Presidents of the United States. I had to research and present dressed up as President Calvin Coolidge, also known by the nickname “Silent Cal”. I mostly remember that he had two pet racoons in the White House. As the years went on though, and I learned a lot more about some of the Presidents, this unit made me feel uneasy. Kilgore’s (2020) article titled “No, Uncle Joe, Trump is Hardly Our First Racist President” addresses the toxic history of Presidents and, among other things, slavery. My first-grade class was really diverse, and I often wonder which Black friends in my class were asked to glorify and hero worship a racist President. I decided to ask them. I surveyed ten peers in my current class who were also with me in my first-grade classroom. Six of the ten responded to me. Of these six that answered my survey, four of them were children-of-color like myself and one was a white girl and the other a white boy (both Jewish). Here, in alphabetical order, are the Presidents they were assigned.

- John Adams (assigned to a Black girl)
- John Quincy Adams (assigned to a Black boy)
- George W. Bush (assigned to a Black girl)
- Ronald Reagan (assigned to a Black girl)
- Harry S. Truman (assigned to a white boy)
- John Tyler (assigned to a white girl)

If you are reading this journal, you probably know a lot more about these Presidents than I do, but I looked up some things about the ones my peers were assigned. Like, for instance, President Tyler publicly decried slavery, but he did own 29 slaves and said that he supported the institution of slavery. President Truman is most known for dropping the atomic bomb on Japan. President Reagan supplied weapons to America's enemies, caved to the demands of terrorists, supported the racist apartheid government in South Africa, and ignored the AIDS Epidemic while tens of thousands of people were dying from the disease. But what did my peer remember as her major take-away from President Reagan? "All I remember is that he was young, he was a lifeguard, and he liked jelly beans." Makes sense, because all I remembered about President Coolidge was that he had pet racoons.

I hope a Black friend did not have to celebrate a racist President, especially Andrew Jackson (who was very hostile to Native Americans and Blacks) or Andrew Johnson (who is considered by some to be the most racist President). I read an article by Bedoian (2021) that was about a fourth-grader at James K. Polk Elementary in California and how he wanted the school to change its name because Polk was a slave owner and even *expanded* his slave holdings while in the Presidency. Polk Elementary is 85% people of color. Malachi Suarez, the fourth-grader, suggested changing the name to Maria Moreno Elementary School. She was the first woman

farm laborer to be hired as a union organizer and Malachi thought Moreno represented the school and community better than President Polk. Nobody supported this student - not his teacher, not his principal, and not the school board. Today, the school is still called James K. Polk Elementary School.

Maybe you think that first-graders shouldn't know bad things about their Presidents. A lot of people seem to think that, so you are not alone. My Great-Grandmother – Grace Ott West – was a teacher 120 years ago and we have her hand-written notebooks from teaching first-grade. The thing we noticed the most in them was that the curriculum was very patriotic and nationalistic. Everything in the book praised America and celebrated America. Why is my curriculum today exactly the same as my Great-Grandmother's curriculum 120 years ago? As I mentioned before, James Loewen (2019) wrote about this in his book *Lies My Teacher Told Me*. I read it this past summer. It's difficult to summarize such a big book, but I think the main point of the whole book was mentioned on page one and that is that history in America is about heroification. A lot of the teaching of history is false and full of lies. Not telling the whole truth is lying and telling one version of the story is lying too. There seems to be a lot of reasons that people don't want children to hear the truth. One is that they say they are protecting them, but I don't think they are – they are protecting a false story that they believe. They don't want to give that up. And, so, publishers let the lies go to print because they want to sell their books and they don't want to offend the whites in conservative areas like the South. Bettelheim (2010) said, "Many parents believe that only conscious reality or pleasant and wish-fulfilling images should be presented to the child – that s/he should be exposed only to the sunny side of things. But such one-sided fare nourishes the mind only in a one-sided way, and real life is not all sunny." I also think that, if teachers don't tell you the whole truth that a lot of Presidents were racist, then they

don't have to do the hard work of teaching kids and talking about race and privilege. Not telling the truth makes it easy for them, but not for the students. I think our teacher could have changed this by simply having us identify one single negative concern that history has about each President we were assigned. One thing. That's all. Instead, everything we presented was heroification. I won't make that same mistake again. I want to know more about where a President stands and not just that he had pet racoons in the White House.

I also want to tell you about a major fairy tale unit we had in first-grade. Don't get me wrong, I love fairy tales as a genre, but the problem with it is that it celebrates heterosexism and misogyny. The reason that it is a problem for me is that, like I said, I have two dads. But, also, we tried to start at GSA (a Gay Straight Alliance) in our school and the administration and parents would not let us. Some of the parents pulled their kids out of school rather than have them attend a presentation about inclusion, tolerance, and affirmation. So, what school is teaching is that it is okay to celebrate heterosexual love, glorify it, and also celebrate misogyny (as in, "if you slay the dragon then I will give you my daughter's hand in marriage") but that my dads' love is so wrong it can't be named. And don't even get me started on which Presidents of the United States were gay or bisexual. I bet that wasn't in the first-grade unit, although my two dads had to sit through all the presentations and never see themselves mirrored in the curriculum of school either. Also, there are great same-sex fairy tales today, like *King and King* (Haan & Nijland, 2000), but I guess they were never considered appropriate for first-graders, not even ones who live with two dads.

One good thing, though, about the first-grade teacher was a traditional Mother's Day event they had held for years at the school. It was a Mother's Day Tea event and everyone always talked about it with great affection. But, suddenly, here was a two-dad family. There was



talk that I should just invite my grandmother. My two dads didn't say a word, because they don't think they should have to always be the teacher about queer families and they just wanted to see how the teacher and the school would handle this event without them saying anything about it. When it came time for it there was an announcement about *Parents' Day* and no mention of the Mother's Day Tea. The teacher and the school had a proactive and positive response to a queer family without the family having to ask for it! In all my years at the school, Mother's Day Tea never reappeared and the event is now only known as Parents' Day. Sometimes good things happen. Not often, but sometimes.

### **Second-Grade**

I don't remember much about second-grade. I do know that we read *The Boxcar Children* (Warner, 2010) and we all fell in love with those books because our teacher was so into that series. I remember that I got the whole series for Christmas and it came in a train boxcar box. We read them all year long, if I remember right. There is not a single Black character in the series. My diverse class of peers and I were given a completely white literature cannon to read. We never saw ourselves – and wouldn't for many years – in the mirror of literature. Adrienne Rich said, “When those who have the power to name and to socially construct reality choose not to see you or hear you, whether you are dark-skinned, old, disabled, female, or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing” (as cited in Maher & Tetreault, 1994). After kindergarten, I never saw myself in anything I read in school. All I saw was whiteness. I also think that my second-grade teacher's love of *The Boxcar Children* demonstrates the power and influence that teachers can

have over children. We *loved* those books because *he* loved those books. This tells me that the books teachers choose and lift up matter greatly to us.

### **Third-Grade**

In third-grade we did biographies and I was first assigned the astronaut Sally Ride. I was given a biography of her, but right before I started reading it I met the real Dolores Huerta and I asked my teacher if I could do my project on her instead. I still read the Sally Ride book, though, because I am a nerd. After I read it, my two dads asked me if it said anything about her being a lesbian and it did not at all. That's a missed opportunity if you ask me. There are also two mom families in my school. The book erased part of her identity. Also, one important point here is that I was first given another white woman to do my report on. I do remember some of my peers getting racially diverse people to research, but if I had not asked for Dolores Huerta, I would still be on a steady diet of whiteness in my curriculum.

One of my biggest hurts happened in third-grade. I am still not over it. I published my first professional chapter in a book when I was in third-grade. My chapter was titled "What is it like to be in a gay family?" and it was in a book titled *Queer Families: An LGBTQ+ True Stories Anthology* (Kalmus & Kalmus, 2017). Imagine being published in a professional book when you are eight-years-old! It was so exciting! And, as luck would have it, the book came to my mailbox right as we were to begin celebrating Literacy Week at my school. We were going to have a big Literacy Week celebration where students read things they wrote and literacy was celebrating in all ways. Plus, my own teacher was the person *in charge* of all of Literacy Week. I gave a copy of my book to my teacher and one to my principal that first day of Literacy Week and I was so excited to be recognized for being a real published author. Not a single thing was mentioned about it ever. Nothing. I will be bold and tell you that I was the only published author

in the whole school, including the teachers. I get that the publishers of that biography on Sally Ride might not put in that she was lesbian because it might get the book on a banned book list, but for my own teacher to not celebrate me was a deliberate move on their part. It told me that my family would never be celebrated, would never be equal. It told me that my family was less than the other families who I constantly saw represented in everything we read. It told me that “queer” is a bad word that can’t be said out loud. It still hurts.

You might be thinking that queerness doesn’t have anything to do with decolonizing the curriculum, but I disagree with you for two reasons. One, from what I can tell a colonized curriculum is a curriculum of lies, or half-truths. Two, a lot of colonized curriculum celebrates heroes and is very patriotic. In the same way, when teachers won’t even recognize LGBTQ+ people in history even though they are there, like Sally Ride, then withholding is lying. It is erasing part of people’s identity. Likewise, there is a celebration of heterosexuality in schools from my first-grade fairy tale unit and all the way through, but the idea of a kid like me writing about their wonderful two dads is so horrifying that it can’t be said out loud in my school.

### **Walking On Stage**

After four years of having curriculum happen to me, in fourth-grade I decided it was time that I started happening to curriculum; it was time to push back.

### **Fourth-Grade**

I live in the state of California and fourth-grade is about our state history and that always means we dig deeply into the California missions. Indeed, our fieldtrip that year was to stay overnight at the Mission San Juan Capistrano and learn all about it in an immersive experience. They gave students a little workbook titled *Mission San Juan Capistrano Passport: An Interactive Activity Book*. It contains crossword puzzles, games, fun words to unscramble, a short

story that is an example of a kid's life living at the mission in 1790 (there is mass, work, good food, singing, dancing, and socializing!), and a small note buried in the text about how 3,000 people are buried in the Mission Cemetery because "many Native Americans died due to diseases the Spanish unknowingly introduced". I happen to know that some colonizers introduced diseases on purpose, so this booklet is already lying. The booklet makes the mission visit look all fun, but the real story of what happened at the missions is a lot more gruesome. It should be about genocide.

For my mission report, I was assigned Mission San Luis Rey de Francia in San Diego. I wanted my report to go beyond the fun interactive approach modeled to me in the *Mission San Juan Capistrano Passport* and tell more truth. After introducing the Shoshone (also called the Luiseno), I departed from the narrative of happy Mission life and wrote about the negative impact the Mission had on Native People and California. I was nine-years-old when I wrote this piece. I did what my teacher required of me and then I added extra things that were not described in my textbook or class notes and discussions. For instance, I explicitly wrote about how brutal the hard work was that the colonizers forced the Natives to do, how if they left the mission the Spanish soldiers hunted them down, beat them, and brought them back to the mission, and how the Spanish bosses put land titles in *their* own names. This piece also is the first time I used the term "colonization" and define it in my academic work. It is *not* a term I learned in school. Thus, this represents the first time I begin "talking back" to school, that I begin resistance. My full 4<sup>th</sup>-grade California History Project titled "The King of the Missions" can be read in the Appendices, Figure 1. The important reason I show you my essay where I confront colonization for the first time is that it begins a new phase of my own learning where I no longer trust what I am given inside my school classroom. This is the first time I understood that I have to find

supplemental materials that are *outside* of school in order to learn the truth about history. In fourth-grade, I no longer trust school.

In the Fall of fourth-grade I had my first unit where we studied different European explorers. We were required to make a poster with specific information on our assigned explorer. I was given Sir Francis Drake. I immediately ordered two supplemental books, David Stewart's (2005) *You wouldn't want to explore with Sir Francis Drake! A pirate you'd rather not know* and Charles Nick's (2009) *Sir Francis Drake: Slave trader and pirate* (part of the Wicked History series). The information I was given in school celebrated this great explorer, but to find the real truth I had to purchase these supplemental books. The title of my poster was bold, I think, and shows that I am growing in my resistance. I titled the poster "Sir Francis Drake: Explorer and Hero or Pirate and Slave Trader?" I put in information that was not only *not* in my school content, it wasn't anywhere near my school! At school there was only information about the explorer and hero. It was only in supplemental texts that I was able to learn the truth about the pirate and slave trader. I wanted to be sure that it told about the backdoor politics of Queen Elizabeth and Drake and how she actually referred to him as "My Dear Pirate" and that funding him had always been about increasing the Queen's wealth at any cost. I was explicit that Drake was one of the first British slave traders and even placed the horror of an actual slave ship on the poster. I put an actual pirate flag prominently on the poster and added the definition of pirate to the glossary of terms, which was a requirement for this poster. You can see two images of the poster I made in the Appendices, Figure 2 and Figure 3. I received no feedback from my poster. I guess I got the credit, but nothing was said to me about my poster's content.

### **Fifth-Grade**

We studied Native American tales at the beginning of fifth-grade and were required, at the end of the unit, to write our own original tale. We were also required to draw a totem pole to go along with our tale. Our tale had to include a lot of the information that we had learned about Native People throughout our unit, like how they lived and what they ate and typical things like that. At this point in my elementary school education, I am deliberate in attempting to write a counternarrative to the colonized curriculum. I understand a counternarrative to be the opposite of the dominant “single story” (Adichie, 2009). In my academic work, that is now a goal, to always offer counternarratives to the dominant and toxic colonized curriculum I have so often been given as an elementary student. You can read my complete tale – “The Raven, the Salmon, and the Fox” – in Appendices, Figure 4 and also see my illustration for it in Figure 5. I have already mentioned that we started talking about the myth of Thanksgiving as early as kindergarten in my family. The myth presented to preschool and kindergarten children is usually the happy meeting of two cultures and how they shared resources and the Natives helped the Europeans and, in the end, they just all happily sat down and had a Thanksgiving dinner together. This blatant lie is what is typically told to children and the power in this lie is that this is the first time that we learn about the meeting of two cultures in our school curriculum. I wanted a more realistic and, yes, sinister meeting as I felt that was more truthful. In my story, I made the white people sly and cunning foxes who made us sick with their diseases and would probably come back with more white people to take what was ours. Again, I do the assignment that is asked of me in its fullness. Then, as a point of resistance, I add more than what my teacher asked of me so that, honestly, I don’t get in trouble. It is the “add more” part where I resist the lies and half-truths in the curriculum presented to me over and over again.

Next, in fifth-grade we read Esther Forbes' (1943) *Johnny Tremain*, a novel written in the genre of historical fiction, one of my favorite genres to read. It was a good read, but I didn't like that it hardly had any Black people in the story, as if there were no Black people during the American Revolution except a slave washwomen named Lydia. Crispus Attucks is mentioned in the book, so that is something at least. One assignment we had in fifth-grade was to write lots of historical journal pieces that were responses to different parts of the novel. One journal response had us choose a character in *Johnny Tremain* and write a first-person account based on their lives during the time that the story was happening in the novel. Before I go into what I produced for this assignment, there is one thing that is important to tell you. My family has a set of values we live by that we have named The Donato-Sapp Family Values. We first defined seven, but we are up to nine now and hope to add more. One of those values is that we always "do more, not less" when it comes to school (and, well, everything). I think these next counternarratives really demonstrate this well, because what I produced for these assignments was *way more* than what my teacher asked me to do. Since Lydia, the washwoman at The Afric Queen in the novel *Johnny Tremain*, was a Black woman, a slave, and didn't even merit a full name, I chose her. I wanted to, well, give her flesh, so to speak. First, I brainstormed lots of ideas and you can see my brainstorming graphic organizer in the Appendices, Figure 6.

*The Interesting Narrative of The Life of Lydia Equiano* (Appendices, Figure 7) is the Model Write I ended up producing as a counternarrative to this unit on the American Revolution. A Model Write is a strategy where you closely follow (and cite/reference for credit) another story, but change it enough to make it your own. One of the ways that a Black girl like me experiences a colonized curriculum is that I don't often get books written by Black people from a Black perspective. In this case, the only Black person in *Johnny Tremain* was a slave named

Lydia who was a washwoman. I wanted Lydia to be more than the washerwoman at the African Queen in the story. Here is what I did to create this story that gave Lydia the importance she deserves in the novel.

- The first thing I did was to read about real slave narratives and I found one important one titled *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African*. One thing that was important to me was that the real Olaudah was born in 1745 and died 52 years later in 1797. This timeframe put him smack in the middle of the fictional novel *Johnny Tremain*, which occurred from 1773-1775. I then decided that Olaudah and Lydia would be brother and sister and that way I was able to build an historical narrative for Lydia based on what I'd read about the real Olaudah.
- I had to do extra research on how slaves learned to read since Lydia was a spy and was writing and passing notes. I learned that members of the Anglican church taught slaves to read so that they could access the Bible and, so, I wove that narrative into the story of Lydia as well.
- I read the real story of Phillis Wheatley, a revolutionary intellectual who waged a war for freedom with her words. A slave, her owners had educated her and in 1773 she became the first African American and third woman to publish a book of poetry in America. Shortly afterwards, her owners freed her. Wheatley was living in the real Boston that the fictional characters Lydia and Johnny Tremain lived in. I put Wheatley and Lydia in the same Anglican congregation.
- I researched other slaves who fought for freedom even though they were not free, slaves like Crispus Attucks, Salem Poor, and James Armistead. I wove them into Lydia's story too. The more I researched, the more I understood the power of historical fiction as an important literature genre.
- I had to learn more about John Hancock and the rest of the men in history who were fighting for "liberty" and "freedom" but also, at the same time, owned slaves. I wanted that explicitly written into Lydia's narrative.
- I used a graphic organizer to take notes on so that I could historically give Lydia flesh, history, depth, and agency.

I had to do a lot of research and read a lot of extra sources that my parents and I found by ourselves. I know I have stated this before, but the only way a kid like me is going to decolonize what they're taught in school is to dig deeply into outside-of-school resources. I noted all of these sources at the end of my paper (Appendices, Figure 7), because we learned about plagiarism in the fourth-grade and I want to have integrity as a young scholar. There are many things I like about this piece, one of which is that I found a body of literature on slave narratives and that is something I never knew existed. That is not taught to students my age because



teachers and adults so often feel the need to “protect us” from truth. Over and over again in my own scholarly work and activism, I urge teachers and adults to “prepare us” with the truth. Very few of you listen. In my own research for this story, I also learned about the great Phillis Wheatley, an extraordinary woman who has never been mentioned in my schooling. It makes me wonder, how would the teaching of history content change if we taught history through a theme of resistance? I also wanted to point out in this piece that many of the “Founding Fathers” were slave owners even as they fought for freedom and that the freedom they fought for was not for everyone and certainly not for Lydia the washerwoman. I loved learning on my own how some slaves learned to read and write and resist.

I decided to add one more Model Write that would counter the colonized curriculum I was being fed in school and center Black people more. I wanted something that spoke specifically to resistance. My Model Write is titled *The Story of Savannah by Savannah Herself* (Appendices, Figure 8). My grandparents live in Parkersburg, West Virginia right on the Ohio River. In the middle of the Ohio River in Parkersburg is a famous island named after Harman Blennerhassett. Blennerhassett is famous for allegedly plotting treason against the United States with Aaron Burr. We toured the mansion and we went to the Blennerhassett Museum of Regional History and that is where we took pictures and I used them in building this story. We also talked to a historian there and he was *firm* that the Blennerhassetts “treated their slaves really well”, a common white supremacist narrative. We wanted our story to counter what we had heard and read; we wanted the truth in historical fiction form. Our family also really loves primary documents and so we wanted to include a set (Appendices, Figure 9) that we created ourselves to give our story more depth. We pieced together a set of primary documents based on the actual photographs we took at the Museum and on the photos in the other readings we chose.

This is a creative retelling of historical fiction after reading several books. The path to freedom and Granny Francis are part of the story of Margot Theis Raven's (2006) *Night Boat to Freedom*. Granny Francis (she is Granny Judith in Raven's book) does make a quilt in that book, but the quilt in my story is an actual replica from Deborah Hopkinson's (1993) *Sweet Clara and the Freedom Quilt*. I was surprised that both of these books were set on the Ohio River just exactly where I visited to see my Grandparents. It is the same place! The newspaper ads, the painting of Savannah in the red and white dress, and the map of Blennerhassett Island are all part of the things I saw when I was in West Virginia and went to the Blennerhassett Museum. I added them into the story and set the story in my Grandma and Grandpa's hometown history in Parkersburg, West Virginia. Granny Francis' slave receipt is a document from Velma Maia Thomas' (1997) book, *Lest We Forget: The Passage from Africa to Slavery and Emancipation*. The picture of Savannah in the dark of night and the John Henry sheet of music are from Doreen Rappaport's (2004) book titled *Free at Last! Stories and Songs of Emancipation*. We read all of these books as a family and talked about all of the pieces until we could piece them together and find our way to this story, like a patched quilt to freedom. My Model Write is a piece of historical fiction, modeled after some of these wonderful books I read, it includes the primary documents from the local museum, and it is meant to be a counternarrative that adds more depth to the things I read about in the novel *Johnny Tremain*.

There is another assignment I want to share with you. This was another unit on European explorers and I was assigned Juan Ponce de León. Our simple assignment was another historical journal entry and we just had to write a journal entry from the point of view of our early explorer. We were told to be creative. I ordered two supplemental books on my own right away to help give me accurate information. They were Rachel Eagen's (2006) *Ponce de León:*

*Exploring Florida and Puerto Rico* and Cynthia O'Brien's (2015) *Travel with the Great Explorers: Explore with Ponce de León*. This was an in-depth piece to write and I researched the timeline from 1487 to 1521. I wanted to be sure to graphically describe how awful colonizers were to Native People. This piece is dominated by the colonizers wanting to spread the Catholic faith around the world and how brutal they were in doing that. Again, it clearly reveals that Queen Isabella and de León were in this for the conquering and the wealth-building and could care less about the lives of Native People. It shows that the Europeans used rape as a tool of war and did whatever they wanted with Native women and girls. It explains that Christopher Columbus' son, Diego Columbus, was the first slave trader. My journal in no way paints Ponce de León as a "great explorer" and reveals him to be a selfish, greedy, and petty colonizer who was in "exploring" for wealth and prestige and it shows how he and Queen Isabella perpetrated a genocide on the Taino people. You can read my entire journal in the Appendices, Figure 10.

I wanted to go further, though, even though this already was *far more* than my teacher had wanted. Here is another Model Write (Appendices, Figure 11) that centers the Taino people and is my counternarrative to the colonizer perspective. I used Jane Yolen's (1992) *Encounter* and applied it to Ponce de León. *Encounter with Ponce de León* is a retelling of Jane Yolen's *Encounter*, the story of a young Native American boy's encounter with the invasion of the Americas by European explores. I have always loved this book because it is a Native boy's perspective of the *invasion* of the Americas and not the all-too-common lie about the European "discovery of America." The story is the same as in Jane Yolen's book, but I changed the animals, the fruits and vegetables, and some of the language to be about the Taino since they were the tribe first encountered by Ponce de León. There is an English to Taino language translator online and I used that to find words like "Yaya" (Great Spirit) and "Aracoel"

(Grandmother). What I like about this story I've written is that it communicates that the Europeans were disrespectful and only interested in one thing – the gold jewelry the Taino were wearing.

### **What I want you to take away**

I have shared with you everything that I can remember about my elementary schooling, which includes my actual work and my reflection on that work. This work was from my kindergarten to my fifth-grade education. I have spent my sixth-and-seventh-grade years learning more and reflecting on the impact that this colonized curriculum has had on me. Following are the main lessons I have learned through this experience.

**Decolonizing the curriculum is your job and your school will not help you.** Nearly everything in this article that I have shared with you is work that I did above-and-beyond what my teachers usually asked my class and I to do. Decolonizing what you have been taught is your responsibility. You just can't trust everything taught to you and you have to take on the responsibility to interrogate and analyze what you are learning. Don't be naïve. Dig deeper. Be a nerd and be proud of it.

**There is a lot to decolonize.** My family started early with making sure that the Thanksgiving Myth wasn't being taught to me. Then, in first-grade, we had lots of conversations about the misogyny of fairy tales (yes, I already knew how to define misogyny in first-grade) and the accurate histories of Presidents. By second-grade I could define "erasure" and knew that my beautiful Blackness was an example of an identity that was completely invisible in second-grade. In third-grade I learned that queerness was so awful that it couldn't be named. In fourth-grade I learned that European colonizers who committed genocides were "great" and to be honored and celebrated. In fifth-grade I saw my first Black characters in literature, a slave and a murder

suspect, and knew that representation matters. Decolonizing your learning means knowing your own identities and the identities of others.

**This takes money and resources.** Certainly, as James Loewen (2019) says in his work, don't trust the curriculum and the books and texts that school offers you. This is especially true of large publishing houses that want to get their textbooks adopted by the whole nation and they don't tell the truth so they won't offend some regions of the United States. Buy lots of supplemental books to help you see the whole picture. This is a big problem, though, because it costs a lot and a lot of families can't afford to be constantly buying supplemental books and curriculum. This, then, is a class issue too. Do you have to be middle or upper-middle class with a professional educator in the house to get a good education, to be able to decolonize and learn the truth? It's not fair, that's for sure. "Distorted portrayals of Black characters can create a problematic understanding among audiences" (Lowe, 2021). My parents had to purchase books for me all throughout my childhood that had dark-skinned Black girls as the center of the stories. These were not offered to me in school (except for my kindergarten teacher). Representation in the school curriculum just is not there and this is another access and equity issue. Do you know that there are more books with animal characters than Black characters (Lowe, 2021)? Again, you have to be wealthy enough to get supplemented at home for what is not in the classroom. Please access your local library for free resources.

**This takes guts and gumption.** You have got to have some guts, some gumption to be able to decolonize your learning in school. Most of my teachers never said anything about what I was doing. My fifth-grade teacher, though, really liked what I was doing and even asked for us to come in and show her all of the books and sources we used to write *The Story of Savannah by Savannah Herself* and *Encounter with Ponce de Leon*. That was an amazing response! She said

that she was going to try and teach some of these ideas the next year. I like that my fifth-grade teacher showed me that my work was valued and that she was learning from me, because I learned a lot from her too. But, honestly, I was nervous to turn in my work to her because it was different than what she asked me to do. I actually did her assignment and then went way beyond and did more so that she wouldn't be mad. Like I said, it takes gumption to do more, not less. You have to be bold.

**Look for moments of hope and name and honor them.** Changing the name of the Mother's Day Tea event to Parents' Day is no small feat, especially when proactive educators did it without being prompted by the gay dads in the classroom. Also, my fifth-grade teacher's response to my work was to invite us all in to talk to her about it. She was curious, not offended or resistant. She taught me more in that single moment than she probably did all year long! Look for these kinds of things to give you hope and encourage you to keep at this good work.

**There is hope in middle school.** There really is hope in middle school, because middle school teachers seem to want to talk about everything that elementary teachers are really fearful to speak about in their classrooms. Suddenly, in middle school, I had nearly all authors of color, a whole unit on identity, and deep and public conversations about race, class, and gender. Why? What happened in the three months of summer from the end of fifth-grade to the beginning of sixth-grade that suddenly invited all of these critical and courageous conversations into our classrooms? It was dizzying. Even this year, in seventh-grade, we just last week got another assignment on great explorers and I just couldn't believe it when the assignment was introduced. "Not again," I thought. Imagine my shock and glee, then, when I saw that the explorers included Jeanne Baret, San Mao, Eugenie Clark, Evita Robinson, Ibn Battuta, Mary Seacole, Zeng He, Nellie Bly, NASA, Abubakari II, and Mamiya Rinzo. Yes, there were still a few old male

European colonizers on the list (Columbus and Cortez), but now there were people of color and women and NASA and contemporary explorers like “the shark lady” and modern-day urban explorers. I was stunned and excited, but I was also really curious as to why now? Why middle school and not elementary school? What is the line that keeps elementary teachers held to “protecting” kids and middle school teachers “preparing” kids for the realities they’ll learn in this new curriculum world of middle school? As far as I can tell, the only difference is something that happened to us in the summer after fifth-grade and before we started sixth-grade, but I don’t know what it is.

### **What I want adults to take away**

I recently (on April 25, 2022) presented at The American Educational Research Association (AERA) on a panel of Black women. We were presenting on our book – *Strong Black Girls: Reclaiming Schools in Their Own Image* (Apugo et al, 2021). I am one of the authors in this scholarly work. I was 9-years-old when I submitted a proposal to that book and the brilliant editors took me as seriously as any other scholar who submitted a proposal. I went on the book tour with them and I co-presented alongside them at AERA. One of the things I said in my presentation that literally brought first a gasp from the audience, and then applause, is that too many educators make children like myself the *object* of their research and don’t think that we can be *subjects* and do research alongside them as fully participating peers and scholars. I hope this article speaks to other students and teachers, but we all know there are a lot more people in school than just the students and teachers. Here, I am directly speaking to all adults – principals and administrators, staff, curriculum coaches and curriculum developers, and all researchers. Today’s students are no longer only consumers of content you deliver to us. We are creators of content and information in dozens of ways and we are no longer going to sit passively and not

speak back to you. We promise to confront you with respect, and it is time for you to deliberately and strategically invite us in and take us seriously. Every one of us can be a Malala Yousafzai or a Greta Thunberg. Youth is not a deficit. You can grow us into more powerful citizenship. By the way, I got a standing ovation at AERA and that doesn't happen often at conferences. I think that standing ovation speaks to the sheer power and importance of our youth voices.

### **For the teachers that I love so much**

I know that I am twelve-years-old. I do have agency and voice and, as Harper (2015) taught me, my voice matters as much as any adult's voice without question. So, I have some suggestions for my teachers. You taught me to read and write, you taught me to count, you taught me that "sharing is caring" and so I thank you, first of all. But do be aware that you taught me other things, too, things that won't warm your hearts. You taught me about centered whiteness, about erasure, about colonization, and other things that you didn't realize were in your curriculum. I offer you these suggestions so that you will be more than what you were to me, which was pretty wonderful to begin with.

**Retool and restructure the best of what you find and make it your own (Kohl, 2001).**

**Reading my bibliography here is a great place to begin.** One of the best parts of being a teacher in my opinion is that you always get to be a learner first. As a self-identified nerd, that must be awesome to always be in a space that is about learning more. Do that. Learn more. How can you make a unit of the Presidents of the United States look at the good and bad? How will you do that for first-graders? Do the books you ask kids to read all center whiteness as the protagonists? Are there even people of color in any of the main texts you have us read? If not, look at the theme of the book that you want kids to get and find other more diverse books that do the same thing. Are GLBTQ+ people recognized at all in your curriculum? Why or why not? If



you're afraid, then dig deeper into why. I also think you will be surprised by the people you have been teaching about that *are* GLBTQ+. Read your textbooks (that you probably inherited or had little say about) with a critical lens and see where you might want to confront them. Better yet, teach your students to do the same!

**Understand your own positionality.** We had an entire unit on our identities and our positionalities in sixth-grade and I think it is important to know this information. This is especially true because most of my teachers have been white and maybe they don't think much about having white protagonists in all of the books they read because they see themselves and it is validating. Knowing your own positionality – and your students' positionalities – makes for better choices in curriculum.

**Have kids annotate their earlier work by working with teachers across the grades.** I fully admit and embrace that my two dads and I are full-on nerds. We meticulously save every assignment from every grade in a big notebook and then, when we have time over the summer, we keep going back and back and back and looking at our old assignments with new eyes and with richer information. For instance, I am reading two book right now about Phyllis Wheatley and I have learned a lot more about her since I wrote my *Johnny Tremain* journal entry in fifth-grade. Imagine if teachers talked to other teachers and had an assignment where they pulled out the fourth-grade assignment on the explorer unit and went over it before or after the fifth-grade or seventh-grade unit on explorers. “What have you learned since you wrote that paper? Did you get anything wrong? What would you add to it now?” We do this all the time in my house and it led to this article.

**Diversify your classroom libraries, get supplemental texts that speak more truth than the textbooks allow.** If I have learned anything from writing this article it is that textbook

companies cannot be trusted to give the truth. James Loewen (2019) documented this throughout his career. One way to build your classroom library is to collect counternarratives that speak to other truths that publishing companies are too scared to acknowledge. You can be developmentally appropriate at every level, like for instance, adding in *Cinder Edna* (Jackson & O'Malley, 1998) to the fairytale unit so that you can confront misogyny. Personally, I wouldn't trust a single thing that textbooks say about explorers and I'd find lots of supplemental books to give a truthful picture of these colonizers and the terrible things they did.

**Look at who is in your classroom. Where do they see themselves in your curriculum?** I happen to have a piece of art curated into the *Brown v. Board of Education Historical Museum* in Topeka, Kansas. I have studied a lot about segregation and integration and I know about the famous "Doll Test" that the Clarks did to show how the majority of kids – both Black and white -preferred the white doll. Why would teachers still not let Black students like myself ever see themselves as the protagonists in any story? Not once in all of first through fifth-grade did I see that. Study the students in your class. Is there a Black girl who was adopted? Is there a multi-racial family? Are there queer parents? There are a lot of ways to build a class library and making sure that your students see themselves in the books in your classroom is a great way to begin.

**Don't teach through heroification.** Nearly all of the curriculum I had in first through fifth grades was about heroification, from the President unit in first-grade, to the biography unit in third-grade, to the great explorer units in fourth and fifth-grades, through to the American Revolution unit in fifth-grade. Teachers, you have to stop doing that. It is okay to let us know that people in history were human and made mistakes. As a matter of fact, it would help us out to know that so that we would know that making mistakes is part of life.

**Require resistance as part of each of our assignments.** Everyone talks about how important it is to teach us to think critically, but no one makes spaces for us to do that. Instead, the curriculum we receive is a cookie-cutter one where all I studied was a list of white heroes who built America. I know that isn't true. I know we live on stolen land. I know my school is built on stolen land. Why was that never once mentioned in my elementary education lessons about Native People? I can remember a single time that there was a land acknowledgment at my school and that was at the beginning of a music concert in fifth-grade. One time. In every single unit I've had there were plenty of times to let us see the awful truths about the United States and the people who played important roles in history. I think we should be asked to have something like a "critical reflection" about our units, like what was one thing – a single thing – that was mentioned in our research about the President we were assigned to study. Or, teach us how to look at textbooks critically and tell us about how they are often inaccurate and why. You can't teach us about "the happy history of America" and then expect us to be good citizens when we are filled with lies and some fake, positive point-of-view. Schools – mine included – have character values plastered all over their campus with words like "truth" and "honor" and "responsibility" and such. Teachers need to think about those values when they are planning what they are going to teach us.

**Believe in us by knowing that we can handle big terms like positionality.** Finally, don't dumb things down for us because we are capable, more capable than you are telling us right now with the false things you teach us. Don't underestimate us. And do not "protect" us from important topics of race, class, and gender and everything else because we live those things every single day in our families and our communities. Don't "protect" us, *prepare* us. Don't teach us bland lies and then complain that we aren't interested and motivated. I have read

*Horrible Histories* (Brown & Deary, 2019) and *Stamped* (Reynolds & Kendi, 2021) and *Lies My Teacher Told Me* (Loewen, 2019) and finding out the juicy parts of history are *absolutely* what makes it interesting! You are absolutely doing it the wrong way if you want to motivate us.

Teach us about positionality, autoethnography, and about ways to decolonize our education. We can do more than you think we can do. Trust us and believe in us.

### **Conclusion**

I am twelve-years-old. I am a pretty typical girl. I like to play the violin, listen to music in my bedroom, journal, read, play video games, go to my karate class, and be with my friends. I have already told you that if there is anything different about me it is that I have grown up with two parents who are really big nerds, who talk to me about everything – even the tough stuff - and I have the amazing experience of living my life in a rich, intersectional family. In the historical fiction story I made up titled *The Story of Savannah by Savannah Herself*, she says that she named the painting of herself in the red and white dress “Brave and didn’t know it” because that’s how she felt. People honored her for being brave and getting others to freedom, but she had never really thought of it that way. Of all of the lines I have written in all of my school work and in this paper, this is the line that speaks to me the most - “Brave and didn’t know it.” Some people think I am odd because I am a twelve-year-old Black girl scholar and they tell me that I am brave. If I am, I don’t know it. All I am doing is my learning for school. All I am doing is seeking truth. All I am doing is thoroughly enjoying being a total nerd. If I can dig this deeply into “the lies my teachers told me” than so can every other child. Be thoughtful about what you teach us and always remember that kids can tackle tough topics. We have voice and we have agency.

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**Biography:** Helena Lourdes Donato-Sapp is a forward-looking 13-year-old author, speaker, artist, and activist who believes that young people can and must tackle topics such as racism, homophobia, misogyny, poverty, and climate change. Guided by her own lived experiences and intersectional identities, her emerging scholarly work is currently focused on Black girlhood, disability justice, and decolonizing the curriculum in her school. She enjoys playing the violin, reading science fiction, practicing martial arts, and traveling the world. She is going into the 8<sup>th</sup>-grade. Helena lives in California with her two fathers and a parrot named Apple. Find out more about her at <https://www.helenalourdes.com>.

**Appendices****Figure 1: The King of the Missions**

4<sup>th</sup> Grade California History Project on the Missions

THE KING OF THE MISSIONS

By Helena Donato-Sapp

The name of the mission that I am interested in is San Luis Rey de Francia. It was nicknamed “King of the Missions.” Located in San Diego, it was founded on June 13, 1798. It was the 18th mission. It was founded by Fr. Antonio Peyri. The timing was good for the founding of this mission. It was one of the last missions to be built and it became one of the most successful. The Indians were excited to become part of this new mission in the beginning, and could see that it was going to help in their lives. The mission, though, made a negative impact on California and the Indians.

The Spanish chose this location for the mission because it was big and they could put a lot of storage stuff there. Also, the location had a lot of water and building resources and there was a large Native American tribe nearby. San Luis Rey is located north of San Diego in the present-day city of Oceanside. It’s located on the coastal region and the valley region of California. The climate is hot and dry summers with rainy mild winters. The weather affected them because it was hot and not really that cold; it would be nice weather. The rainy winter season helped the crops grow and helped the livestock because there would be more water because of the rain.

The natural resources San Luis Rey had included a lot of building supplies, good water sources, and a large tribe of Native Americans known as Shoshone, but called the San Luisenos or the Luiseno. They had lots of livestock. They had 22,010 cattle, 23,532 sheep, and over 8,000 horses. They grew grapes, oranges, olives, wheat, barley, beans, corn and other crops. They had the San Luis Rey River, which they channeled for irrigation for all the things they were growing. They had resources to build the mission and buildings. They had adobe brick, fired clay bricks, and timber/trees. These sources helped the people in the mission to survive with their clothes and their food.

The native term for these people is the Payomkowishum. The descendants of the neophytes at the mission now call themselves the Pala Band of Mission Indians. The Takic speaking people associated with San Luis Rey have been called Luiseno since the Spanish occupation.

In the workshops, neophytes made shoes, wove cloth, pressed oil from olives, and molded adobe bricks. One role the Indians played at the mission was that the Indians worked hard all day. Many Indians labored in the fields, plowing, planting, or harvesting. Others branded cattle, sheared sheep, or milked cows. During work hours, young boys kept animals



away from crops, while girls were taught to weave. The Indians worked really hard every day and night. Some, though, simply ran away because they didn't like the work and how they were treated by the Spanish. Many missions Indians found it frustrating to handle the mission's really tough work schedule and this is why they ran away. Runaways were hunted down by Spanish soldiers, beaten and taken back to the mission.

The Spanish and the Native Indians didn't always get along for many reasons. One was that some of the Spanish bosses put the title to the land in *their own* names, stealing it from the Luiseno. Then, the United States military used the Mission as their base. The Catholic Church had charge of the Mission for a long time. Some settlers stole the very bricks from the Mission to build their houses and this left the Mission open to weather and rain damage and some of the mission actually fell down and collapsed. Even the altar was stolen and the doors too. Some Franciscans from Mexico took it over and rebuilt the Mission. Today it still serves as a Franciscan college and Retreat Center. So, people have not always been nice and respectful as lots of land and items were stolen.

When a mission becomes secularized, it meant that they split up the land and gave it away to citizens or sold it to them. This was supposed to help give the land back to the Indians, but as you might guess, it didn't work out that way. Instead of getting their own land back, as I mentioned above, the Indians were actually put to work hard labor on land that was stolen from them. It is very sad. Secularization happened in the 1830s and by the 1840s the Indians were more like slaves on their own land. A lot of Indians died in these conditions.

The Luiseno have always continued to fight to get their stolen land back and to keep their traditions alive. One time they burned a government school down because they didn't like the way they taught the Indian children; they tried to make them into little white people. They also rejected the Reorganization Act of 1934 because it didn't give them home rule over their stolen land. Also, they were forced to abandon their wonderful farms because the water supply dried up because it was taken by non-Indians living upstream. They stole their land *and* their water! Today there are protected government reservations for the Luiseno all throughout San Diego, Riverside, and San Bernardino counties. A lot of people still speak Luiseno and the language classes are really popular with young people.

In conclusion, the San Luis Rey Mission and the Luiseno represent the sad, common story of **colonization** and American Indians. **Colonization** is where white people settle with Indians and then take control over their land, their religion, and their lives. Their land was stolen. They were made into slaves to work it. And they are still fighting for it today. This is very important for Californians because Native People are all around us here; a Luiseno Indian might be your neighbor. This is not just history...it is about right now too.

Figure 2:

Sir Francis Drake: Explorer and Hero or Pirate and Slave Trader?



Figure 3:

*"The Dragon"*

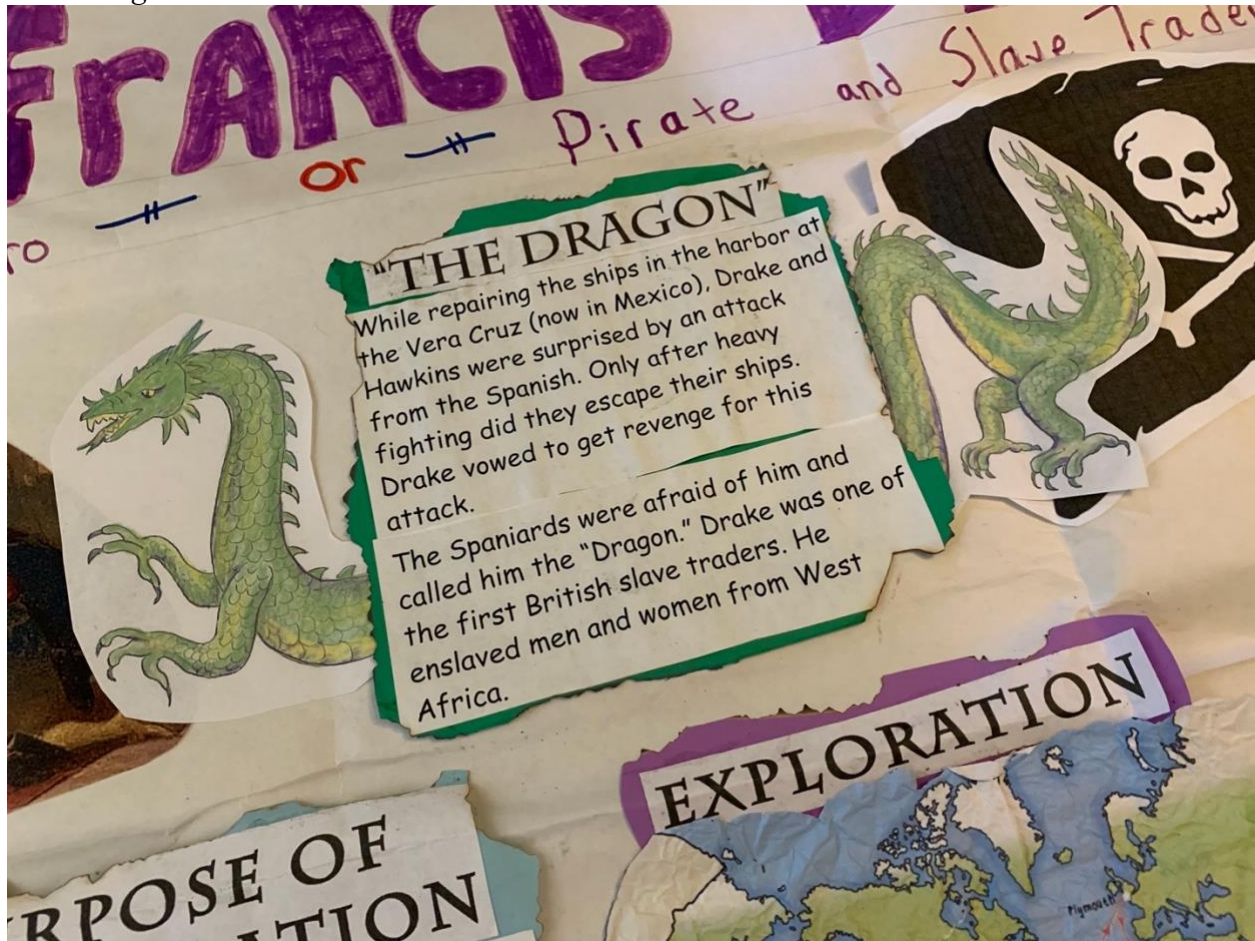


Figure 4:

*The Raven, the Salmon, and the Fox*

Helena Donato-Sapp

10-18-19

## The Raven, the Salmon, and the Fox

I got up from my sleep and went to the woods with my father. I saw my best friend's dog running alongside us. In the woods, my father watched a raven land on the tree not far from us. A smile came to his face. I knew this smile because I had seen it before. Father was a Shaman, a person who could talk to the gods. The Great Raven was our god and this bird that had landed not far from us was a messenger from him. Even I knew that much. I watched Father closely as he moved closer to the bird. The raven seemed to be talking to father like he was an old friend he hadn't seen in a long time. "Caw, caw, caw!" he said. Father listened. They were so close that father could have reached out and touched the bird, but the bird never flew away. "Caw, caw, caw, caw!" raven said. Father nodded. Raven flew away. Father turned to me and said, "He has told us two things. One, where the fish are to catch today. Two, don't trade with the white ones."

We were hungry because we were not catching enough fish. They were not to be found and we were worried. The women in our small village had gotten some clams and shrimp from the tidal pools at the ocean's edge, but it was not enough to feed everyone. We needed the salmon and now The Great Raven had told us where to go to find it.

Our house was one of the bigger ones in our village because my father had a place of honor as a Shaman. It was made out of the redwood and cedar planks from trees that had fallen in the forest. It had taken all of us many days to build it together. We were lucky. Some of the other houses were smaller. Some of the people in the smallest houses worked hard for us by cleaning our fish and skinning what we hunted. They didn't really want to do this. They had to do it.

Sometimes we traded with those who lived near us. This is because we usually had a lot of fish, too much for us to eat it all, and so we traded it for things they had like pots, arrow heads, and blankets. Before we traded with those near us, we used bowls that we made out of fallen trees to keep our food in, but some of the people we traded with had pottery - bowls made from clay and mud and made hard by placing them in the fire. We started making our own.

The white people had come to our shore in large boats. They wanted to give us beads and spices and teas and trade those for the skins we had collected. We liked what they had to offer us, but their smiles were like fox smiles and we didn't trust them and they got us sick. They left, but we think they will be back with bigger boats and more white people.

We went to a small bay that we don't usually fish at. Father said the raven had told him that the salmon would be waiting for us there. They were. Lots and lots of them. We had plenty to eat and some left over to trade.

Father said we should build a totem to honor and remember this. At the top is The Great Raven who gave us knowledge. In the middle was the salmon who gave us food and trade. At the bottom was the fox to remind us that not everyone is a friend. And my friend's dog got jealous that he wasn't on the totem pole.

Figure 5:

*Illustration for The Raven, the Salmon, and the Fox*

Figure 6:

Brainstorming Graphic Organizer for Lydia the Washerwoman at the Afric Queen



Figure 7:

*The Interesting Narrative of The Life of Lydia Equiano*

The Interesting Narrative of The Life of Lydia Equiano  
 Historical Journal #4  
 By Helena Donato-Sapp

They don't know that I can read and write. They just know that I wash their clothes. Most people around here don't even know my name, to tell you the truth. Locals might, but not these Red Coats who have taken over the pub and stables. They also have no idea that I am a spy for the Whigs. No one, after all, pays attention to a slave, especially a black woman like me. My name is Lydia and I am the washerwoman at the Afric Queen.

I was born in 1746, a year after my brother Olaudah was born. We were born in Africa and when I was ten and my brother was eleven years old, we were kidnapped and shipped to Barbados. After that, my brother was shipped to the British settlement of Virginia and I never saw him again. I was shipped to Boston and that is how I came to be the washerwoman of the Afric Queen.

How did a slave like me learn to read? It's true that education wasn't allowed for us. Slave holders didn't want us to learn to read because we could find out about slave revolts in places like Haiti, or we could read information about escaping to freedom. But here in and around Boston there are some religious folks named Anglicans that think they have to convert us to God and they think we need to be able to read scriptures to be good people of faith. They teach us to read with that in mind and encourage us because that makes us good converts. I think it



makes them feel like good Anglicans and it isn't that much about us, but whatever. I don't care about their God, but I like learning. Have you ever heard of Phillis Wheatley? She is right here in Boston too! She is the most famous writer I know and the only slave writer I know too. Phillis (we call her "Phil") is the first Black to ever get published and the third woman ever to get published! She goes to my church. I have her book, *Poems on Various Subjects, Religious and Moral*. Well, that's how I know how to read. And that's also how I became a spy, too. It's a pretty great story and I wanted to write it down in my own words because a lot of people don't know that lots of slaves fought for the American Revolution.

First thing I want to tell you is that John Hancock and the rest of these folks around town aren't right in the head, if you ask me. They are all about fighting for "liberty" and "freedom" and yet they all have slaves like me. That doesn't even make sense to me. The Good Bible says in Matthew 7:5, "Thou hypocrite, first cast out the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Most of the wealthy merchants here in Boston own slaves, either ones that work on the large plantations they have or ones that work in the house as servants. Sure, after the Revolutionary War, Hancock had a change of heart when he saw that slaves like me fought for freedom just like everyone one else, but before the War he traded and owned lots of slaves. Remember that. Freedom isn't always for everyone. I'm sad to say that so blunt,

but that is the way I lived it. There were lots of us that fought and some of us gave our lives, like Crispus Attucks, for this cause of freedom. I know a free slave named Salem Poor fought bravely in the Battle of Bunker Hill and fellow soldiers called him a “brave and gallant soldier.” That meant a lot to many of us. And I also know about James Armistead, the slave turned spy, just like me. We were slaves and we fought for freedom even though it wasn’t our freedom. I want that in ink.

The thing that was really hard at the Afric Queen was that all these Red Coats came to stay with us. Here they had a place to sleep, food to eat, and a stable for their horses. They commandeered the Afric Queen and you know what I got for it? Lots and lots and lots more work, that’s what! I’m the one that had to wash up all their fancy clothes and keep their sheets clean and changed. I didn’t have a choice.

One boy I knew from around town was that poor Johnny Tremain. He used to be a silversmith, but he burned his hand really badly. I heard all about it from others around town. He was in a bad place until he started hanging out with Rab down at the newspaper place. The newspaper’s office is just right here beside the Afric Queen and, since Johnny Tremain had that beautiful horse named Goblin, he was always at the stables and such because Goblin lives here. Johnny is nice and I like him, I guess. One time I was out hanging up sheets to dry because these awful

Red Coats want fresh sheets all the time. They about work me to death. Johnny came up to me and one day and said he'd help me hang up my sheets. What he really wanted, though, was for me to help him spook dear Goblin and throw that awful Lieutenant Stranger off of Goblin. Stranger wanted to commandeer Goblin for the mean snake of a man, Colonel Smith. Now, I know Goblin pretty well. Nobody rides him but Johnny. He is a beautiful horse and everyone wants him, but Johnny is the only one kind enough for Goblin to carry. Johnny wanted me to help him spook 'ol Goblin and throw that Lieutenant off on his behind. Well that is about the most fun I could think of in a hundred years, so I did it. Stranger came riding in all proud on top of Goblin and we let a sheet take the wind like a sail on a ship in Boston harbor! Goblin reared back and that Red Coat flew off into the mud! That was one of the best days I have had in a long time.

After Johnny, Goblin and I tossed a Red Coat, I felt pretty good about Johnny. I saw how Johnny was always hanging around and listening. I knew he was spying. A spy knows another spy. So, whenever I heard one of the Red Coats say something important, I would let Johnny know about it. Johnny, then, would take it to the Sons of Liberty. If you're a spy like me, you can see what people don't think you can see and I think I knew every one of those Sons of Liberty. There was John Hancock, Sam Adams, Paul Revere, Benedict Arnold, Patrick

Henry, James Otis, and a whole bunch of others. They were all fighting for liberty and freedom, but every one of them owned slaves.

Here is the thing about learning. Being able to read and write can save you. It did save me. I made it through the War and I eventually got my freedom. I married me a good man named Jehu, who used to be John Hancock's slave. We have a piece of land and we farm it. I lived long enough to see the number of free blacks reach hundreds of thousands and I even saw Northern states abolish slavery by law, something I never dreamed of when I was a slave at the Afric Queen. The last thing, though, was one day I found a book titled *The Interesting Narrative of The Life of Olaudah Equiano* written by my very own brother! I could not believe it. He was alive and he was reading and writing too. I never got to see him again because he bought his freedom and then went back to England and I am here in America, but I was able to write him some letters. That's why I wanted to write my own story of how I was a spy during the War. I am not as good of a writer as my brother Olaudah or the great poet Phillis Wheatley, but I think my story matters. Thank you for reading it.

## ANNOTATED THOUGHTS

By Helena

**Historical Fiction** is a genre of stories that didn't really happen, but are based on real events in history. Johnny Tremain is an example of historical fiction because the Boston Tea Party, the other events in the book, and a lot of the people were real parts of history. But I think Johnny, Rab, Cilla, and the others were fiction. I like historical fiction a lot and I wanted to write my journal number 4 to be like that.

My parents and I spent time looking up things to include into my story and these are some of the places and things we found.

How I learned about Phillis Wheatley

[https://en.wikipedia.org/wiki/Poems\\_on\\_Various\\_Subjects,\\_Religious\\_and\\_Moral\\_#\"To\\_S.\\_M.\\_a\\_young\\_African\\_Painter,\\_on\\_seeing\\_his\\_Works\"](https://en.wikipedia.org/wiki/Poems_on_Various_Subjects,_Religious_and_Moral_#\)

How I learned more about Yankee Doodle Dandy

<https://www.cliffsnotes.com/cliffsnotes/subjects/history/what-is-the-song-yankee-doodle-dandy-really-about>

I wanted to put something about this song in my story and so I learned more about it and the history behind it. It didn't fit with my story, but I liked learning about it.

How I learned about Black Heroes of the American Revolution

<https://www.history.com/news/black-heroes-american-revolution>

We looked up "slaves and the American Revolution" and this came up. It even had Crispus Attucks in it! Just like in our book. It also had Phillis Wheatley in it again. And it had some other interesting slaves that had a part in the War. I included some of them into my story.

How I learned about the education of slaves

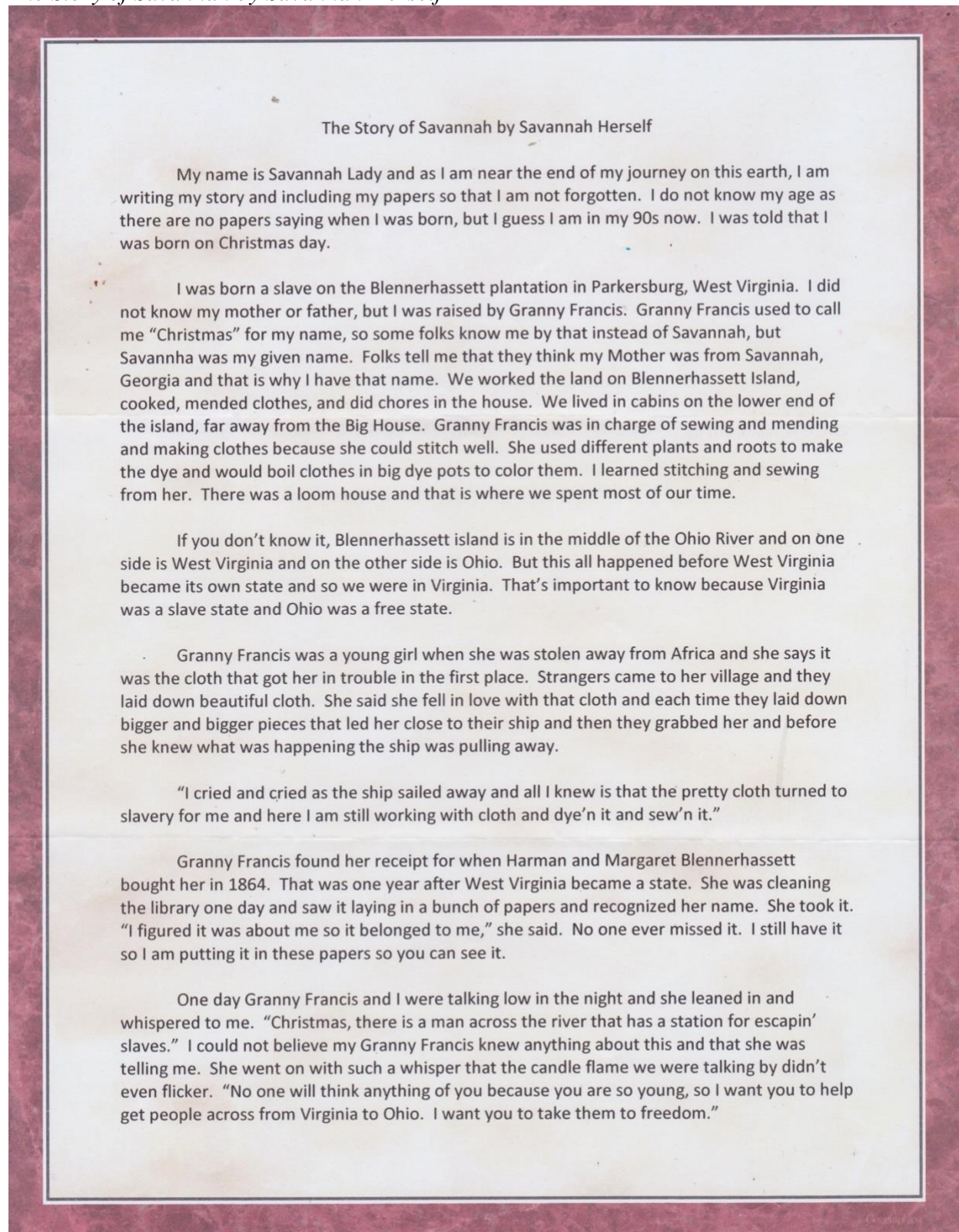
[https://en.wikipedia.org/wiki/Education\\_during\\_the\\_slave\\_period](https://en.wikipedia.org/wiki/Education_during_the_slave_period)

How I learned about Olaudah Equiano

<https://library.csun.edu/SCA/Peek-in-the-Stacks/slave-narratives>

We looked up "slave narratives" and the first one that came up was one on Olaudah Equiano. When we read it, we could not believe it. It says he had a sister and we decided that Lydia from Johnny Tremain could be his long lost sister. That is how we got the idea for the title of my journal and how we got the story of Lydia being kidnapped and put into slavery. It is in the story of Olaudah.

Figure 8:

*The Story of Savannah by Savannah Herself*

So I learned that there was an old, small boat hidden in the weeds on the opposite side of the island as far away from the main house as possible. When I saw it all I could think about is that it wouldn't hold a single person before it sank into the deep Ohio River. Granny Francis told me to wait there and I'd see a light on the Virginia side, a lantern swaying back and forth. I was to row over, people would get into the boat, and then I was to row them to the Ohio side to freedom. The first night it was just a woman and we were both so scared that we didn't speak once, but she got to freedom in Ohio. When I got back to Granny Francis all she asked me was, "What were they wear'n?" I said, "A blue dress." And that's how it went from then on. Sometimes it was one person and sometimes it was a whole boat load of people and I thought for sure we would sink into the Ohio River. And every time Granny Francis would ask me, "What color was freedom tonight?" and I'd tell her what colors I could remember. Then I saw that she was making a quilt, a freedom quilt. And that it started with the first blue and every time I gave her a new freedom color, she'd add a patch of it to the quilt.

One time a man drew a picture of me in the pitch dark black of night. He drew a picture of me carrying him to freedom. He handed it to me when he got off the boat and I didn't know what it was until the next day. That little sliver of moon and a few stars were all the light he had and he drew me somehow. I kept that all these years, but I'm going to put it here in these papers too so you know what I looked like when I was young and brave.

We helped a lot of slaves to freedom, I don't know how many because I lost count. But owners were getting upset and there were notices in the newspaper and people were trying to figure out how slaves were getting from Virginia to Ohio in the dark of night. I saved some of those newspaper clippings because I knew those folks. Some of them I helped get to freedom. The one newspaper from Wood County in August 21, 1843...every one of them I took across the river myself and I knew them all. There was Jane, Alfred, Caroline, Rachel, Augustus, Thornton, Henry, and Fanny. I've put them ads in here with my papers.

Finally it was time for us. It was too dangerous to stay any longer and help others to freedom. There was a big party at the Blennerhassett mansion and it was an important man named Aaron Burr and so everyone had their eyes and attention there. We got in our boat and only had to go from the island to Ohio and we thought it would be easy, but we could hear someone talking in the night, someone looking for us! It was the paterollers! Granny Francis and I bent down and she put the quilt over our heads and the backside was dark and it made us look like night. The men passed right by us and, after the sound of them faded, we climbed in our boat and drifted to freedom.

We didn't have much when we got to freedom. Granny Francis had taken just a few things, mostly food and her sewing basket which I still have. The first thing we did was to add our two colors to the freedom quilt and finish it. One blue piece, pale like the night sky. One black piece, dark like the night. But the quilt had all the colors in it. All of them. All the colors of freedom.

Granny Francis passed that same year, but she was free when she died. And she had helped a lot of other people be free too. Including me.

At her funeral we sang that 'ol John Henry song that she loved. I don't know if you know it, but John Henry was from West Virginia. He worked building the railroad and one time the owners bought a machine that they said could dig through the mountain faster than 'ol John. He laughed and said he could beat it and so they made a challenge. The song says that at the end that John Henry went ten feet and the steam drill only went nine. Granny Francis loved that story and used to sing that song all the time. "It shows that we are stronger than anything and anyone," she'd boast. I found an old copy of that song and have tucked it in with my papers.

I'm also including a painting of me in a red and white dress that I made. This painting was a gift when we were all free. Some folks recognized me as the one who carried them across the river and they surprised me with this painting one day. I always called it "Brave and Didn't Know it" and it hangs by my bed to this day.

I thought a lot about helping folks get to freedom over the years. I have an old map of the island and I'll include it here too. And it got me to thinking about how I used to get people from one side to freedom on the other side and how I knew the way like I know the look of my own hands. But maybe nobody else knows the map to freedom but me. I was sewing one day and thinking of Granny Francis and all the things we used to do and I was missing her. I was sewing a patch of green onto a patch of blue and that's when it hit me. I could make a map of the way to freedom right there with cloth and stitches! I used blue calico for creeks and rivers, greens and blue-greens for fields, white sheets for roads. I put in the old oak tree that had been struck by lightning and that you had to pass to get to the boat. Mrs. Blennerhassett used to like to wear pink, so I made the Big House all pink. I even put in the hidden boat that carried us to freedom. And I put the North Star on it too, because once you got to freedom you had to just keep going all the way North to be really free. I had the memory of all of this in my head. Now it is in the quilt.

That is all I know. My name is Savannah Lady and as I am near the end of my journey on this earth, I am writing my story and including my papers so that I am not forgotten.

Savannah "Christmas" Lady

*Savannah "Christmas" Lady*



Figure 9:

Primary Documents Created for The Story of Savannah by Savannah Herself



Figure 10:

*The Journal of Juan Ponce de León*

The entire journal can be found in the Addendum or at this link:  
<http://professorsapp.com/summer-ted-506/journal-of-ponce-de-leon.pdf>.

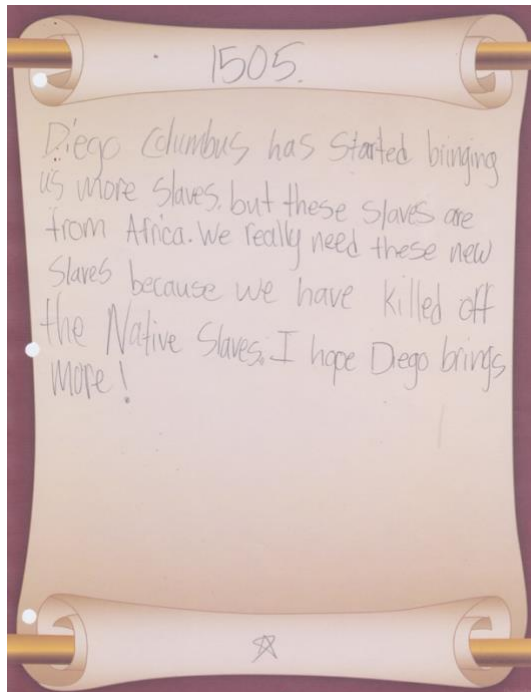
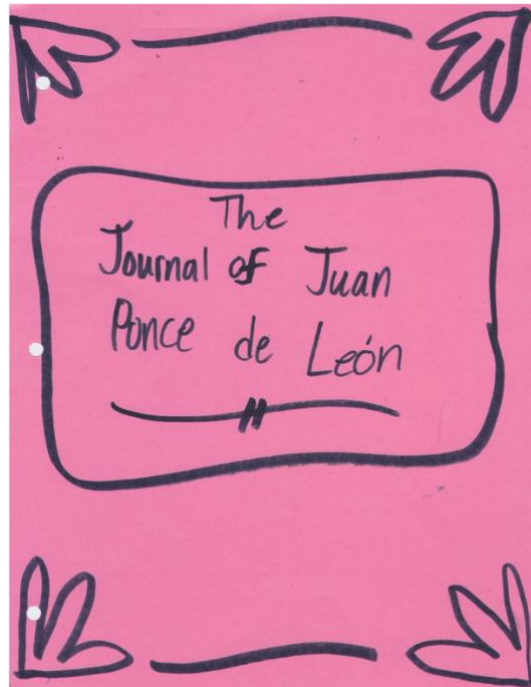


Figure 11:

*Encounter with Ponce de León**Encounter with Ponce de Leon*

The moon was just a sliver in my dream. In my dream I saw boats slowly coming into our bay. They seemed to float on the water like something I knew, something that was familiar and dangerous. My Aracoel, my Grandmother, says that we must pay attention to our dreams as they are guides for us. I watched the floating ships in my dream come toward me, closer and closer. At the very last moment the boats turned into alligators and with their wide mouths and rows of sharp teeth, they devoured everything and everyone. I woke. Startled.

I got up and went to the water's edge. There, in our bay, just like in my dream were many floating boats like I had never seen. Everyone in the village had gathered and were excited as we had never seen boats like this. I tried to warn everyone that these were dangerous alligators that had come to devour us, but they would not listen in their excitement.

"It is our custom to welcome strangers," our chief told me. "You are just a child with bad dreams. Now go play somewhere and let the adults greet our new friends."

Baby alligator boats left the mother alligator boats and came our way. In them were strange men, white like the belly of a turtle. They were covered in heavy clothing because they were

ashamed of their skin. They hid their arms and their feet and nearly all of their bodies, only their face was visible. And their untrusting eyes, their smiles cut in their pale faces.

I was very afraid.

Everyone left the woods and moved to the beach to greet them. I cried, "Do not speak to them. They are dangerous alligators. They will eat us. They will eat everything."

No one listened to me as I was only a child.

Our chief said that they were so pale that maybe they were the manatees, come to life from the ocean, come to help us in some way.

Our chief stepped forward and made a sweeping motion to the ocean, to show that he understood they were the manatees.

Our chief gave them shells to make them feel at home on the land. He gave them cassava so that they would not be hungry. And tobacco so they could feel welcome. Then he did something none of us expected. He gave the pale ones iguana meat, which was only eaten by the chief himself. It was a great honor. A great, great honor! But the pale ones threw it away.

The manatees gave us cloth and beads and strange foods. They smiled their sly smiles at us. And for a while I forgot about my dream because I was thinking of their gifts.

We built a great fire to have a great feast. We all smoked tobacco leaves, but the pale ones had never seen this practice and were confused. They coughed and sputtered like they were sick near death. Then they laughed. They wanted more. Their greedy laughs woke me to my dream again. I stepped away to watch and not be under their spell.

I noticed their eyes were on our jewelry only. They were not looking at us, but at the gold around our neck. Their smiles were not for us, but for the gold around our neck. Every one of them were looking at the necklaces, not at us, not at our hearts and souls. Not at our spirits. It was eerie. Then I noticed their greedy smiles and I remembered my dream, my dream of wide-mouthed alligators eating everyone and everything. I shivered.

I jumped out and cried, "Do not welcome these alligators into our village!"

But the welcome had already been offered. And no one listens to a young child.

I ran to the trees and looked up to Yaya, the Great Spirit. "Take these pale manatees, these sharp-toothed alligators, away from us!"

I heard nothing from Yaya. He was silent. Maybe I should sleep for maybe Yaya only speaks to me in my dreams, I thought.

I went back to the fire and one of the alligators let me touch his sharp silver stick that he carried at his side. It bit me just like an alligator would do, and blood ran down my hand. I screamed, but no one was listening to me once again.

They had other things they carried that were long and spit out fire with the sound of thunder. The fire would hit something and rip it apart. Everyone was in awe. We were not given any of these silver sticks or sticks that spit thunder. We were only given cloth and beads. And we were always given looks at the gold around our necks. The alligators liked the gold the most.

The next day the alligators went in their little boats back out to the big boats and they took tobacco and yucca with them. And they took five of our young men with them, one of them was my brother, a quiet and kind boy. I never saw him again.

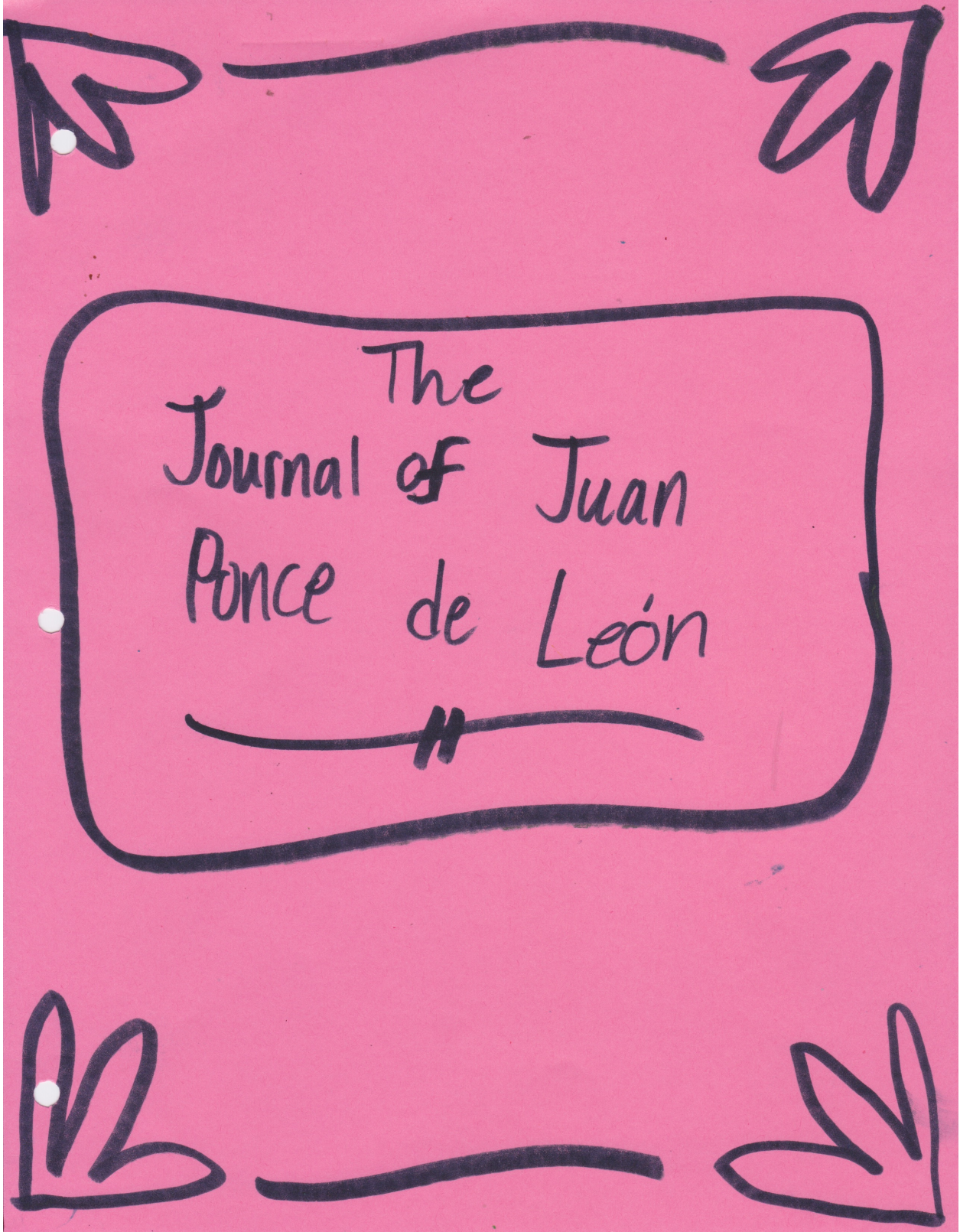
They promised they would be back. And they would bring many friends who would be excited to see us. But I knew in my

heart that it was the gold around our neck they would be excited to see. And our tobacco. And our yucca. And the strength of our young men.

And come they did. And that is how we lost our land to the alligators who ate our people, our culture, our language, our everything. We lost our souls to their God and no longer speak of Yaya, the Great Spirit. Our children became their children, no longer interested in the Taino ways.



*Encounter with Ponce de Leon* is a retelling of Jane Yolen's *Encounter*, the story of a young Native American boy's encounter with the invasion of the Americas by European explorers. Retelling by Helena Lourdes Donato-Sapp. The story is the same as in Jane Yolen's book, but I changed the animals, the fruits and vegetables, and some of the language to be about the Taino since they were the tribe first encountered by Ponce de Leon. There is an English to Taino language translator online and I used that to find words like "Yaya" (Great Spirit) and "Aracoel" (Grandmother). You can see it at <http://www.taino-tribe.org/tedict.html>



The  
Journal of Juan  
Ponce de León





1487

I have been fighting these Moors and we  
have finally captured their last fortress in  
Granada. We will spread the Catholic  
faith and take their land or they  
will die.

1492

I am 32 years old. I read that  
Chris C. landed on Hispaniola.  
I wish I had been there with  
him on that trip. Damn it!

December 1492

I have arrived in Hispaniola. The Taino are very friendly and gave us gifts. But I am going to make them into slaves. I wrote Queen Isabella to tell her that the natives are "tractable" and easily led; they could be made to grow crops and build cities." She will be pleased.



1493

Chris C. had his second trip and I made sure to be on the ship with him this time. We are going to colonize the Caribbean Islands. Yeah US! We have built a settlement called Higuey, but the Indians here have revolted against US!

1493

Chris left 30 soldiers behind to build a fort called La Navidad. The soldiers are pretty cruel, but I don't care as long as the

job gets done. They can do whatever they want to the girls and women. They can make the men dig for gold. We own them. They are ours to do with what we want.



1495

Columbus sent 500 captured natives back to Spain as slaves. 200 died on the trip, but whatever. That's still 300 slaves! Good for us. Our plan is that by the end of the 1490s to be sending 4,000 slaves back to Spain each year. This will make us rich!



1502

Sorry I haven't written in a while. I have come to Hispaniola again and Nicolas Ovando is governor. He is struggling to control the Taino and I am joining him to fight them. I hope to receive land and money for these efforts. I have fallen in love and am getting married! Her name is Leonora and she is the daughter of an inn keeper. We hope to have children soon.

1504

I just found out that I am receiving an encomienda for slaughtering the Taino and I am so excited. An encomienda is a grant from the Spanish King for land to farm and they give me lots of Taino slaves to work it. I am going to be rich and successful! I am also now governor of Huguey.



1505

Diego Columbus has started bringing us more slaves, but these slaves are from Africa. We really need these new slaves because we have killed off the Native Slaves. I hope Diego brings more!

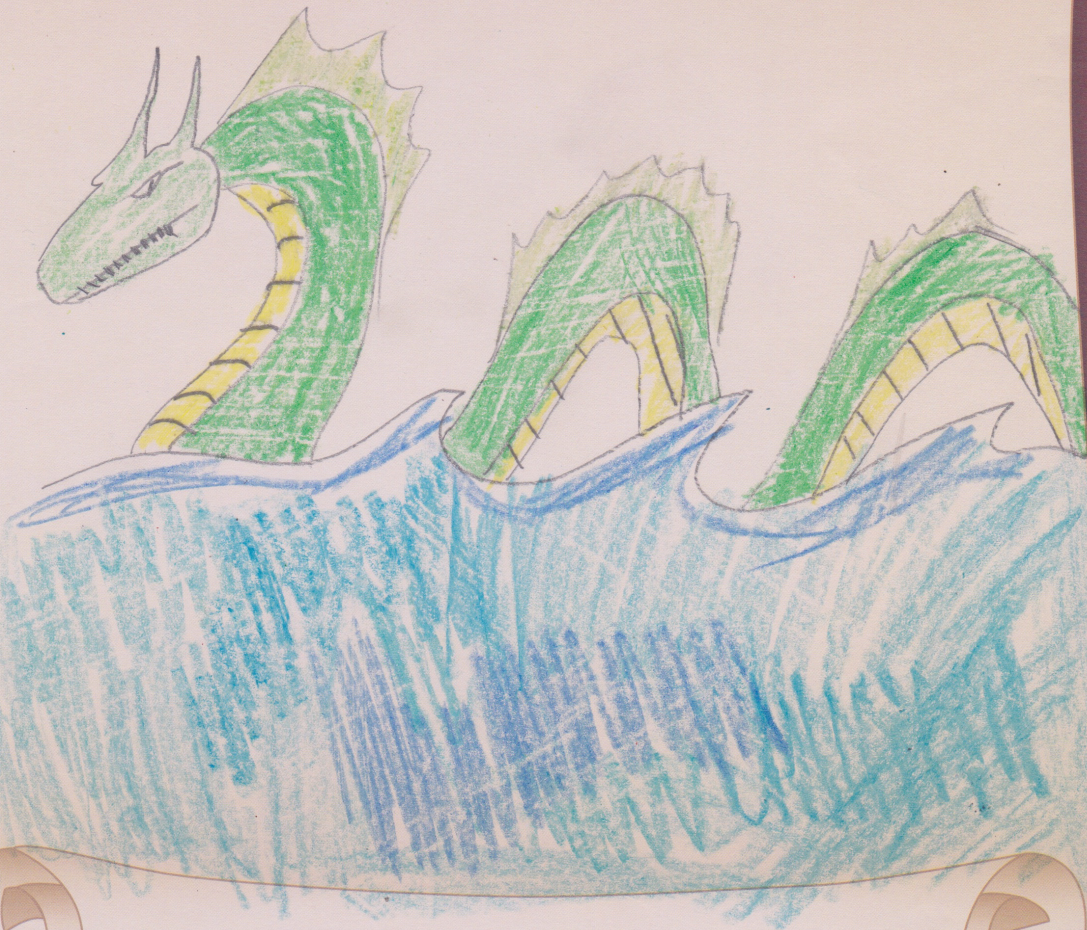
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1508

The Spanish King is letting me go to a trip to San Juan Bautista and I've landed in a beautiful bay. I will name it Puerto Rico, which means "rich port". I established a city here and made myself governor too.

I lost my governorship to Diego Columbus, Chris' son! Diego took me to court and said the island was his because his Dad discovered it first. I hate this guy! I am out of here! The Taino have told me about an island called Bimini, and I am going to try and find it. Diego is a big baby! I Pray diarrhea on him!

# SEA MONSTERS



1508

The crew is very worried about sea monsters! We keep a keen eye out for them all of the time! Very dangerous! The crew is complaining because we are out of vegetables and fruit. Many have died from scurvy. Scurvy, if you don't know, makes your gums turn black and your teeth fall out. Less to feed! There are also rats everywhere and where there are rats, there are fleas. They are eating us alive!

Juana Ruiz is on the ship with us. She is the first woman that has traveled with any of us that we can remember.

Scurvy



-1508.

I have noticed that the Taino wear gorgeous jewelry even though they live in huts with straw roofs.

I think there must be lots of gold here!

The Caribs are the enemies of the Taino and I have convinced the Taino to work for me and I will protect them from

the Caribs. Fools!

Many people are getting really sick and they are blaming me! The place I chose to settle is near a swamp and they say that is why people are getting sick. We will move to a new place.

1508

I have just heard from King Ferdinand and Queen Isabella and they want me to conquer the remaining Tainos and enslave them to work in the gold mines. I am on it!



April 2.15/3

I have found it. And it is Easter, so I think god has blessed me! I will name this new place La Florida after Pascua de Florida, the Spanish name for the holiday which means "feast of flowers". I wonder if I will find the Fountain of Youth here?! Also, I was sailing with Anton de Alaminos and we noticed that the current here is more powerful than the wind. I am going to call this

the Gulf Stream. If you didn't know, Anton was a cabin boy for Chris C. Now he is my pilot! Good for him! I am more of a Soldier than a Sailor, so I need Anton.



# Fountain of youth



15/3

There are people already here. Several different groups. One is the Tequesta and they seem peaceful. Another group is called the Calusa. We surprised them with our arquebuses, our long rifles. They attacked us with arrows! They came at us in 80 canoes and attacked our ship. Savages! We scared them away with our guns!

1514

Nearly all of the natives are  
dead now. We estimate that  
about 92% of the population have  
died.



1515

Spanish missionary Bartolome de las Casas is giving us some really bad press! They are calling him "The Protector of the Indians" and he is saying we are too brutal. Sometimes we cut ears of the Taino, but that is because they do not listen to us. We have to make that point to these people. I guess one Taino chief has complained about the faith. He is recorded to have

☆

Said, "They tell us, these tyrants, that they adore a god of peace and equality, and yet they usurp our land and make us their slaves. They speak to us of an immortal soul and of their eternal rewards and punishments, and yet they rob our belongings, seduce our women, violate our daughters!" Fake news!



1520

I have enslaved the Taino and worked them hard. Most of them have died. There are only 1,000 left at this point. Oh well. At least they taught me how to farm and which crops to grow. I am especially interested in tobacco. These Taino are godless and it is the wish of King Ferdinand and Queen Isabella that they come to god. We have captured the sons of the Taino chiefs and are making

1520

them live with Spanish missionaries.  
These sons will be trained to be  
Priests for the Catholic church. Praise  
God!

1521

King Ferdinand loves me! He has given me the right to settle my Florida. I am taking 200 people to settle it. We've landed in Florida, but there is trouble! The Calusa - always trouble - have attacked us and we've had to withdraw to Cuba. We'll settle in Havana.



1521

Things are tough. I have been hit with an arrow from the Calusa and I think it might have had poison on it. I don't feel well at all.

This arrowhead is the one that pierced my skin and I have saved it for it may be the death of me.

My infection is ~~so~~ getting worse  
help me  
I am dying

By

Melina Donato-sapp

5<sup>th</sup> Grade

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## **Youth Engagement in the Museum: Volunteering to Learn**

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**Abstract:** Once a week, youth gather to learn from mentors in a museum. Youth find connections to mentors and the community, and through their hobby the youth learn skills that both help them in the present prepares them for the future. A cycle unfolds illustrating the car donation to the museum from the community, and the youth restore the car. Next, the museum sells car at auction and uses the money to purchase parts for next project. Finally, the community recognizes accomplishments of youth and museum. The youth find community connection as they restore historic motors and, in the process, and they become the next generation of automobile restoration experts.

**Key Words:** Automobile; Civic engagement; Historic preservation; Museum; Restoration

### **Youth Engagement in the Museum: Volunteering to Learn**

The novelty of the museum mission in the preservation and interpretation of historic automobiles created a unique environment for adolescent student engagement. The work of the youth volunteers at this museum offered insights not available in other museum types. However, this case study offered ideas on how youth volunteers made meaningful contributions to the operation of one museum and how museums could make space for middle and high school students in educational programs.

The program was comprised of individuals. At twelve years old, Jack went to a Hudson swap meet and for \$200 purchased his first car. When he asked his dad for the money to pay for the car his dad asked how he was planning to get the car home, and Jack replied that he had required the seller to deliver it. Jack was sixteen when he realized that,

I started coming to the museum with my dad, but I started coming on my own in the fifth grade six years ago. I like old cars and people; I learn a lot here. It is our local history, and the people around the town were employed here. The museum links the people with the history of the auto. Last summer I was painting a wall, and I have done a transmission overhaul. I have life skills that I will use in any profession in the future. I will go to college with dual credits in engineering for a possible degree in engineering. It is important to know that it is a perspective you get about creating the next generation of people who are about giving both to car maintenance and preserving the buildings.

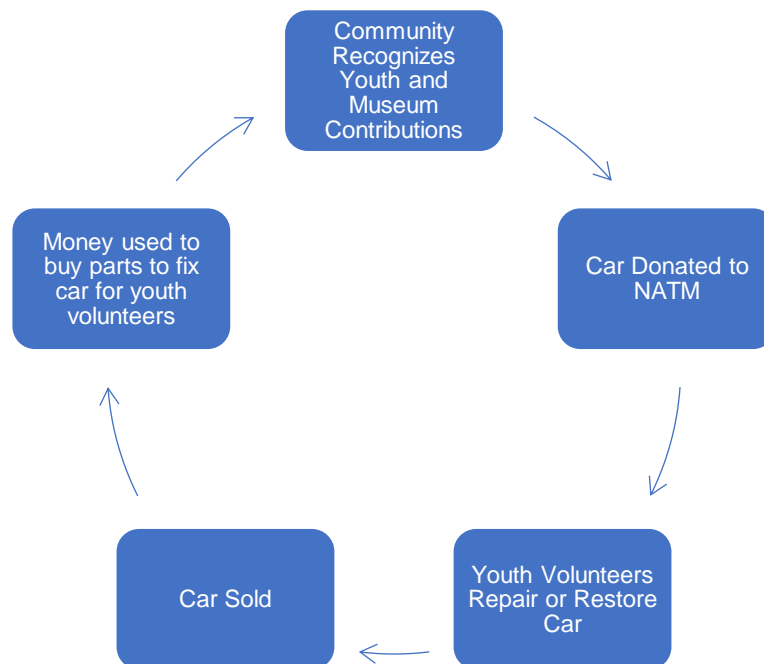
Jack understood the importance for his future, but he also made the connection to his role in the museum as being one of developing the collections and preserving cars and the historic structures. Second, he understood the importance of creating another generation to perpetuate

support for cultural institutions. Youth volunteers participated in cultural transmission of values from one generation to another.

The board, executive director, and mentors of the National Automobile and Truck Museum (NATM) in Auburn, Indiana provided a youth volunteer education program that enhanced the museum, the mentors, and the youth participants. The youth met every Wednesday evening year-round and worked on cars donated to the museum. The repaired or restored cars were sold to support the museum and its programs. In the process mentors worked together to teach and learn about how to repair or restore historic automobiles. As a product of their efforts, they created the next generation of skilled mechanics who worked on historic vehicles. In this article the question under consideration was, did a youth program provide a symbiotic relationship that improved both youth and the museum?

Figure 1:

*Youth and Community*



The pro bono mentors believed that they were teaching life skills and insisted that the program was not a school learning experience. Jacob said, “It is the only program in the whole country that will take anyone with any amount of knowledge, and we will help build your skills. We will take you to whatever level you want to attain.” To Jacob the program was about accessibility and elevation of skills through a peer group, but the mentors said that the most important part of their job is to listen to the youth volunteers. If a youth volunteer wanted to weld, they listened to them and let him weld. After three months if the youth volunteer decided they did not like welding that was alright. The youth volunteer got to try something else. In the program it was acceptable to make a mistake, and the youth volunteer got to learn how to fix it.

Len, a former board president built a Ford flathead race engine when he was fourteen, and he worked with a mentor after he worked with his father. He thought it was important to let the students do all the work. He said, “The classic car and the old ways of building are the basics and once you know that they you can determine how a motor works with a computer stuck on it. Learn the four-cycle engine parts first. Clean it and put it back together.” The nature of the experience was so unique because there was no place else with the equipment, historic vehicles, or mentors where youth volunteers could learn how to work on historic cars. There was a gas line and a battery on a motor stand under the Chevrolet V-8 engine that was being worked on by the youth volunteer. Len concluded, “There is always a big smile when the youth volunteer gets the motor to run.” Len recognized that getting the engine to work was a reinforcement when the youth volunteer succeeded after much effort. Len wanted to support youth volunteers as they learned historic motors and became the next generation of historic auto preservationist. The future of the museum depended on creating a next generation of supporters interested in

perpetuating the importance of the history and technological evolution of the auto industry and the shadow that cast on the people of the region.

### **Literature Review**

There were many ways to learn and many places where learning occurred. Abbott & Grayson (2011) reported how students developed an extra-curricular community archive with the help of a university. Students collaborated to research using oral history and primary source narratives to add to their collection. Their collected local stories documented military history while developing personal skills through the dissemination of knowledge. Students also engaged in out-of-school-learning to attain all the National Council for the Social Studies Standards (Bron & van Vliet, 2013). Dutch educators directed institutes and schools to create out-of-school-learning situations to create coherence in these experiences by topic and subject areas. Altimare and Sheridan (2016, Crook & Mitchell, 2012, Sundermann, 2013) found that informal learning spaces generated human interactions. When youth encountered free choice learning communities at local museums they were led to productive collaboration and community identity; moreover, their creative work in a social experience encouraged historical thinking and supportive social connections. Youth found the academic benefits of informal learning spaces created in libraries allowed them to work with local resources; furthermore, at these social hubs, students engaged in forming working relationship with a greater learning community which stimulated group work. Youth found the social connections of these non-classroom informal learning spaces to facilitate intellectual work in public history and student choice, provided them with important resource access, an element of surprise, and developed interests in lifelong learning. Youth learned through extra-curricular, out of school, and informal learning spaces.

Youth developed significant depth of content when they engaged in enrichment activities beyond school. Virtue, Buchanan, and Vogler (2012) described enrichment as adding depth through asking students what they wished to study. As part of inquiry students developed a research strategy to investigate people and events. Students selected topics and developed questions that evolved into projects that included an individual research process that culminated with a presentation before a public audience. The benefits of students learning in a museum environment were well documented (Barnett, 2019, Hartman & Kahn, 2017, Bergstrom, Valente, Trotto, & Glenn, 2016, Marcus & Levine, 2011). Youth discovered empathy when they explored the perspectives, culture, and challenges of others across the past in museums; moreover, through source analysis, critical thinking, and interpretation they talked with local docents and developed meaningful life skills. Youth used self-direction and critical engagement to explore social issues in their culture and across the globe; furthermore, they enhanced their academic skills, when with their peers, they utilized evidence from sources to support claims, interpret, analyze, and make decisions. Friedman (2011) discussed the issues in using a [car museum] artifact from the collection as an active experience. Museums were charged with the care of their collections and balanced the benefits of public use with interpretation goals. Interpretive staff desired to preserve their artifact and make museum experiences accessible to active visitors while considering the dangers to their collections. Moreover, the Gilmore Museum in Michigan offered historic vehicle driving lessons and the Simeone Foundation had an automobile historic preservation experience. Enrichment activities involving car museums provided extensive experiences for students to develop skills.

Preservation was an area where youth took action to improve their community. Traditional vocational education programs frequently involved automobile repair (Tech



Directions, 2013, Grønberg, 2013, James & Brookfield, 2013, Gurtner, Cattaneo, Motta, & Mauroux, 2011). Kinesthetic learners engaged in tasks with experts to explore their vocation; hopefully, their workplace opportunities created industrial competency that matched their interests while they gathered information and skills. Automotive mechanic apprentices learned to request assistance and intervention, raised questions, and sought help as they became autonomous; their collaborative relationship with their peers was important in their production training as they learned process, reflection, and self-regulation in their career. Historic preservation usually applied to the built environment (Morris, 2017, Morris & Stanis, 2017, Morris, 2016A, Levi & Kocher, 2013). Student engagement occurred when the learner participated in the historical context and learned stewardship for the built environment; moreover, when they valued creative community building, they worked on projects that linked collaborators with knowledge, tourism, careers, and heritage. Student led responsibility for historic structures and architecture helped them construct partnerships in cultural heritage; furthermore, their local history investigations helped them to explore the natural features, values, challenges, dispositions, and emotional experiences necessary for community understanding of place. Lavoie and Blanchet (2018) reported how culture was transmitted from one generation to another (Bryan, 2019). Preservation education passed from person to person through narrative and this transmission includes knowledge, experience, and tradition. Within the community environment the oral content, heritage, reconciliation with the past, and preservation of the values embraced by the group were all explored. While learners traditionally learned about restoration and preservation of automobiles from mentors, preservation education also offered opportunities to learn about preservation.

Work in the museum was applicable to civic engagement and supported by both the social studies curriculum and classroom. Many people engaged in community service where they performed good works in the community. However, Kliewer et al. (2016) argued that volunteerism was a way to develop civic leadership in business, education, and non-profit situations. Furthermore, community members who engaged in practical experiences learned about both the humanities and liberal arts. The development and education they engaged in was a form of civic professionalism. Civic service learning, a method of teaching that married the school curriculum with work that improved the community, moved beyond community service. Students found agency in this form of democratic education. Taylor & Iroha (2015, Morris, 2016B) contended that service learning was motivational, and that students increased their awareness of controversial issues. Service learning also supported contextual and authentic assessment in social studies curriculum. Civic engagement was a key goal in social studies education. promoted utilization of social media techniques as ways to promote enhancing civic participation in young people. Youth found civic engagement opportunities where they practiced participatory politics (Kenna & Hensley, 2019, NCSS, 2019). Students used space to create civic realities. Volunteerism, service learning, and civic engagement all demonstrate the position of student agency in the community.

Citizenship education endeavored to perpetuate democracy in the ensuing generations. Students who engaged in democratic education many times involved themselves in decision making activities or efforts to improve their community. Samanci (2010) contended that students learned the significance of democracy in social studies. This foundation of rules, attitudes, and academic knowledge was applied to life in the community. The intersection of the social studies curriculum with the larger than life events of the current news cycle makes student learning very

timely. Sardoc (2021) observed that the urgent nature of contemporary issues makes citizenship education a pressing topic in public school. Civil society depended on the skills learned to ameliorate social problems. Citizens consume information make sense of it and take action to improve their community. Bridging the classroom skills of the student into the community was a crucial part of their application of dispositions.

### **Methodology**

Using a constructivist/interpretivist theoretical framework and the methodology of the critical case study, the researcher utilized unstructured interviews with six white male mentors and seven teenaged male white participants and triangulated the data between the multiple informants for reliability. Open and axial coding from the transcriptions of the interviews generated categories that illustrated what the students learned, the problems the mentors faced, and the affective impact of the program on the youth and mentors. Historical narrative illustrated how the program developed and a thick description demonstrated how one evening unfolded. While it was not traditional to separate categories with historical narrative and description it provided a more satisfactory resolution for the reader.

Figure 2:

*Categories*



The case study reflected the validity of the situation at the time and place prior to the pandemic. It offered some generalizability reflecting observations for other museums offering youth programming. It also presented insights for museums considering developing relevant youth engagement programs.

### **Findings**

Some youth volunteers found the mix of ages, life experiences, and skills to be a pleasant challenge. They saw the importance of multiple people using their talents to support cultural institutions in their community. High school senior Gavin said,

I have been working here since my freshman year. I think working with a wide variety of people is a strong aspect of the program. I work with engineers, mechanical engineers, bank CEOs, and we all share a common interest. Car museums depends on all type of people engaged in woodworking to building the next exhibit. Building interest in the museum helps to feed that desire for assisting with the next project. They try multiple routes until they find one path that helps you the most; that is a strength of the administration of the program. Car museums depend on all types of people. The museum offers a wide variety of interesting opportunities from woodworking to painting, making signs, working on cars, and the adults try to keep moving the jobs around so you can find a project that is of interest.

For Gavin, the development of a common interest in bringing people together was an important part of the experience. Developing that common interest was an important part of getting the work of the community accomplished. Community building resulted in a pool of mentors who all contributed to the museum and a museum that contributed to the town.

Youth volunteers understood the role the automobile industry played in the community across time. The museum also served as a gathering place for people connecting to a sense of place as they constructed their past and present. Gavin said,

The museum is the first-place people go to find the heritage of their community. Not many other communities can say this. Participation in the auto industry is a big part of the community. The thing that makes this museum relevant to the community is that people care about and share a pride in the automotive story of this place; keeping the museum alive is a big part of the history of the town.

Gavin knew that Auburn had its own car companies in addition to having national automobile manufacturing and a long tradition of automotive parts production located in the community. Gavin also knew that people visited the museum and celebrated life events with parties using the museum space. He saw the museum as a symbol of community heritage and reconnection.

As a high school senior, Gavin created signage for NATM and in a cross promotion with the Auburn Cord Duesenberg Automobile Museum. He created video displays for the ACDA Museum explaining the NATM collection and created the video displays at NATM describing the ACD Museum collection. He created the video and voice over which reinforced his talents and interests.

“Next year I expect to go to Trine, Hillsdale, or Manchester College for accounting and eventually get an MBA and become a CPA.” The skills learned at the museum transferred into his future aspirations of building a career. His present projects contributed to his communications aspects of elaborating thoughts to clients and articulating positions to peers. Gavin represented the commitment the youth volunteers made to the program.

### **Youth Volunteers Learned**

John worked in the program for one year, and this experience helped him get a mechanical engineering degree. He worked independently on the Mini Cooper. He said that he received, “a variety of experiences from working on large V-8s to the small Mini Cooper engine. . . . [and] He wants to understand all the ways the car works.” His aspirations included an engineering degree and a career in the auto field. He prepared himself by finding additional ways to enhance his skills while working with a peer group of mutually supportive friends. To be working self-sufficiently on the car was a mark of high honor by the mentors who trusted him so completely.

Youth volunteers learned a variety of skills. Usually, students floated between jobs, and they were paired with a mentor. The mentor kept the students together to limit liability to the museum. With each artifact being worth multiple thousands of dollars even a stray scratch was a big issue.

It was not all about working on cars; if the museum needed some help preparing for events the youth volunteers helped with that. The youth volunteers worked on cars about eighty percent of the time with building work about twenty percent of the time. It varied by the season with more summer work involving buildings in good weather, and over the summer of 2019 the youth volunteers scraped and painted three 1920s tourist cabins. In the winter when it was cold it was pretty much all mechanical all the time, but the youth volunteers took pride in their work and wiped down their tools at the end of work to keep them clean. The program was very hands on and focused on training, but during the mid-winter the youth volunteers received more general historic interpretation and site tours including some history of the two building National Historic Landmark.

Youth volunteers did many different mechanical jobs at the museum. Service records were taped to the cars, but they were updated by youth volunteers into a digital format. On occasion the volunteers barricaded an area on the museum grounds to create a safe area to drive. Then youth volunteers learned to drive on the museum grounds and really enjoyed taking their parents for a ride in the cars they restored including a Model A Ford. Youth volunteers drove a diesel semi-tractor, DeLorean, Mustang, and many others. Three youth volunteers drove a Chrysler into the shop and disassembled it to remove the wire harness without cutting a wire. Then the youth volunteers created a display panel to show the entire wire harness and compared it to the electrical system from a car from the 1930s and a car from the 1910s. The museum display showed the evolution of technology in an automobile; these were projects youth volunteers could not do elsewhere.

The youth volunteers reported on the status of their projects at board meetings. There was a youth volunteer selected representative on the NATM board. There was also the youth advisory board which was different from the museum board, and it played a role in dialogue and evaluation between youth volunteers and adult volunteers. Moreover, the youth volunteers displayed their results publicly each year when they drove the 1934 Auburn sedan they restored in the Auburn Cord Duesenberg Festival parade on Labor Day weekend. People in the crowd liked to see the annual achievements of the youth volunteers.

### ***Mentor Challenges***

There were fifty pro bono mentors in this program who did meaningful work. From putting together displays to working on a United States Postal Service truck, the mentors had a variety of jobs, and they both worked and had fun at the museum. Their backgrounds were varied from electrical engineers, to plumbers, to mechanical engineers, to teachers. It was hard to get

great mentors for the youth volunteers, and the mentors turned over faster than the youth volunteers did. There were several reasons for this. First, it was a long-term commitment, and it required patience. Second, some people could not cede control and let the youth volunteers do the work. Some mentors wanted to show the students or explain how to fix the problem, but not let the students do it themselves. Some parents also volunteered in the program, but typically parents did not want to work with their child, so the youth volunteers got to learn to work with different personalities. While one son and father worked well together when other parents served as mentors, they said that they did not want to work with their child.

### **Program Developed**

Youth volunteers took ownership in the museum, and they brought other people to the museum. Levi, a youth volunteer, brought his father and his grandfather to mentor at the museum. After a visit to the I-80 Truck Museum, Cody, one of the youth volunteers returned and said, “They have a lot of very nice trucks, but not as many as we have.” The mentors were very pleased that the youth volunteer internalized that this was his museum. Youth volunteers recruited volunteers for their program and exhibited agency in the program and demonstrated ownership in their program, museum, and community.

The program developed person by person when individuals exercised agency. There was no advertising for the NATM program; it was all done by word of mouth. Students applied and interviewed year-round, since it was a year-round program, but youth volunteers were thirteen or older to apply. If the mentors did not feel that the youth volunteer was mature enough, they asked the student to wait another year before reapplying. They were then invited to join the group, and there was no charge to students to participate. Youth volunteers wanted to experiment with machinery, and what set NATM apart was that there was no set path for that exploration.



There were as many different experiences as possible as there were youth volunteers, and the experience was self-directed once students learned some basic skills.

No youth volunteer was accepted unless the parents went through the museum on a tour; the parents saw the shop where the volunteers were working and the types of work the youth volunteers did. The parents all understood the museum mission of the preservation and interpretation of historic vehicles where their children were volunteering. Parents were also informed that their children would come home dirty. The youth volunteer received a safety program when they started, and the mentor monitored them for safety. They had zero injuries.

As part of the volunteer program orientation the youth volunteers were informed that it was not all turning wrenches. Some of it was fun and some of it was work and adult mentors set the disciplinary expectations when a youth volunteer arrived. Youth volunteers engaged with the program, with no horse play, and awareness of the surroundings and other people. There was three strikes and out policy, but the mentors never had a reason for a strike. The youth volunteers were treated and acted like mentors. The youth practiced self-regulation or were reminded by their peers.

While the museum had waiting lists to participate the program could only accommodate ten youth volunteers at a time. Recently seven youth volunteers from three counties participated in the program. More than ten youth volunteers would overwhelm the abilities of the pro bono mentors. Also, repairing each car required investment in parts, and more than ten autos at a time would overwhelm the program because parts to fix the cars came from the museum budget. Even though some donors gave generously to the parts fund it rarely covered the entire cost of restoring a vehicle. The youth program was four years old and some of the original youth volunteers were still working with the mentors. The program did not necessarily end at high

school, and three youth volunteers continued their volunteer relationship with the museum beyond high school. Youth volunteers graduated into the museum.

There were a variety of youth volunteers ranging from the top of the class to youth volunteers with limited means, to single parent families, and the mentors frequently served as references for National Honor Society. The volunteers typically came with no skills or hands on experience but, at NATM they found learning opportunities and experience. A variety of aptitudes came with the youth volunteers, but the mentors worked with whatever skills the youth volunteers brought with them.

The youth volunteers also learned life skills. Pro bono mentors asked the youth volunteers to make a third level commitment to the museum for as long as the youth volunteers wanted to be part of the program. With the first level being responsible to their family and the second level being responsible to schoolwork. The pro bono mentors suggested the youth volunteers first honored family responsibilities, then honored school responsibilities, and finally honored museum responsibilities. It was acceptable to miss a night at the museum if the youth volunteer told the volunteers ahead of time so the volunteers could work with other projects. The youth volunteers had ongoing training, and the committed students got a variety of mechanical skills. Youth learned how to thread a bolt, use a metal break, or a metal shear. The youth volunteers also learned specialized technical skills such as woodworking; the old cars had a wood frame with metal attached to the exterior of the bodies.

Due to liability issues, the mentors and youth volunteers only worked on museum owned vehicles. The museum received cars as donations. Once the youth volunteers repaired the cars and got them ready to run, the museum advertised and sold the vehicles privately or at auction to provide money for the museum. Ten percent of the profits went to the youth volunteer program,

and the rest went to operate the museum. The youth not only funded their own program, but they helped to fund the museum.

The pro bono mentors told the youth volunteers that every hour they worked they made a payment on their museum, and like all quality museums NATM invested in their volunteer pool. The youth volunteers were recognized for the number of hours they worked with annual and lifetime memberships to the museum. Moreover, there were also two scholarship funds for graduating high school youth volunteers who wished to continue to study in trade schools or universities. In addition, twice a year there was a youth volunteer appreciation trip. They went to a Fort Wayne General Motors assembly plant to watch trucks being built, the Gilmore Museum in Michigan, the Chrysler collection, and a hot rod shop. The mentors wished to open the world to the youth volunteers through these appreciation trips. Furthermore, youth volunteers left the program with a full set of automotive tools. At the volunteer Christmas party, the youth volunteers received another installment on their full set of tools. While some of the students had the means to acquire tools other youth volunteers had limited potential for acquiring tools at this stage of their life.

### **One Evening -- Solution**

The students gathered at 6:00 p.m. on Wednesday evening in the basement shop of the NATM. Don was in charge of the youth volunteer program, and he announced the Model A Experience; visitors to NATM arranged to drive a Model A Ford. The visitors paid twenty dollars and once they were proficient, they received a free membership to the National Model A Club and a subscription to the Model A Club magazine. Don asked the youth interpreters to be the test group for the experience. The youth volunteers were the first to drive the Model A coupe, and then the mentors did it. Through the evening the youth cycled in and out of driving the

Model A in first gear around the grounds. There was a moment of anxiety when they engaged and released the clutch for the first time and then learned to reverse the Model A.

Don, one of the mentors, called for the attention of the volunteers and assigned them to different projects for the evening. Adrion worked on the McIntyre meat wagon (a delivery truck), Scott worked on the Mark III Lincoln, John worked on the Mini Cooper, Jake worked on the Diamond Truck, Jack checked and recorded coolant levels, so the engines did not freeze in the unheated buildings, Jonathan moved vehicles for a wedding party, and Jeremy worked on the Mustang. People moved to their stations and everyone went to work. The youth worked with a variety of mentors so they learned how to work with different personalities and mentors with differing skill sets and abilities. This work was important to youth volunteers and during their time in the shop the cell phones and ear buds were gone.

At the end of the evening, the students wrote in their journals. The journals went back and forth between youth volunteer and mentors, but the journals stayed at NATM. The mentors read the journals to help youth both with written communication and mechanical skills. The evening ended at 8:00 p.m., but it was usually 8:30 p.m. before people left because volunteers did not want to stop working on their car. The youth were required at the end of every evening to tell their parents everything that they did that night. That way if the youth volunteers were doing anything that made the parent uncomfortable, the parent notified the program, and the student was reassigned to another task. One parent did not want her son to work under cars, but he still worked on motors and bodies.

### **Affective Insights**

In the next bay Scott started working on the Lincoln last week; it had last run five years ago when it was placed in storage. He knew he would have it repaired soon so it could be sold to

support the museum. Scott said, “You do not see these cars on the road today; this is an important place to work because it is the only place to get this type of experience.” He valued the restoration of automobiles and the unique nature of his experience. Confident in his abilities he never stopped using the ratcheting wrench, to adjust the Lincoln, while he talked. His mom knew he was interested in cars and, “A guy at church said that I should try this one week. I started working on a project, and I have been here ever since.” He connected his automotive interests to develop his aptitudes. He listened to people as they guided him to something that he already wanted to do. Further he explained, “They welcome you with open arms.” He appreciated the mentors and supportive peers in the group. He also looked at his interests and determined what he wanted to do in the future. “My dream is to open a custom car shop someday but doing anything to a car you have a lot of knowledge and experience. I can use that.” Historic preservation, aptitude, inclusive peers, supportive mentors all combined to create a good fit for this youth volunteer. When that combined with his interests in preparing for the future the program was a perfect fit for Scott. NATM seemed to be creating the next generation of craftsmen who fixed historic vehicles and kept them running.

Garrett, another youth volunteer, confirmed this when he said as he was exiting the program, “Thank you for letting me do everything here that reinforced that this is what I want to do for the rest of my life.” He realized that he had been able to learn skills and practiced his aptitudes in an environment that prepared him for a career. Youth volunteers received non-school experiences that prepared them to create jobs and worked as skilled craftsmen in the world of work.

### **Conclusions**

While the work of the youth in this program was not available in all museums this program did offer ideas as to how youth volunteers could practice civic engagement in some situations. The museum mission represented an opportunity for a case study to describe a specific museum activity. The NATM youth volunteer program provided a way for students to learn beyond a curricular activity offered by a school; it was an out of school learning opportunity that engaged students in the community. The program was inherently democratic because it called individuals to rise to the occasion of supporting their museum and their community regardless of rank or privilege. The youth volunteers were united by a common cause of loving old cars but in the process, they provided a real service to the museum and enriched the greater community. The youth volunteers engaged in informal learning from the museum volunteers as a group of motivated peers who supported the mission and story of the museum. In the process the youth volunteers prepared for their future in the world of work, by preparing for university, trade school, or direct entry into employment.

NATM provided an enrichment experience for the students but received much more in return. The museum created an income stream that kept the doors open and created highly skilled volunteers for the future. The mentors had a sense of purpose to train the next set of volunteers and the youth patterned what they wished to achieve on the dispositions of their mentors. The car museum created a cadre of people willing to maintain the structures and, in the process, created a reason for people to donate historic vehicles and funds to train the next generation of people who restored and repaired historic vehicles. NATM demonstrated to the community at large that it was a relevant institution meeting real needs in the region. This was a unique automotive vocational education program in that it specialized in old cars, trucks, and motors. Just like people engaged in historic preservation to save buildings the youth volunteers and volunteers

worked to save, restore, and preserve historic gasoline motors and vintage cars. These modes of transportation were a part of the landscape and an artifact of the time; they were how people created a living in the local community and how they experienced the world. By restoring these vehicles, the youth engaged in preservation education as they learned how motors worked in the past and sharing their love of mature vehicles with members of the community through the work of the NATM. The small number of participants in this program created a large track in this community and provided a model of excellence in youth leadership and civic participation.

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## Understanding How Preservice Teachers Conceive of Social Studies Education

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**Abstract:** The researchers studied elementary and middle-level preservice teachers' conceptions of social studies education and how those perceptions transform throughout a field-based placement and a social studies methods course. Using a constructivist and social constructivist theoretical framework, the researchers surveyed the preservice teachers about the meaning and value of social studies education at the beginning and end of each semester, coded their responses, and identified themes. Researchers identified history, human interaction, content, and everyday events as the primary themes about the meaning of social studies education. For the value, they identified learning from the past, active participation in society, awareness and perspective, interconnectedness, and concern for the subject. Preservice teachers began the semester with some understanding of social studies education, albeit fragmented and incomplete. At the end of the semester, they had developed more coherent and interconnected understandings of social studies and identified various benefits of social studies education.

### **Background**

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As new faculty members teaching elementary and middle-level social studies methods for the first time, the researchers in this study commenced their research by asking preservice teachers how they made sense of the meaning and value of social studies education. Knowing that the preservice teachers largely attended K-12 schools after the passage of No Child Left Behind, the researchers suspected that many of them had received very little social studies education (Fitchett et al., 2014a). If the preservice teachers did not have much exposure to social studies concepts, the researchers surmised that they would have little to no understanding of the importance of social studies education. Instead of working from assumptions, the researchers framed this as a problem to be researched and studied preservice teachers' conceptions of social studies education.

The preservice teachers in this study were enrolled in an elementary and middle school social studies methods course during their first semester of a field experience in an undergraduate teaching program and were majoring in early childhood through middle childhood (EC-MC) or middle childhood through early adolescent (MC-EA) education. At the same time, each was in their first semester of a field placement in an elementary classroom, where they spent 10-12 hours each week.

The university the preservice teachers attended is a mid-size comprehensive university in the upper Midwest, with about 10,000 undergraduate students. Located on both a major river and a major freeway, the greater area has a population of about 110,000, with two universities (the public one where the study took place and a small, private Catholic one), one technical college, two large hospitals, and several large industries. While there is some diversity in the area, many preservice teachers shared that they had not interacted much with people whose life experiences differed from theirs.

Because many of the preservice teachers in the elementary and middle school social studies methods course likely did not experience robust social studies instruction as elementary and middle school students (Fitchett et al., 2014a) and lacked direct experience with people different from themselves, the researchers sought to explore what their conceptions of social studies education were and how those conceptions changed over the course of a semester of field experience combined with a course focusing on teaching social studies at the elementary and middle school levels.

### **Research Questions**

The researchers investigated three research questions:

1. How do undergraduate preservice teachers conceive of social studies content?
2. How do their perceptions of social studies transform throughout their field-based placement?
3. How do their perceptions of social studies transform throughout their social studies methods course?

### **Literature Review**

The marginalization of the field of elementary social studies education, educator preparation in teaching elementary social studies, and locating meaningful field placements where social studies education exists in the classroom for preservice teachers to experience, represent three factors that play a role in how preservice teachers conceive of elementary social studies education. The marginalization of elementary social studies education remains a topic of interest and importance to many educators, teacher educators, and researchers. Classroom time allotments for social studies vary from elementary school to high school, with elementary schools experiencing the most extreme marginalization (Fitchett & Heafner, 2010; Fitchett et al.,

2014a). Past and present policies in education, continued standardized testing in mathematics and literacy (Fitchett et al., 2014b), and teachers' lack of content knowledge (Bolick et al., 2010), among other factors, further compound and contribute to the marginalization of social studies in elementary education. In primary and intermediate grades, many states in the United States test literacy and mathematics skills which in turn means these two content areas often receive more instructional time in the classroom than science and social studies education (Fitchett et al., 2014b). Furthermore, many teachers report they lack confidence and feel unprepared to teach social studies in elementary schools (Houser, 1995) furthering the marginalization of social studies since “teacher dispositions have a substantial impact on the prioritization of social studies in US elementary schools” (Fitchett et al., 2014a, p. 40). Similarly, general education teachers and special education teachers rank social studies last in terms of commitment to teaching the subject area (Lintner & Schweder, 2008). The aforementioned factors contribute to the ways in which preservice teachers make sense of social studies education in elementary classrooms.

Early Preparation Programs (EPPs) often neglect to alleviate teachers' lack of confidence in social studies education due to holding minimal importance for the discipline since many EPPs only offer one course in social studies education or methods (Bolick, Adams, & Willox, 2010; Lanahan, & Yeager, 2008). This remains true within the context of this study for these specific participants; preservice teachers only take one course in social studies education methods. A need exists for EPPs to develop specific methods courses in social studies education and course content to directly address pedagogical approaches for teaching controversial topics (Branch, 2004; Martell, 2017). Social studies content often involves conversations that some educators deem controversial or uncomfortable (Barton, 2002; Martell, 2017). Therefore, EPPs must provide preservice teachers with support to enhance their content knowledge as well as

pedagogical practices to implement in the classroom when they encounter topics of discomfort. In addition to teacher preparation in teaching social studies as a discipline, identifying meaningful field placements where elementary educators teach and value social studies education presents a roadblock for teacher education programs (Hawkman et al., 2015; Lanahan & Yeager, 2008). Similar to other EPPs, our preservice teachers experience a range of experiences in their field placements, especially as those experiences related to the teaching and learning of social studies. In some field placements, preservice teachers witness the teaching of elementary social studies as an explicit content area with standards whereas other preservice teachers experience the teaching of social studies as an informal subject through a hidden curriculum where zero time allotments exist for social studies content. Preservice teachers need opportunities to witness the teaching of social studies education in their field placements as much as they need opportunities to witness the teaching of other content areas and the arts. In the social studies methods courses where the preservice teachers collectively gathered, a common space for conceiving of social studies education emerged.

### **Conceptual Framework**

The theoretical framework for this study utilized lenses of constructivism and social constructivism. Constructivism considers the nature of knowledge and how one acquires knowledge (Vygotsky, 1978). As researchers, we remain interested in how our preservice teachers acquire knowledge related to elementary social studies education. Social constructivism involves the nature of knowledge and acquisition and identifies learning as a process that includes social interaction and sense-making (Oldfather et al., 1999). In this case, we considered how our preservice teachers made sense of elementary social studies education throughout their enrollment in a social studies education course and ongoing collaboration and discussion with

their instructors, peers, cooperating teachers, and field students. An interpretive view of constructivism, more specifically social constructivism aims to seek how students understand their world. In this study, our preservice teachers represent our students. Through social constructivism, individuals rely on their lived experiences to construct multiple realities (Fosnot, 2005). Our preservice teachers' lived experiences took place in a social studies methods course and their initial field placement in elementary schools where they encountered opportunities to construct multiple realities of elementary social studies education. Furthermore, operating under this framework allowed the researchers to investigate emergent themes in their data.

### **Methodology**

Qualitative research in social studies attempts to understand and explain human experiences, recognize multiple realities, draw tentative conclusions, and embrace complexities (Dinkelman & Cuenca, 2017). Each of these components represents an avenue the researchers aimed to explore as it related to preservice teachers making sense of social studies education. In this study, researchers employed qualitative inquiry with an emphasis on phenomenological design (Creswell, 2013) to unveil early childhood elementary and middle-level preservice teachers' understanding of social studies content and how their perceptions of social studies transform throughout the dual enrollment in a field-based placement and a social studies methods course. Phenomenological design aims to understand common meanings for multiple individuals and their lived experiences (Creswell, 2013). As researchers, we aim to make sense of the varied lived experiences of our preservice teachers (Creswell, 2013) and their perceptions related to the meaning and value of social studies content for teaching purposes. In this study, preservice teachers' perceptions of social studies and how these perceptions develop overtime represent the phenomenon under investigation.



### **Context and Participants**

This study takes place at a public university in the Upper Midwest region of the United States. The city in which the university stands remains relatively small in comparison to megacities and surrounding metropolitan areas of the Midwest region. Demographics, related to race, in the Upper Midwest remain predominantly White and the university where the study takes place identifies as a Predominately White Institute (PWI). Limitations occur in all studies and acknowledging barriers, parameters, and context remain crucial to understanding our preservice teachers' lived experiences. A possible barrier existed throughout the data collection process. Two out of four semesters of data collection took place during hybrid learning due to classroom restrictions from the COVID-19 pandemic. One semester of data collection began in person, but transitioned to virtual after seven weeks. The remaining semester took place fully in person. The researchers collected and analyzed a balance of hybrid and in person learning data for this study. Another potential limitation exists within the different teaching styles of the two professors which could lead to varying depth of understanding among preservice teachers; therefore, the professors aligned their syllabi, assignments, common assessments, and scheduled weekly check-ins for ongoing collaboration. The researchers employed convenience sampling—selecting participants due to convenience, accessibility, and proximity to the researchers (Creswell, 2008).

In this study, our participants identify as preservice teachers with junior or senior level standing based on their credit hours. The participants aim to obtain an educational license in birth through fifth grade or first grade through eighth grade. Participants in this study dually enrolled in their first field experience course and a social studies methods course geared for elementary and middle school preservice teachers. The researchers taught the social studies methods courses

for which the participants enrolled. Many of the participants remain engaged in a variety of student organizations across campus. Some of these organizations include the national honor society in education—Kappa Delta Pi, Aspiring Educators, the Student Council for Exceptional Children, and Collegiate Middle Level Association. Many of the participants work and volunteer outside of attending their undergraduate courses and field hours. A sense of responsibility, love for learning and leading, and a desire to teach and transform youth, resonates through all participants.

### **Data Collection**

Initial data collection included survey results. Preservice teachers completed a survey at the beginning of the semester and again at the semester's end. Participants answered one open-ended question on the survey—What is the meaning and value of social studies? In addition to survey results, the researchers analyzed preservice teachers' lesson plans, reflections, and other assignments for the course (see Table 1). The aforementioned pieces of data allowed the researchers to seek further clarification of data which served as one of the most critical components in effectively interpreting and triangulating data (Patton, 2015; Willig, 2014). The researchers obtained IRB approval through the university and participants signed consent forms indicating their understanding of any foreseeable benefits, risks, and other participant rights.

### **Data Analysis**

As qualitative researchers, we recognize data analysis as a customary process for a particular interest in our study. Dey (1995) identifies intuitions, perceptions, and impressions as key components in the data analysis process. Therefore, we approached our data through a lens of cross-case analysis including preservice teachers' personal experiences in the field, reflections, and survey responses as an avenue for understanding how participants conceive of

social studies education. Data analysis for this study included both a priori and *a posteriori* coding to categorize data (Creswell, 2013). The researchers identified a priori codes from theory and literature in the field of social studies education. After categorizing codes, the researchers combed through the data to establish patterns and themes. The researchers sorted initial responses from preservice teachers into the categories of *meaning* and *value* of social studies education (Patton, 2015). From each of those categories, we identified themes: four for *meaning* (history, human interaction, content, and everyday events) and five for *value* (learn from the past, active participants in society, awareness and perspective, interconnectedness, and concern).

**Table 1***Outline of Data for Analysis*

Participants	Data
Early Childhood-Middle Childhood Preservice Teachers (n≅80)	<ul style="list-style-type: none"> <li>● Initial Survey</li> <li>● Social Studies Lesson Plan</li> <li>● Inquiry Design Model Unit</li> <li>● Text Set Mini Unit</li> <li>● Final Survey</li> </ul>
Middle Childhood-Early Adolescent Preservice Teachers (n≅180)	<ul style="list-style-type: none"> <li>● Initial Survey</li> <li>● Social Studies Lesson Plan</li> <li>● Inquiry Design Model Unit</li> <li>● Text Set Mini Unit</li> <li>● Final Survey</li> </ul>

*Note.* Data collection took place across four semesters.

**Results**

Preservice teachers responded to the question (What is the meaning and value of social studies education?) with a variety of answers. Some of the preservice teachers shared ideas that encompassed several themes we later identified, but many of their initial responses were relatively simplistic and focused on only one or two of the themes. This variability was to be expected; preservice teachers entered their first semester in the field with a wide range of

previous experiences. From a constructivist perspective, their schemas were constructed differently, so it makes sense that their interpretations would vary.

Some preservice teachers provided vague answers, such as that the meaning and value is, “learning what is happening in the world and who it affects in order to understand why things happen and how to help” and “the meaning is to understand past and present events. The value is to allow us to learn from past mistakes for a more promising future.” Most preservice teachers, though, provided more detail in their responses. One captured how social studies connects many other subjects in stating, “I believe the meaning and value of social studies education is teaching students about the importance of our history and how it relates/connects to the way we interact with one another, how we see the world, and how it ties back to other important subjects such as literature, math, and science.” Another highlighted the impact of being informed of social studies topics when writing, “the value of social studies is so students know about the history of the world. Where they came from, how they evolved, and what their ancestors went through to get to this point in their lives. It is also so they are aware of everything currently going on in the world they live in now. Going off of this, it is also the consequences that may happen based on decisions made today, and how the world will be changed or impacted in the future.” One participant summed up the whole idea of one part of social studies education by saying “It is about learning from the past to make the future better for everyone.”

The examples provided capture the range of specificity preservice teachers provided. Within that range of responses, the researchers identified trends capturing the meaning and value of social studies education.

**Meaning**

The researchers identified four main themes preservice teachers discussed when describing the *meaning* of social studies education: history, human interaction, content, and everyday events.

***History***

Many preservice teachers identified history as one of the main components of social studies education. Some were very general in their responses, exemplified by statements like, “the meaning of social studies is to teach students about what has happened in the past and how it shapes the world today.” Others identified more specific historical concepts: “the meaning and value of social studies is to teach about American history, including things like presidents, wars, and major civil movements.” Few identified any historical eras, but at least one included relatively recent history in their response: “Social Studies education means that students can go home and understand what their parents are talking about or learn something their parents experienced.” Because preservice teachers were at the beginning of their field and social studies methods experiences, some of their responses relied on their experiences learning social studies; one stated, “from my education I remember social studies as a time where we opened up a textbook and learned about history, dates, and facts.”

***Human Interaction***

Another common theme was how humans interact with each other. Many preservice teachers elaborated on this theme. One wrote, “social studies is looking at people and their culture in the past, present, and what their perception is for the future. This can also look across cultures and how they relate and interact with each other.” Another stated, “social studies teaches students about the people around us and the impacts different groups have made on us.” One

preservice teacher provided some examples of roles that can affect interactions when saying, “I think social studies teaches students about how people interact with each other and the different roles people have in the community. It can include things like family structure or different origins people have.” According to one preservice teacher, the meaning of social studies education is, quite succinctly, “teaching and understanding our society and human relationships”

### ***Content***

Many preservice teachers identified various content areas to describe the meaning of social studies education. The most common content areas they mentioned (other than history, which the researchers identified as its own theme) were government, geography, economics, and culture. One clearly stated that the content areas serve as means to an end: “The meaning of social studies education is to help students make informed decisions about their community, country, and nation. Social studies education will help students do this by learning about history, civics, economics, and geography.” Another wrote that the meaning of social studies education is, “to educate and inform students on various aspects regarding the world, social issues, politics, economics, and previous history and societal development.” Many students included individual subject areas in their responses, along with other ideas.

### ***Everyday Events***

The last theme about the meaning of social studies education the researchers identified involved how social studies could be integrated into everyday life, through focusing on current events or otherwise integrating the subject throughout the school day. Some preservice teachers focused on the contrast between learning historical events and modern events: “Social studies is a subject to help students learn about the history and present day information of the world,” and, “The meaning of social studies education is to educate students on what is happening in the

world around them whether it is current or in the past”. Others were clear about social studies including current events as a focus of study; one stated that the meaning was, “to study societal norms, expectations, and values and incorporate history, current events, etc.” Another wrote, “the meaning of social studies to me is all the different events that occur in our everyday lives that can either be massive or being a very small event that play a role on how we go about our days”. One preservice teacher stated, “A big part of it is obviously learning history and about other cultures and countries, but I feel like it can be more than that and integrated into different subjects to create more well-rounded students and future citizens.”

### **Value**

When identifying the value of social studies education, preservice teachers tended to elaborate more than they did while identifying the meaning. In doing so, their responses fell into five themes: learn from the past, active participants in society, awareness and perspective, interconnectedness, and concern.

#### ***Learn From the Past***

Preservice teachers identified many versions of learning from the past as a main value of social studies education. Many focused on the inherent value of learning about the past. One shared, “social studies allows us to see the history of the world and examine all the important events that took place throughout many centuries. We can identify time periods, people, and artifacts that significantly impacted the world we live in today.” Another wrote, “I think the meaning and value of social studies education is learning about things that happened in the past and how it got us to where we are today. Without social studies we wouldn’t know the types of things that helped evolve the country we live in.”

Others focused on how learning about the past can impact our future. One preservice teacher wrote, “social studies is meant to teach children about what has happened in our past and allow them to think critically about where we need to go and what needs to change to create a better future.” Two preservice teachers explicitly connected past to present and future in writing, “social studies shows us what was done in the past, what is being done now, and gives us the opportunity to assess how we can change to make things better for the people and everything around us,” and, “social studies education enables students to learn about the past and present as well as learning the tools necessary to create a better future.”

### ***Active Participants in Society***

Many preservice teachers identified that helping to create active participants in society was a value of social studies education. Their responses ranged from a focus on simply having informed citizens, such as “it is important to learn social studies as knowledgeable human beings” and, “I think social studies education teaches students to live as respectable and responsible citizens”, to a clear emphasis on taking action: “The information will allow students to make the most informed decision that benefit them as well as their peers,” and, “Children must be informed of social studies education so they can expand this knowledge and make our world more suitable for all.”

Some preservice teachers identified the personal benefits of learning social studies: “teaching social studies helps students to become successful throughout their futures,” while others emphasized the benefits to the larger society: “I think it helps people realize events about the current times and ways to help solve problems.”



***Awareness and Perspective***

Many preservice teachers wrote that being aware and having perspective of the world around them was an important value of social studies education. One said of social studies education, “I think this is important in education because it is important for us to be aware and our students to be aware of what is happening around us.” At times, they mentioned specific benefits of being aware. One wrote, “social studies education is important because students are learning more about human society and becoming more well rounded citizens.” Another wrote, “it can teach children or students about empathy and relationships.” Other times, they stated that we benefit from being aware of the variety of peoples around the world: “The world is not just like the United States- there are so many different places and peoples that are totally different and live a life much different than ours. Students need to have an understanding of the different ways of life.”

***Interconnectedness***

Even before the semester began, some preservice teachers recognized the value of interconnectedness in social studies education. One shared that social studies was beneficial for students because it served, “to get them to understand how connected the whole world is and the effects of that, along with the many differences.” Another was more specific, writing, “social studies brings to light the value of understanding differences in cultures, past experiences, along with past mistakes in nations, times of trouble and joy, all leading us towards learning how to create a better present and future.” Perhaps more practically, another preservice teacher wrote, “I believe that social studies has a value that integrates in all disciplines within and outside of the school.”

**Concern**

The final theme the researchers identified was concern for the state of social studies education. Before the course began, a few preservice teachers were aware of the marginalization social studies education has experienced. Several explicitly stated their fear of it being lost and advocated for it to be emphasized more. One wrote, “I think that social studies is undervalued and can be overlooked. I think that it is very valuable and should not be cut from curriculum.” Another stated, “I think social studies needs to be more focused on in elementary schools.” Yet another said, “I think that social studies is undervalued in schools and that is something that needs to be changed to improve our country”.

Some preservice teachers addressed their concern about the loss of social studies by stating how it helped them. One wrote, “I think social studies is an underrated class; I have always enjoyed my various types of social studies I have taken and think it is important to integrate into the classroom at a young age.” Another stated, “while math and language arts are important for students to learn, it should be just as important for students to learn about current events and the history of the world near them and the world far beyond and around them.” One preservice teacher made a very strong statement regarding how it was personally beneficial: “social studies has made me a better person because the knowledge gained from this subject is unlike math, English, science, as you can take this information and use it among so many different platforms.”

**Post Perceptions**

After a semester in a social studies methods course and in field placements, preservice teachers were able to elaborate about the meaning and value of social studies education. While they started in very different places, and had unique experiences, they identified the same themes

as they did in their earlier responses, and typically combined several into each response. Put another way, preservice teachers adjusted their schemas and conveyed their understanding of social studies education as a broad topic that impacts a variety of areas of the human experience rather than isolated elements.

When it comes to the value of social studies education, preservice teachers simultaneously identified personal and societal benefits, often highlighting diverse voices. One focused on the personal benefits in stating, “the meaning and value of social studies is more than just history, dates and politics. It is in every subject and surrounds us. Social studies is our behaviors, inquiry, people, the world, and so much more. The value of social studies to me is greater after coming out of this course. It teaches us about ourselves, our opinions and what shapes us as a person. It also helps explain how the world is the way it is today. I used to dislike social studies so much and I did so badly in high school with history. I only really liked the social and behavioral aspects of it. Now I found out that social studies is so much more and does not have to be boring.” Another echoed many of the same points while focusing on the societal benefits by writing, “social studies is an overarching subject. Its value is to teach students how to see and listen to different perspectives. It’s about the past, present, and future. It involves more than the white rich men. Social studies is about understanding our contribution to society and how to help others around us. Social studies is complex; its geography, economics, humanity, politics, etc. Social studies is giving students the environment to learn, and share.” The themes preservice teachers discussed in their initial perceptions were still present. The first quote above includes elements of history, human interaction, and everyday events (themes about the *meaning* of social studies education), as well as learning from the past, awareness and perspective, and interconnectedness (themes about the *value* of social studies education). The second quote

includes elements of history and everyday events, as well as learning from the past, active participation in society, awareness and perspective, and interconnectedness. Both provide examples of what was common across responses - an integrated understanding of the meaning of social studies education and an increased awareness of the broad value of it.

One preservice teacher identified how all-encompassing the subject is and emphasized the societal benefits that come from personal growth and understanding: “the meaning of social studies is to better understand, participate in, and make informed decisions about the world. Understanding social studies content allows young learners to explain relationships with other people, institutions, and the environment linking that with what they know about the past. One of the biggest values social studies education brings is informing students on responsible citizen participation while using their problem solving and decision making skills.”

### **Discussion**

The researchers in this study examined how preservice teachers’ perspectives of the meaning and value of social studies education evolved as they took a social studies methods class and were in an elementary classroom 10 to 12 hours each week over the course of a semester. Being in these field placements gave students direct experience with how elementary teachers run their classrooms, and social studies methods gave them a space to collectively process their experiences to adjust their conceptions of social studies education. At the start of the semester, they were able to identify elements of history, human interaction, content, and everyday events as the meaning; and learning from the past, active participation in society, awareness and perspective, interconnectedness, and concern for the discipline as the value of social studies education.

While in-service teachers have identified unfamiliarity with social studies education as one reason it is so marginalized in elementary classrooms (Haefner, 2018), it is clear that preservice teachers enter their first semester in field placements with some understanding of its meaning and value. Their understanding is fragmented and incomplete, but they seem to understand that it addresses how historical events shape our world today, how humans interact with each other and the world around us, several different content areas, and how it impacts everyday lives of people. Preservice teachers understand that social studies education helps people to learn from the past, become active participants in society, gain awareness and perspective of the world around them, and see how interconnected various parts of the human experience are. They also expressed concern over the lack of exposure many elementary school students have to social studies.

Over the course of a semester of social studies methods paired with an initial field experience, preservice teachers seem to have been able to decompartmentalize some aspects of social studies, which led to a more coherent understanding of the meaning. This is consistent with a constructivist and social constructivist framework (Oldfather et al., 1999; Vygotsky, 1978). In an environment where they were able to contextualize their experiences with others in similar situations, preservice teachers adjusted their schemas. In general, they seemed to show a greater understanding of the interconnectedness of social studies and were also able to identify personal and social benefits when discussing the value of social studies education.

To facilitate their growth in understanding the meaning and value of social studies, the researchers structured their methods courses around several big ideas: understanding major social studies concepts, describing NCSS themes, incorporating current events, applying their knowledge in their field placements, and practicing integration strategies. It is beyond the scope

of this paper to identify specifics of how the researchers structured and taught the courses. However, there are some approaches that may have influenced the preservice teachers more than others.

The researchers began the course by examining several sources describing the history of (the lack of) social studies in elementary schools and the intended purposes and goals of intentionally teaching it. They explicitly taught the themes of social studies as identified by the National Council for Social Studies. With each assignment, the researchers expected preservice teachers to identify relevant themes as well as state standards. They designed several of these assignments to directly relate to the preservice teachers' field placements. In one assignment, preservice teachers described each student in their classroom and identified at least one approach they could implement to provide support for each. In another assignment, preservice teachers designed a lesson integrating the use of a mentor text, taught it in their field placement, and reflected on the process for the course. The researchers required the use of a mentor text because of the importance of integration as a method of ensuring social studies is taught at the elementary level (Fitchett et al., 2014; Thacker et al., 2018).

While the researchers did not directly measure the effects of their teaching approaches on preservice teachers' conceptions of the meaning and value of social studies education, the combined effect of these approaches with preservice teachers' field experiences seems to have led to a fuller understanding of social studies education.

### **Implications**

This study was intended to be a first step in helping the researchers better understand preservice teachers' conceptions of social studies education and how their field experiences paired with their only social studies methods course shaped those conceptions over the span of

one semester. Preservice teachers started the semester with some knowledge of the discipline, albeit often fragmented and incomplete. They ended the semester with a more comprehensive view of social studies education and a clearer understanding of the personal and social benefits of teaching social studies in elementary school.

The researchers engaged in numerous approaches intended to directly address preservice teachers' understanding of the meaning of social studies education and promote a greater appreciation of the value of social studies. It is clear preservice teachers grew in their understanding of the meaning and value of the subject. The ultimate goal is that these future teachers will implement effective social studies instruction in their classrooms. While there is no assurance that they will become highly effective teachers, the researchers believe they are well on their way to doing so. Perhaps future research can explore what approaches have the longest-lasting effects.

It is important to note that the researchers coded the data by looking at the content of the participants' responses, and the question (What is the meaning and value of social studies education?) did not require that preservice teachers explain their reasoning, share examples, indicate their feelings, or do anything other than identify their opinions about the meaning and value of the subject. Because of the limited nature of the question, the researchers were unable to analyze the deeper rationale behind some of the preservice teachers' responses. In the future, the researchers may be able to collect data about preservice teachers' ideas about the origins of their opinions of social studies education. This information may help to better address misunderstandings of the meaning and value of social studies education.

With a strong orientation toward what teachers can do to help promote the benefits of social studies, one preservice teacher summarized the meaning and value of social studies

education as, "... to exchange ideas about the study of humanity and how it interacts. Teach about current events along with history and government, but in an unbiased way. Not be afraid to cover controversial topics, and introduce our students to these topics in an unbiased way. Give multiple perspectives." Based on the collective responses of the preservice teachers, the researchers are confident many of the participants in this study will use their understanding of the meaning of social studies to guide their students toward personal growth that leads to societal benefits.



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## **Transforming communities through social studies and sustainable living**

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**Abstract:** This study investigated how one social studies teacher utilized Global Citizenship Education (GCE) in a middle-grades instructional unit about Ancient Rome and Greece. It examined how the teacher implemented instruction analyzing how (un)sustainable living contributed to a city’s longevity or demise. Course objectives included how students transferred their learning to current issues facing their community, especially around reusing and transforming an abandoned railway. Findings highlight instruction that elevated “glocal” topics suitable for raising student interests and providing leadership and action-taking opportunities. Implications of the study suggest additional ways to move instruction beyond problematic “doomsday” or “ecophobic” strategies. This study also provides theory-practice connections for how to use a GCE perspective when teaching about local environmental issues.

**Keywords:** Global citizenship education, sustainable living, social studies

Humans are consuming resources faster than natural systems can replenish them (United Nations Environment Programme, 2019), and the need to prepare students for a more sustainable future is as important as ever. Young people must learn how to transform the ways in which society uses and *sources* such materials if these trends are to be reversed. Global Citizenship Education (GCE) serves as a helpful theoretical frame for this kind of instructional topic because it emphasizes the interdependence of the Earth's natural systems and calls for a rethinking of people's more narrow, localized view of the world (Gaudelli & Schmidt, 2018).

A GCE approach to teaching about the need to live more sustainably aligns with objectives laid out by the National Council for the Social Studies (NCSS). Lending support to the importance of acting on behalf of an interconnected world, NCSS's national curriculum standards states that "the primary purpose of social studies is to help young people make informed and reasoned decisions for the public good... in an interdependent world" (2010, p. 9). Emphasized here is the idea that membership in a global community comes with a responsibility to act on behalf of systems that sustain all life (Banks, 2004; McLeod, Shah, Hess, & Lee, 2011; Noddings, 2006).

Instruction that encourages globally-minded action is age-appropriate for young students. For example, Kenyon and Lampe (2020) describe a program where encouraged adults to engage in more sustainable food-use practices. In another study, Hughes and Thomson (2016) explore the influence of elementary students' letters about pollution on U. S. Senator Gaylord Nelson of Wisconsin. Despite their relatively small worldview, children are ready to discuss complex (and globalized) topics and take action on them (Halvorsen, 2017).

Researchers argue that acting locally on global issues is necessary to contextualize more abstract efforts on behalf of people far outside their own community. Mitchem, Shatari, Kim, and

Gaudelli (2020) explained that for globally-themed instruction to be meaningful and authentic for students, topics should be grounded in “here and everywhere” and not just “over there” (p. 105). By encouraging local applications of GCE, students are able to develop empathy before applying it in more abstract ways beyond the bounds of their own communities (e.g., Shuttleworth, 2021).

This study aims to address several issues within social studies research. It seeks to address compelling calls by social studies educators and researchers to engage more with topics of sustainable living (e.g., Hayes & Magraw, 2020; Hollstein & Smith; Seitz, 2020). More specifically, it seeks to learn how social studies teachers encourage action-taking on sustainable living as framed by GCE. Given the social studies field’s long, albeit inconstant history with making theory-practice connections about sustainable living (e.g., Esser, 1971; Hagens, 1980; McGuire 1991; Piburn, 1977)-learning more about theory-practice connections are helpful additions to ongoing research in this area (e.g., Kissling & Bell, 2020). These imperatives inform this study, which asks how one middle school social studies teacher used a GCE framework to guide instruction about sustainable living and transforming cities.

### **Theoretical Framework**

Global Citizenship Education (GCE) steers this study because it frames instruction about sustainable living as an opportunity for students to rethink responsibilities for resource use. GCE gives students the opportunity to rethink their roles and responsibilities beyond their immediate communities. GCE also rests on the understanding that nation-states are ill-equipped to deal with global issues of sustainable living (like climate change). Such an understanding elevates the need to transform one’s thinking about interdependence and its role in a global community (Gaudelli & Schmidt, 2018).

Sustainable living can be defined as a way for people to meet their needs for material consumption without impeding future generations' ability to do the same (Nolet, 2009; Selby & Kagawa, 2015). The decision to live sustainably often comes from a philosophical perspective and does not have to depend on what others are doing (or not doing) (Shuttleworth, 2017). Living sustainably in an age of innumerable consumer choices may come out of a moral commitment to care for self and for others. For example, Leopold (1949/1986), Snyder (1990), and Carson (1962/2022) discuss ways to establish an almost aesthetic interaction with the world, where one derives satisfaction from living a sustainable lifestyle that respects the importance of one's needs and the needs of others.

Sustainable living also emerges as an important outcome within NCSS's National Curriculum Standards for Social Studies: People, Places, and Environments (NCSS, 1994/2022). Theme 3 of those standards note that its goal is to "...investigate the impact of human activities on the environment." It recommends instruction in this area be guided by the question, "How do people interact with the environment, and what are some of the consequences of those interactions?"

A question like this reveals the flexibility for how sustainable living might be taught within (or without) a GCE framework. For example, Rapoport (2015) reported that some social studies teachers were unfamiliar with GCE but still taught global citizenship-related themes in their curriculum. But explicitly teaching about sustainable living within GCE makes sense given the interdependent nature of humans' resource use.

Scholars have written much about GCE in the in the last thirty years (Grossman, 2016; Zong, Wilson, & Quashiga, 2008), and GCE's theorizing draws substantially from contemporary thinkers (e.g., Curley, Rhee, Subedi, & Subreenduth, 2018; wa Thiong'o, 1986). However, a

fuller understanding of GCE's ideals can also be drawn from the much-older field of Indigenous Knowledge (IK) (Jacob, Sabazalian, Jansen, Tobin, Vincent, & LaChance, 2018), with a particular focus on environmental awareness.

Environmental branches of IK scholarship use names like Traditional Ecological Knowledge (TEK) (Porter, 2014) and Indigenous Environmental Knowledge (IEK) (Longboat, Kulneisk, & Young, 2008). IEK and TEK draw on the idea that Indigenous peoples employed a "cultural ecology" involving spiritual and practical philosophies in conserving the natural world (Vecsey, 1980, p. 4). IEK and TEK emphasize that Indigenous peoples utilized methods allowing ecosystems to persist for centuries, while European-Americans caused most of those same environments to collapse within a few generations or less (Jacobs, 1980). While Krech III (1999) emphasized that indigenous peoples of North America "were close to the environment in ways that seem foreign today to urban dwellers and nonindigenous Westerners" (p. 211), one must avoid a "patronizing" view of indigenous people's use of the land: all humans altered and even degraded natural environments (Kennedy, 1994, p. 244). However, IEK and TEK draw on the idea that many indigenous groups, like the Iroquois, implemented explicit plans to preserve natural resources to account for needs of future generations (Lyons, 1980).

The ideals present in IEK, TEK, and GCE are similar for their enlargement of the ideas of rights and responsibilities beyond the present generation and the physical limits of one's community or nation-state. For example, Pashby (2016) said, "Global citizenship education generally extends the idea of rights and responsibilities beyond the limits of the nation-state. It can be understood in a variety of ways and reflects different ideologies and ideas of what is and ought to be desired by the citizen" (p. 70). Inherent in such an extension of rights is the need to transform understandings about living sustainably. For example, Misco (2018) emphasized the



importance of rethinking moral decision-making within GCE: “[it] points to a clear ethical imperative for educators to provide a moral education that helps students engage in just and fair relationships with other people and the environment” (p. 363). Scholars agreeing upon such a morality framework is a challenging endeavor (Dill, 2013), yet GCE’s message is clear: humans live in an interconnected world, and they have a moral obligation to ensure that future generations can meet their needs without preventing future generations from doing the same.

Using a GCE approach to teach about sustainable living faces challenges in the social studies classroom. If it is used at all (Myers, 2020), the subject is frequently omitted in favor of nationalistic curriculum (Gaudelli, 2009; Rappoport, 2018). When it is implemented, teachers report pressure to teach topics like climate change as controversial issues (Ho & Seow, 2015; Kissling & Bell, 2020). Teachers also report uncertainty about how to include it in a highly-standardized curriculum (Prowse & Forsyth, 2018), which elevates the significance of the teacher in this study, who used a GCE approach within a state-standards-driven curriculum.

### **Methodology**

This qualitative case-study (e.g., Marshall & Rossman, 2011) analyzed how one middle school social studies teacher taught about the importance of sustainable living when transforming cities (both historic and in the present). The investigative approach sought to understand how the teacher developed and delivered curriculum about rethinking one’s responsibility to reuse and recycle resources as a means to make cities more sustainable places. Themes from GCE guided the exploratory, constructivist nature of this the study (Guba & Lincoln, 2005).

### **Instructional Context**

The teacher who participated in this study is Melody (a pseudonym), a middle school social studies teacher with eleven years of experience. She works at a K-8 school in a city

located on the east coast of the United States. The instructional unit I observed focused on ancient Greece and Rome, with a particular emphasis on examining what factors made the civilizations (un)sustainable. An extended end-of-unit project focused on the students' participation in a local effort to transform an abandoned railway into a community space. My observations of Melody's instruction took place in her classroom, a park, and outside a grocery store.

### **Data Collection**

Data collection occurred over the course of eight weeks and through observation, document-collection, and semi-structured interviews. I observed Melody's instruction 14 times, and I interviewed her three times. During one of these interviews, Melody reflected upon work completed by her students, and the other two interviews focused on connections between her teaching philosophy and curricular choices.

### **Data Analysis**

I utilized themes from GCE to guide my initial (deductive) data analysis. Using themes from GCE, I organized data using terms like "expanded responsibilities," "rethinking community," "transformation," and "reuse/recycle" Once the data analysis began, I enlarged its scope inductively with terms like "action-taking," "community partnerships," and "glocal" (global citizenship through local means). By framing some of my codes through GCE themes, I was curious to learn to what extent these ideas guided her instruction, whether implicitly or explicitly.

### **Findings**

Three findings emerged from this study. First, I describe how Melody implemented curriculum to highlight the interconnectedness of sustainable resource use. Next, I explain how

she gave students opportunities to apply their understanding of sustainable living toward local issues within their own community. Third, I discuss how her end-of-unit assessment asked students to assume leadership roles by polling the community about how to transform an area through reuse and repurposing. Each finding reveals how the teacher considered a GCE perspective when shaping the curriculum and learning objectives.

### **Finding 1: The curricular interconnections of sustainable living**

GCE emerged through Melody's instruction when she asked students to analyze the sustainability of practices and decisions from ancient civilizations. As part of an ongoing assessment from previous units, students had to determine what made the Greek and Roman Empires (un)sustainable. For example, in one lesson, students analyzed the sustainability of events concerning economic policies in Ancient Athens: 1) using money from the Delian League to develop defenses to protect against future attacks and 2) using money from the Delian League to beautify the city. By applying the term, "sustainability" to economic matters, Melody emphasized the practical responsibilities people had to one another over a range of decision-making (and not just limited to the sustaining of natural resources, a more typical use of the term).

An ongoing assessment was for students to analyze what caused empires to fail and ask: "What might the people have done differently to be more sustainable?" Melody asked students to develop a sort- of sustainability formula that was based on the fall of Rome but could be used as a guide for future thinking about city stewardship. For example, in a writing assignment, Melody asked students: "Was Rome sustainable? Why or why not? What advice would you give to Julius Caesar to make his civilization more sustainable?" Melody provided five topics for them to consider: geography, government, education, military, and economy. At the end of the task,

students had to decide which factor was most influential in leading to a (un)sustainable civilization.

When I asked Melody why she taught sustainable living as a social and economic issue (and not just an environmental one), she offered a few reasons. First, she said that it allowed for the concept to be more easily accepted by the students, as it was embedded within the social studies curriculum's broader themes from the beginning of the year. Second, she said that this approach helped her students expand their thinking about the implications of sustainable living.

In an interview, she explained how she embedded sustainable living within the broader themes guiding her social studies instruction. She said:

In terms of looking at the curriculum, I would start with just looking at sustainability standards and picking out the one or two that applies to [this unit] and thinking about how that one strand applies to my curriculum: How does it not become this one-off thing, but instead something I can revisit consistently?

She emphasized that if students see sustainable living as a guest appearance in the curriculum, they won't take it seriously. With her approach, students can't avoid the subject. Recalling with a laugh, she said, "When my students hear the word sustainability, they sigh, and they're like, "Yes, we know!" It's a thing that lives in the classroom. It's something that is embedded in the schema."

Melody explained that she focused on the three components of sustainable living (social, economic, environmental) for opportunities to challenge students' preconceptions. In an interview, she said:

One [reason] is the students' constant association with sustainability meaning the environment. [For them] that means cleaning up trash or that I'm recycling, and most

sixth graders that come into my class already have that mentality. And so it's about broadening their scope of thinking to see sustainability as a societal issue, as an economic issue.

Melody also underlined that her "sixth graders are still very literal in their thinking; they're very concrete... and [through this approach] I think they realized that things aren't black and white, and they have choices to make..." Emphasizing the social, economic, and environmental consequences of (un)sustainable living was a way for her to challenge students' relatively small world view, especially the notion that such a topic was only about recycling an aluminum can or reusing paper in class.

### **Finding 2: Transforming cities: The "glocal"**

Melody infused local opportunities for students to apply GCE thinking toward what factors made cities more sustainable. In the first week of the instructional unit, Melody took her students to study an example of how people had recently transformed their community through reuse and redevelopment. They visited a formerly abandoned elevated railway that had been repurposed into a pedestrian walkway, greenspace, and garden. Students identified the role of reusing and recycling as a responsibility to sustaining the community's resources through economic, social, and environmental objectives.

After about five weeks of instruction, Melody gave students another opportunity to apply their theories to what made cities more (or less) sustainable. The students' school is located near a park that contains about three and a half miles of abandoned railways. After the class surveyed a part of the route on foot, Melody asked students how they might transform the route into something they felt their community needed. Students drew up schematics for how existing resources could be reused or repurposed. Student transformations included representations of

bike lanes, a park, a hiking route, gardens, and an obstacle course/playground. By proposing reuse of resources and reimagining their responsibility to leave their school and community in a condition better than they found it, they were practicing elements of GCE through exercising their “glocal” action-taking (global thinking practiced on a local level).

In an interview, I asked Melody to explain her selection of local opportunities instead of more globally-connected ones. She said:

We’ve learned a lot about place-based education and the power of place, investing in a place, and really getting to know a place. Because once you really get to know a place, then you can expand that understanding to a broader community, whether it’s a city, it’s global, whatever it is. For sixth graders, and even for high schoolers, their thinking can be very literal. Why don’t we... make our community a better place? I think it’s more tangible, making changes on the micro-level. I feel like it’s easier to think of how those littler steps can apply on a broader level.

Melody added that focusing on local issues was a way for students to avoid feeling overwhelmed by global issues like climate change. She said:

My concern is students being overwhelmed by problems of the world. I’m hesitant to discuss climate change because it’s this enormous issue; we could spend years and years studying climate change, and I feel a lot of students would still walk away and say, “Whoa, what do we do? That’s a lot.” But when it’s on a smaller level, there’s not that stagnation or that paralysis: “Oh, this is our community, we can talk to people; we can figure this out.”

With this explanation, Melody affirmed her hope that students practiced GCE at a local level for its relatability and practicality. She worried that students might not know how to proceed on larger, globalized issues without having had time to practice on smaller, more familiar ones.

### **Finding 3: Transforming cities: student agency and leadership**

Melody empowered students to take leadership roles in how the community might transform the abandoned railway. Students conducted field visits, conceptualized new uses through original drawings, and surveyed community members for their viewpoints. Ultimately, the students shared their vision and findings with a local group charged with transforming this railway.

For the survey component, students developed a questionnaire about what should happen with the railway (if anything). It focused on community needs, concerns, and recommendations. Sample questions included: “What activities would you like to see in the [abandoned railway]?”; “What do you think the [abandoned railway] looks like in the future?”; “In what ways do you think the [abandoned railway] impacts [our community]?” These surveys took place outside a grocery store near the school. Students worked in pairs. One student conducted the interview from a pre-prepared script, and the other student held up a map and pointed out key locations during the conversation. Approximately 30 volunteers completed surveys.

Students shared their illustrated proposals and the results of their community surveys with a grassroots organization committed to exploring possibilities of transforming the railway. Melody explained that she wanted students to activate their agency in local ways but not force them to adopt a particular perspective. By having students submit their own transformative vision for the railway and soliciting input from community members, they were acting as organizers and did not have to adhere to any particular viewpoint. Through these activities,

Melody explained that while her sixth-grade students' worldview was small, giving them the opportunity to share their own sustainable vision for the community provided them with a local opportunity to address interconnectivity and interdependence, key components of a GCE framework.

In an interview, Melody explained the importance of going beyond theoretical scenarios and giving students an opportunity to activate their agency. She said:

I think at a very basic level, all students walk into social studies with the mindset of why am I here? Why am in social studies class? And especially for ancient civilization, it's like, who cares? [Melody laughs] So, without this idea of tying social studies back to the idea of civic engagement and responsibility and future involvement in the political process or your community, then you're not giving them a context for why they should learn about history. Like, why is it important? ... hopefully, it empowers them to take action later on.

Melody discussed how this *locally-based* project allowed for an authentic outcome for their efforts. She said:

It's an authentic doing. The data they are collecting is authentic because the [local group] *is* using it... They [the students] were very resistant at first [to the idea of becoming civic actors]... We can't vote... we have no say! So, it was important to build the context about why this issue was important and why we are doing things.

Melody also explained the importance of students activating their agency as a way to generate student interest and buy-in. She said that the purpose of the project was to "make them feel like they had some sort of agency in the process, like they could make a change. [I wanted



to] give them some sense of what a grassroots movement looks like or feels like. And again, doing this thing just created more investment in the outcome.”

### Discussion

This kind of teaching is instructive for affirming what researchers in social studies and other subjects have long argued: unsustainable living patterns are destroying the Earth’s ecosystems, and globally-minded instruction to address this crisis must occur in classrooms now, not later (Hayes & Magraw, 2020; Houser, 2009; Shuttleworth & Wylie, 2019; Sobel, 2005, 2008). Melody’s teaching carries implications for teachers, teacher educators, and education researchers because of its developmental appropriateness and focus on a pedagogy of hope and possibilities. It empowered students to practice global-thinking and take action on local topics that mattered to them.

This hopeful, action-oriented curriculum avoided a doom-and-gloom approach to teaching children about environmental issues. Louv (2008) referred to overly-pessimistic kinds of instruction as a “doomsday” approach: “the natural world is being abused, and [the students] don’t want to have to deal with it” (p. 135). Sobel (1996) called this kind of instruction “Ecophobia”: “a fear of ecological problems and the natural world” (p. 5). In both approaches, students learn that adults are wrecking the planet’s ecosystem, and students feel hopeless and helpless.

Articles appearing in social studies journals like *Social Education* used to frequently advocate for ecophobic or doomsday-styled instructional approaches about environmental issues (e.g., Anderson, 1970; Tydings, 1971). In an article by Reilly (1971), the author modeled a lesson about New York City’s polluted air and water. In his proposed lesson, he recommended asking students shockingly pessimistic questions like, “Why might people in the city choke to

death?” and “Should the United States have dumped 418 concrete “coffins” of nerve gas rockets into the Atlantic?” (pp. 27, 28, 30). The answer to the latter question is clearly “no,” and all that question generates is dread and helplessness. Students can’t undo these careless actions. The first question is somewhat open-ended but may scare students into believing that pollution is beyond their control and worse, they might believe they will choke on the way home from school. On the eve of Congress passing the Clean Air Act, that kind of question was prescient, but scaring kids about environmental issues is precisely what education researchers have long warned against.

A significant implication of Melody’s instruction is that avoiding a doomsday or ecophobic approach gives students opportunities to productively apply globally-minded outlooks on a local level. Instead of potentially paralyzing students with the enormity of global environmental problems, Melody’s students practiced taking small steps on an issue that was relevant to their community, in this case what to do with an abandoned railway that they had walked together as a class. Melody also framed these activities as opportunities for *fun*. Students explored energizing and exciting topics in what she called “kickoff events” and wrote about off-campus visits in “mystery site fieldwork journals.”

This instructional unit began by encouraging students to explore a repurposed resource success story: a thriving recreational public space that was formerly an abandoned elevated railway. Students learned about what was possible and got to ponder what other local resources were worth sustaining. This is the kind of instruction that Sobel (2008) advocated and had implications for how to expand students’ worldview; they started by exploring smaller issues and let their curiosity move them outward from their community as they gained confidence from these earlier, more digestible experiences.

Melody explained that she focused curriculum on “glocal” topics like repurposing the nearby abandoned railway because of its developmental appropriateness. She wanted her students to be concerned about matters like climate change, but she felt it was a topic that risked overwhelming them. She saw practicing global-mindedness on local projects as skill-building for later opportunities on much broader issues. She said:

I apologize for being idealistic. I want them to inquire about things that make the world a better place. I want them to inquire about how I could reverse climate change... [But] I want them to have tools in their tool box on what they can *do* to address an issue. I can petition, I can send a letter, I can take surveys, I can make phone calls, whatever it is, I want them to be confident talking to others and communicating their ideas.

This instructional approach shows what can be done despite lingering uncertainty in the social studies profession about how to teach the subject in an already highly-standardized curriculum (Prowse & Forsyth, 2018). While social studies researchers have reported that GCE rarely happens, if at all (Myers, 2020), Melody jokingly revealed that her students were all-too-familiar with concepts like interdependence and sustainable living. Her instruction affirms that a GCE approach to sustainable living can thrive within a state-driven, highly-standardized curriculum.

This study has provided a bridge between theory and practice and offers implications for the importance of transformative intellectualism. For Giroux (1997), a transformative intellectual was someone who provided students with “a voice” and “engaged others in public struggles in order to invent languages and provide space both in and out of schools that offer new opportunities for social movements to come together” (pp. 224, 227). Melody’s public struggle was humanity’s unsustainable consumption habits. She gave students a voice in many ways,

especially through becoming civic actors on a local issue, despite them being years away from voting. She gave them an opportunity to partner with community members, and she forged ways for students to join and contribute to a cause.

This approach provides implications for how to guide student action-taking in sustainable living without imposing a particular (political) objective. As mentioned at the beginning of this essay, young people must learn how to transform the ways in which society uses and sources its materials if current unsustainable practices are to be reversed. This GCE-themed instruction provided such an opportunity by focusing on how to build something new from abandoned resources.

Students did not have to adhere to Melody's strong convictions about sustainable living, an important insight into how to encourage authentic student agency. Instead, she gave them a chance to decide how to transform the discarded railway and share these decisions with other community members. Her students also polled community members about their choices for this particular resource reuse, which gave them the opportunity to act as stewards rather than follow a rigid, pre-determined directive. These approaches were reminiscent of what Wright-Maley (2018) called "a humanizing approach to education that makes such choices possible" (p. 193).

A persistent challenge to learning more about GCE and action-taking is that some teachers (rightfully) assume that they are preparing students for decision-making that will occur later in their lives (and long after they've left their class or school) (Shuttleworth, 2021). Thus, knowing precisely what kind of action-taking this instruction leads to for students can be challenging. Yet the implications of this instruction point to the possibility of closing the gap between what students know about sustainable topics and what they are willing to do about them (e.g., Shuttleworth 2015; Shuttleworth & Marri, 2014; Shuttleworth, 2020). For two significant

assignments about the abandoned railway, students had to take some sort of action – they needed to propose a transformation of that space and share it with community members, and they had to act as stewards of a public space by soliciting public input. *How* they went about those things was largely left up to the students, perhaps setting up a feeling that future action-taking would be on similar footing. Melody’s message to her students was that taking action on sustainable living issues was necessary; how they undertook it would be a matter of debate and personal choice.

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## **Too Much “I Do” or a Constructive Level of “We Do”? One Teacher’s Intentional use of Heavy Scaffolding**

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**Abstract:** In this paper, the authors provide an illustrative case of how one middle school teacher heavily scaffolded students’ textual engagement with a challenging primary source in purposeful ways to support students in doing interpretive work. Through the details of this teacher’s case, the authors illuminate the complexity and promise of the scaffolding process when teachers are reflective and intentional about what

supports are appropriate and necessary for their particular students' needs. The authors illustrate how the teacher's heavy scaffolding seemed to be a constructive level of guided practice ("we do" of the gradual release model) rather than too much teacher "I do" considering his lesson objectives, his students' knowledge and skills, and his interpretive instructional stance.

## **Too Much “I Do” or a Constructive Level of “We Do”?**

### **One Teacher’s Intentional use of Heavy Scaffolding**

As most social studies teachers know, history texts can be challenging for students to read, comprehend, and interpret for myriad reasons. For one, primary sources can contain antiquated language and unfamiliar historical/contextual references. Furthermore, secondary sources such as textbooks are dense with information, lack authorial voice, and include implicit generalizations and implied causal relationships (Buehl, 2017). However, just because such texts can be difficult for students does not mean social studies teachers should shy away from implementing them in their classrooms. Rather, it is imperative that teachers provide purposeful scaffolds to support student’s productive engagement with challenging history texts, as close reading of sources to construct evidence-based interpretations is the heart of learning in social studies (Nokes, 2013).

The process of scaffolding students’ engagement with challenging texts is anything but simple and straightforward. Teachers need to balance providing enough support to help students read and interpret texts that would be too challenging to tackle on their own (Wood et al., 1976), while also not providing so much support that teachers are the ones doing the heavy lifting of reading and making meaning with texts *for* their students (Burkins & Yaris, 2016). In other words, teachers need to ensure they are effectively balancing teacher modeling and guided practice (colloquially referred to as the “I do” and “we do” components of the gradual release model) in order to help students build the knowledge, skills, and dispositions to engage in this work more independently (the “you do” component of gradual release) (Grant et al, 2012).

In this paper, we describe an illustrative case of a middle school social studies teacher’s high level of support with a challenging primary source, Abraham Lincoln’s second inaugural

address. In some respects, the supports Henry provided for his students' engagement with Lincoln's inaugural address could be characterized as over scaffolding. However, we argue that because Henry approached the lesson with an interpretive instructional stance, or that the main goal/function of the lesson was for students to make evidence-based interpretations, his heavy scaffolding served to guide students in sophisticated historical thinking with a challenging primary source rather than serving as the teacher being the one doing the work. On the surface the lesson appears to be too much "I do." But given the complexity of the text in relation to his students' current knowledge and skills as well as Henry's learning goals for the lesson, the teacher's heavy scaffolds seem to serve as a constructive level of "we do."

In our description of Henry's case, we aim to illustrate that it is not simply the type or number of scaffolds a teacher uses that determines the quality of support for students' textual engagement. Rather, supporting meaningful disciplinary engagement with texts is a complex endeavor that requires consideration of when, why, and how scaffolds are used in relation to the text, the learning goals, and what students bring to the task (Popp et al., 2021; Johnson, 2019; Rodgers, 2004). What might be over scaffolding in one situation might be just-right scaffolding in another.

In Henry's case, we illustrate how his heavy scaffolding seemed to be a constructive level of guided practice ("we do") considering his lesson objectives, his students' knowledge and experiences, and his interpretive instructional stance. We provide examples of specific scaffolds Henry provided to support his middle schoolers' engagement with the challenging primary source and we explain his rationale for the instructional scaffolds he purposefully implemented. Our aim in detailing this process is twofold. First, we want to emphasize the importance of social studies teachers adopting an interpretive instructional stance to support students' historical



inquiry. Second, we hope to encourage social studies teachers to reflect on their scaffolding processes and rationales for their instructional decisions given the relation between their students' knowledge and experiences; the complexity of the text(s) and historical content; and their learning goals. The ultimate goal should be for students to do as much of the "work" of historical interpretation as possible and therefore it is incumbent upon teachers to be intentional about the types and amounts of scaffolds they provide to lead students to more critical, sophisticated historical reading and reasoning.

The paper is structured as follows. First, we describe what we mean by interpretive instructional stance and discuss the gradual release of responsibility model that serves as a conceptual framework for our study. We then describe the research context and explicate the findings, which focus on the specific ways one teacher (Henry) scaffolded his students' textual meaning making using an interpretive instructional stance. We conclude with some inquiry questions other social studies teachers can use to guide their decisions about scaffolding students' textual meaning making using an interpretive instructional stance.

### **Interpretive Instructional Stance**

We draw from the notion of dialogic instructional stance (Boyd & Markarian, 2011) in defining the construct of interpretive instructional stance. A dialogic stance is the position a teacher takes to facilitate classroom discussions comprising students' elaborated, reciprocal talk (Alexander, 2010; Nystrand, 1997). A teacher with a dialogic instructional stance uses a range of instructional moves with the goal of fostering student-centered dialogue (Boyd & Markarian, 2011), which stands in contrast to traditional classroom talk that is teacher-centered and monologic.

Similarly, we define interpretive instructional stance as a position a teacher takes to support students' critical consumption of texts through analyzing and interrogating sources to build evidence-based inter-textual and cross-textual inferences. A teacher with an interpretive instructional stance uses an array of scaffolds aimed at promoting students' textual interpretation, which marks a shift from traditional instruction that focuses on students merely comprehending and summarizing textual content.

Boyd and Markarian (2011) explain that "dialogic teaching is not defined by discourse structure so much as by discourse function. When teachers adopt a dialogic instructional stance, they treat dialogue as a functional construct rather than structural, and classroom oracy can thrive" (p. 272). In that way, we define interpretive instructional stance as a functional construct, meaning that if interpretation is the main goal of learning, there are numerous structural approaches to working toward that goal. Various structural approaches can involve heavier or lighter scaffolding depending on how those scaffolds function to engage students in historical interpretation at a level that is appropriate for their specific and diverse needs.

In social studies, a teacher's interpretive instructional stance would facilitate students building inferences about the past through close scrutiny of evidence within and across sources. A teacher with a historical interpretation instructional stance would provide opportunities for students to develop inference-building strategies, such as examining the author's perspectives and purposes (sourcing), comparing and contrasting evidence with other sources (corroboration), using background knowledge and textual clues to imagine the historical context (contextualization) (Nokes, 2013).

Unfortunately, teachers' instructional stances are not always recognized in educational literature, as research can at times adopt a reductionist perspective when analyzing teachers'

pedagogical approaches. For example, literature about dialogic discussion often categorizes specific teacher discourse moves, such as asking closed questions, as inherently monologic, sending the message that closed questions are always unproductive and inferior to open-ended questions. However, as Boyd and Markarian (2011) explain, a teacher with a dialogic stance could ask a closed question that yields elaborated, student-centered discussion, and conversely a teacher with a monologic stance could ask an open-ended question that does not promote dialogue. Thus, Boyd and Markarian argue it is not necessarily the way discourse moves are “syntactically structured” (p. 518) that determine how they function to promote discussion. Rather, these moves take place, and need to be considered, within the sociocultural context of the classroom, which includes the teachers’ intent (their stance) and how students interpret and take up the teachers’ moves.

Similarly, we emphasize that determining a teacher’s interpretive instructional stance cannot be reduced to the type or level of scaffolds a teacher uses to guide students’ textual engagement. Rather, it is how and why teachers use scaffolds in adept, purposeful, interrelated ways that reflect their overarching goal of supporting students’ critical analysis of sources that matter for supporting students’ textual meaning making. When social studies teachers take an interpretive instructional stance, they use scaffolds as a means to an end, that end being students’ evidence-based, discipline-specific textual interpretation of primary and secondary sources.

### **Conceptual Framework: Gradual Release of Responsibility**

The gradual release of responsibility model is an instructional framework representing various gradients of teacher supports, moving from teacher direct instruction and modeling (often termed “I do”) to shared responsibility through teachers’ guided practice (“we do”) to students’ eventual independent practice (“you do”) (Duke & Pearson, 2002; Grant et al., 2012).

These gradients of supports, termed scaffolding, stem from Vygotsky's (1978) concept of the zone of proximal development (ZPD). ZPD is the "distance" between learners' "actual development" and their "potential developmental level" (Vygotsky, 1978, p. 86). Scaffolding is the support that more knowledgeable others, such as teachers, provide to learners within their ZPD, enabling the learner to engage in tasks that would be too challenging for them to do on their own (Johnson, 2019; Wood et al., 1976).

A sizable challenge for teachers is determining the appropriate level of responsibility with the model in relation to students' ZPDs. Many scholars assert that "well-intentioned" teachers often "over scaffold tasks and texts" (Johnson, 2019, p. 245), resulting in too much "I do" or "we do." When scaffolding students' textual meaning making, this balancing act depends on a multitude of factors, such as: the text's genre, the text's complexity, students' background knowledge about the topic or experiences with the source type, students' motivation, and the purpose for reading. Thus, at times, heavy modeling and guided practice can serve as the Goldilocks, "just right" amount of support given students' ZPDs. At other times, modeling and guided practice might be considered over scaffolding if students are able to read and make textual meaning at a more independent level, even if it involves some student grappling (Johnson 2019). The case presented in this paper provides educators a picture of what heavy scaffolding can entail when it is intentional because of the situational factors that call for high-level support with an interpretive instructional stance.

## **Methods**

### **Case Study Participant**

The case study teacher we highlight in this paper, Henry, taught seventh and eighth grade at a small middle school in a wealthy suburban school district with mostly White students (90%).

He was an experienced teacher (18 years) with a bachelor's degree in economics, a master's degree in secondary education, and teaching endorsements in history, economics, and geography.

Henry was recommended as an exemplary teacher to participate in a larger multiple case study that involved nine middle school social studies teachers from urban and suburban schools in or near a large midwestern city. The larger study explored how teachers provided opportunities for students to engage in productive meaning making with historical texts. In this paper, we focus on Henry's case, as his lesson stood out from the other teacher participants in terms of his targeted, constructive use of scaffolding that functioned to support students' engagement in historical interpretation with a challenging text. Henry's case also stood out in terms of his thorough, meticulous reasoning for his scaffolding decisions. In contrast to Henry's lesson, the other cases represented heavy teacher scaffolding in ways that did not discernably function to support students' engagement in historical interpretation. At the same time, the other cases did not represent teacher participants providing explicit rationale for their heavy scaffolding in their lessons. Thus, we highlight Henry's case among the nine teachers, as it reflects a unique example of heavily scaffolding students' textual engagement in intentional, purposeful ways while still supporting students in doing interpretive work. With Henry's case, we illuminate the complexity and promise of the scaffolding process when teachers are reflective and intentional about what supports are appropriate and necessary for their particular students' current needs.

### **Data Collection and Analysis**

Across the nine teachers, we explored what "work" with texts was being done in the nine middle school social studies classrooms and who was doing the work of reading and making meaning with primary and secondary sources. We focused on the research question: How do

teachers provide opportunities for students to engage in reading and making meaning with social studies texts?

The first author observed each of the nine teachers teach one lesson and conducted pre and post observational interviews with each teacher-participant. The pre-observation interview focused on questions about the teachers' learning goals for the lesson, what text(s) would be used in the lesson, how students would engage with the text(s) in the lesson, as well as what students had done previously leading up to the lesson. The post-observation interview questions focused on how the teacher felt the lesson went, whether the learning goals were met, the extent to which the text(s) supported students' learning, and how the lesson compared to how the teacher typically teaches social studies and engages students with texts. The researcher audio taped and took notes during each interview. She also took detailed field notes during the classroom observations and collected artifacts, such as copies of the texts and notetakers used in each lesson. Observation field notes included moment-to-moment representations of what the teacher and students said and did.

Each author coded the observation field notes and interview transcripts to determine themes about teachers' scaffolding of textual engagement. While coding the data, we attended to questions such as: What kind of texts are being read in the lesson? Who is reading the texts? What does engagement with the texts entail? Who is doing the "work" of reading and making sense of the texts? In what ways is the textual meaning making disciplinary/historical?

### **Findings**

When analyzing data from the larger study, we found there was heavy scaffolding for meaning making with texts across the nine classrooms. We found three types of scaffolds were prevalent in the teachers' lessons. First, when the goal was to engage in whole-class discussion

of texts, these sources were most often read aloud to students, either by the teacher or by other students. Second, teachers asked students an abundance of questions when engaging with texts during whole-class instruction. Across classrooms, on average teachers asked 37 questions during an average of 72 minutes instruction. Third, in each lesson where the text was read or discussed aloud as a class, teachers helped students complete some type of notetaker to scaffold their textual meaning making, such as graphic organizers or a series of written questions for students to answer about the text. Across the nine classrooms, analysis suggested that instruction involved over scaffolding students' engagement with texts.

Although Henry's lesson also involved heavy scaffolds, analysis indicated his instruction reflected an interpretive instructional stance that seemed to support his students in "doing the work" of historically-specific meaning making with a challenging source. Henry taught a seventh-grade lesson which involved the three scaffolds we found across the other classrooms - reading a primary historical source aloud, asking many questions about the text, and supporting students in completing a notetaker accompanying the text. We argue that Henry's high support could be interpreted as over scaffolding if one were to decontextualize the purpose and nature of the scaffolds employed in the lesson. However, Henry's lesson stood out as effectual, as his use of these scaffolds supported students' purposeful, insightful, connected, disciplinary engagement with a challenging historical text. Below we first provide an overview of Henry's lesson and then we explicate how he implemented the three scaffolds within that lesson with an interpretive instructional stance to support students' evidence-based, inferential meaning making.

### **Overview of Henry's Lesson**

Henry's lesson occurred within a unit about the causes and effects of the Civil War. The lesson focused on engagement with a challenging primary source, Lincoln's second inaugural

address. After briefly reviewing details about a different primary source students had previously read, the Gettysburg Address, Henry introduced the second inaugural address text, advising that Lincoln had just been reelected and the war was winding down.

The majority of the lesson involved reading and discussing the inaugural address as a whole class. Henry read the source aloud to students while they followed along with their own copy of the text. He stopped often to ask questions about specific parts of the text. After reading the inaugural address, students responded to a set of questions (herein called a notetaker) about the text in pairs and then discussed their responses via whole class.

### **Henry's Heavy Scaffolds with an Interpretive Instructional Stance**

Here we detail how Henry skillfully used the three prevalent scaffolds as tools to guide students in engaging in historically-specific, evidence-based interpretation of Lincoln's second inaugural address. We also explain how the scaffolds reflect and support Henry's interpretive instructional stance.

**Reading the text aloud to encourage "listening up."** In many cases, reading texts aloud to students may represent over scaffolding. In Henry's case, he decided to provide this high support in relation to the demanding nature of the text and the rigorous meaning he wanted students to make with this primary source.

In his interviews, Henry mentioned several reasons for reading Lincoln's second inaugural address aloud to students. For one, he wanted students to hear "the momentum of the speech," to listen to and "appreciate Lincoln's manner of speech, his power with words," and to "appreciate [Lincoln's] ability to speak in a kind of poetic way." Henry also identified several text-based interpretations he wanted students to make about the source, such as that Lincoln boldly identified slavery as the cause of the war, that he had a "spirit of magnanimity" in his



approach toward bringing the country back together, and that Lincoln used “heavy religious overtones” to help people in both the North and the South connect to his message.

Importantly, however, one of the main reasons Henry chose to read the text aloud was because of the complex nature of the text. He explained that in past years he had not used this text with his seventh graders and that it would be “tough for them to read.” Henry explained that he thought primary sources had a “difficult reading level” and that he needed to “build up” his students’ stamina for these texts. Henry emphasized that he tries to “give [students] a little encouragement” in making meaning with difficult primary sources by reading the text together, even if they don’t quite “get everything.”

In essence, Henry was describing engaging students in “listening up” (Layne, 2015). Since most students’ listening comprehension is usually much higher than their reading comprehension level, especially before eighth grade, it is widely agreed that learners benefit from listening to texts that might be too challenging for them to read on their own (Layne, 2015). Henry determined his seventh graders would be more likely to make deeper meaning with this challenging text if he read it aloud.

Henry’s reasoning for reading the inaugural address aloud aligns with a plethora of research demonstrating the benefits of reading fiction and nonfiction texts aloud to students of all ages, from preschool through college. In his book, “In Defense of Read Aloud,” Layne (2015) outlines many of the research-based advantages of read-aloud. For instance, reading aloud to students can support their:

- syntactic development
- vocabulary acquisition
- comprehension
- fluency
- reading skills such as pronunciation and inflection
- writing skills

- engagement and attitudes
- knowledge of text types
- thinking and imaginations
- cultural sensitivity
- rapport with teachers
- emotional intelligence (p. 8-9)

In social studies classrooms, we posit that reading aloud can also embody a teacher's interpretive instructional stance. For one, hearing a historical text with archaic language read aloud with accuracy, automaticity, and prosody (Rasinski, 2013) can allow students to more easily make connections to and imagine the historical context (Nokes, 2013). Reading social studies texts aloud can also provide opportunities for teachers to model their sourcing and contextualization of the document through stopping at strategic points to think aloud or ask targeted questions. The next section illustrates how Henry did this while reading Lincoln's second inaugural address.

**Asking targeted questions while reading to cue evidence-based inferences.** As Henry read the text aloud, he stopped frequently to ask targeted questions and to make his own comments about the source. Although many of his questions yielded brief answers from his students, virtually every question he asked served the purpose of supporting students' evidence-based inferences about the source.

Making inferences is widely agreed to be a fundamental strategy for comprehending all types of texts (Afflerbach & Cho, 2009). Making inferences is also fundamental to making meaning with historical sources. For example, sourcing is a core form of inferring, as it involves reading between the lines to make conclusions about the author's intent (Nokes, 2013). As Nokes (2013) asserts, "there is no literacy strategy that cuts across more elements of historical thinking than inferring" (p. 90).

Henry asked a variety of questions to support students' text-based inferences at various levels, from defining words and determining the meaning of phrases to noticing Lincoln's word choice and tone and interpreting Lincoln's overt and underlying intent in his speech. Henry's questions, therefore, encouraged a seamless integration of general comprehension and historical literacy strategies. The questions emphasized the importance of slowing down the reading process to check for understanding and to determine the meaning of words, phrases, and paragraphs using textual clues and knowledge about the historical context.

For example, in the excerpt below, Henry prompted students to interpret Lincoln's message through asking them a targeted question and providing support for answering the question with textual evidence. Henry first asked what the phrase "wringing the bread" meant (line 5). When a student's response was not quite accurate (line 6), Henry highlighted a key part of the sentence in the text that represented a contradiction - that both the North and South prayed to the same god, yet the South prayed to benefit from the pain of others (line 7). Henry stressed the word "from" to help students deduce that "wringing the bread" was analogous to stealing. Students were then able to make two similar inferences that were more aligned with the textual evidence (lines 8 and 9).

*5 Henry: [reading from the text] "It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces." What does "wringing the bread" mean?*

*6 Student B: this is just a guess but was it a reference to soldiers or slaves doing hard work? I'm not sure.*

*7 Henry: Well right before that he's saying both parties pray to the same god. [Henry rereads the sentence, emphasizing the word "from" in the phrase "from other men's faces."]*

*8 Student C: they were taking what belonged to other men*

*9 Student B: so, no man should ask God for help with taking from people what is theirs*

Spending time unpacking this one sentence exemplifies Henry's interpretive instructional stance. Had students read this text on their own, they may have glossed over this part instead of pausing to infer its layered meaning. Henry again guided students' text-based inferences by stopping to determine the meaning of a phrase as well as helping them source and contextualize by attuning to Lincoln's word choice to unravel his perspective and intentions (to place some blame on the South).

In addition to asking targeted questions to support students' general comprehension and historical inferences, Henry also welcomed students' connections and metacognitive comments about the text. The following excerpt illustrates the types of comments students offered without prompting. In this case, students commented on Lincoln's puzzle-like language, highlighting the challenging nature of the text. Again, reflecting an interpretive instructional stance, Henry capitalized on the students' observations, inviting them to determine what Lincoln's puzzling words meant, asking "any thoughts about what he is saying?" (line 10). This move supported students in making an inference about Lincoln's point despite his puzzling language – that the South is being punished for allowing slavery by losing the war (lines 14-16).

*10 Henry: [reading] "If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives both North and South, this terrible war, as the woe due to those by whom the offense come, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to him?"*

*11 Student D: This is like a word puzzle*

*12 Student E: It's like learning a new language*

*13 Henry: That's fair. Any thoughts about what he is saying?*

*14 Student F: There has to be a reason that this would happen*

*15 Henry: What does he think the reason might be?*

*16 Student F: Punishment for allowing slavery*

*17 Henry: Yes, as a country we have condoned this for too long [shaking his head and making a disappointed face]*

Throughout reading the challenging primary source, Henry continually encouraged students to closely read the source to make text-based inferences about Lincoln's perspectives and intentions through the scaffold of asking targeted questions. Teachers who stop to ask questions and model their thinking are essentially conveying to students what good readers do (Duke & Pearson, 2002; Pressley, 2000). In the discipline of history, good readers stop often to make inferences about source author's biases, intentions, and arguments based on what the text says, what the text does not say, what other texts say, and what one knows about the historical context.

In this lesson, Henry's questions functioned to help students draw layered inferences about key words, phrases, and sentences in this challenging primary source. His consistent prompting to make evidence-based inferences emphasized the importance of this strategy that is invaluable as a reader of any text and especially of historical texts.

**Using a notetaker to guide broader historical interpretations.** Henry's interpretive instructional stance was also evident in his use of a notetaker as a scaffold to support his students' historical meaning making with Lincoln's second inaugural address. The notetaker served to shift from a focus on making inferences about the meaning of specific words and phrases (as Henry's questions did during initial reading of the text) to a focus on students making more global interpretations of the text and the context. The questions in the notetaker (see Figure 1) combined with Henry's facilitation of discussion with the notetaker, encouraged students to make more comprehensive interpretations through synthesizing and evaluating information within the text as integrated with their background knowledge about the war and Lincoln's perspectives and values.

**Lincoln's Second Inaugural Address**

1. How should a leader speak to divisive factions in order to reunite them?
2. According to Lincoln, why couldn't the Civil War be avoided?
3. What lines or phrases from the second inaugural do you think were aimed at bringing the country back together after the awful Civil War? Find two.
4. Reread the last paragraph. What work will remain for Americans once the last shot of the Civil War is fired?

*Figure 1.* Notetaker accompanying the class reading

In his interviews, Henry explained that he wanted students to draw two main conclusions about Lincoln's second inaugural address: 1) that Lincoln was trying to "bring the country back together" after the war, and 2) that Lincoln did not hesitate to "bring up slavery" or "say that the South caused the war." These two interpretations require one to integrate and reason about multiple aspects of Lincoln's speech.

The questions on the notetaker supported students in reasoning about these two focal points through prompting a combination of finding specific textual evidence and making worldly and historical connections beyond the text. For instance, the first and third notetaker questions prompted students to consider Lincoln's intention of bringing the country back together by reasoning and making connections outside of the text (question #1) and identifying and considering evidence within the text (question #3).

In the discussion following completion of the notetaker, students' comments reflected multiple layers of historical meaning making and their conclusions aligned with Henry's textual interpretation goals. For example, in the excerpt below, one student made the claim that the country could have avoided the war if they had been able to find some compromise about slavery

(line 19). This student's claim reflects an interpretation rooted in integrating textual evidence throughout the source. In his speech, Lincoln was somewhat explicit in his argument that slavery was the cause of the war and that the South was to blame. However, Lincoln's argument is embedded in different, interrelated assertions throughout the text rather than directly stated in one clear sentence.

Another student (line 21) elaborated that Lincoln was "pushing on the point" that the South started the war. She then used key sourcing and contextual information to inform and strengthen her interpretation (line 23). The student noted the importance of the date of the text, highlighting that since Lincoln gave the speech after he won the election, it meant he could be bolder in his words ("He knew he could say it") because he had already been elected and had nothing to lose ("he knew he was good for four years").

*18 Henry: Why was [Lincoln] clear that slavery was the cause of war? He says slave interest started it; slavery was why the war was so bloody. Why was he so clear?*

*19 Student G: To shine light on the wrong things [the South] did, how all those things started the war. They could have avoided [the war] if they had compromised.*

*20 Henry: good yeah*

*21 Student H: also pushing on the point that the South started war. Saying slavery started the war is saying [the South] were people with a bad point of view. Talking about slavery, [Lincoln] waited to do it for a while because he needed the support of non-abolitionists. Wait, is this [speech] before or after he won [the election]?*

*22 Henry: after*

*23 Student H: he knew he was good for four years. So knew he could say it.*

Henry's interpretive instructional stance was evident in that the notetaker questions seemed to guide students in reasoning about key historical information rather than simply recalling facts from the text. In the discussion accompanying the notetaker, students demonstrated drawing the types of conclusions Henry wanted them to make, suggesting the notetaker played a role in supporting their sophisticated interpretations.

### **Discussion and Conclusion**

Scaffolding students' engagement with history texts is crucial to help learners comprehend and critically read complex primary and secondary sources. However, as Burkins and Yaris (2016) argue, "scaffolding has become a euphemism for the teacher doing much of the work" (p. 3). Burkins and Yaris urge teachers to shift their instructional approaches to ensure students are the ones doing the heavy lifting of reading, writing, and reasoning rather than teachers over scaffolding such processes. As most teachers know, however, it is not a seamless process to determine the appropriate balance of "I do," "we do," and "you do."

In this paper, we describe how one teacher (Henry) provided heavy scaffolding for a challenging primary source, Lincoln's second inaugural address. Henry reported he provided such high support because of the difficult nature of the text and his students' lack of experience with reading primary sources. Henry read the text aloud to his students, asked many questions while reading, and guided students in completing and discussing questions about the text in a notetaker. From a decontextualized perspective, these high supports appear as over scaffolding. However, evidence suggests Henry's students benefitted from a constructive level of "we do" through his high supports, as students demonstrated making various layers of general and historically-specific meaning with the text in ways they would not have been able to do on their own. We posit Henry's students were successful in consistently demonstrating high-level historical thinking because he utilized these scaffolds with an interpretive instructional stance, which means his supports functioned to help students construct evidence-based inferences through close scrutiny of textual information and reasoning about the historical context.

The last thing we would want teachers to take away from this paper is the notion that the heavy scaffolding highlighted in this case should be emulated when engaging students with challenging social studies texts. Instead, our purpose is to illustrate how one teacher exemplified



an interpretive instructional stance through the effective use of three scaffolds in ways that made sense given his learning goals, the knowledge and skills students brought to the text, and what they did not know or would not be able to accomplish without his support. The three scaffolds could very well have been used in this lesson in ineffective ways had Henry not implemented them with an overall interpretive historical stance. For instance, he could have read the text aloud without a focus on Lincoln's language and word choice. Or he could have asked questions that were too easy or too difficult for his students to answer or questions that did not encourage his students to source and contextualize the document.

Thus, rather than adopting or rejecting a scaffold such as reading aloud to older students, it would be more beneficial to determine the type of textual meaning one wants students to make and consider a range of appropriate scaffolds to help students reach this goal. Depending on the context, then, it could be valuable for a teacher to utilize heavy scaffolds while still ensuring students are the ones doing much of the interpretive work.

We also want to stress, however, the importance of not over scaffolding when the text or task is not challenging for students. It is of utmost importance that the amount of support teachers provide is "calibrated to the student's level of performance" (Rodgers, 2004, p. 506). In social studies, a teacher's interpretive instructional stance, then, is key to guiding instructional decisions to ensure there is not too much "I do" or that "I do" and "we do" activities function to support students doing the textual meaning making rather than taking place of "you do" goals.

We suggest, therefore, that social studies teachers (and ultimately their students) would benefit from using an interpretive instructional stance to guide their decisions about the type and level of scaffolds they implement to support students' textual engagement. When planning and instructing, teachers can ask questions such as those in Figure 2 to guide the extent to which their

scaffolds would function to support students' historical interpretation. We posit that the more social studies teachers are intentional about their use of scaffolds with an interpretive instructional stance, the more students will adopt such a stance and engage in more "you do" with historical sources.

Figure 2

*Example questions to guide scaffolding with an interpretive instructional stance*

- Can students read and comprehend this text on their own? Why or why not?
- What do students know about the historical content/context?
- Do I need to frontload some information about the content/context or would it be useful to let my students productively grapple?
- Have students read similar sources before, such as from the same genre or time period?
- Would it be beneficial for students to hear the text read aloud (i.e., for cadence, flow, use of archaic language, etc.)? Or would it be more useful for students to read the text on their own (even if it means they struggle a bit)?
- What questions can I ask that would prompt students to source, corroborate, contextualize? How can I get students to ask their own sourcing, corroboration, and contextualization questions of this text?
- What type of inferences can students make from this text? Can specific questions on a notetaker prompt students to draw conclusions from textual evidence?

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## **Teaching Social Studies with Integration: A Model to Meet Curriculum Goals**

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**Abstract:** As social studies is continually marginalized in the elementary classroom, integration has become a primary method to include social studies in the elementary day. Through a co-constructed unit with a 2<sup>nd</sup> grade teacher, the researcher describes a process to integrate curriculum while focusing on content area goals. The process is developed, explained and applied to a 2<sup>nd</sup> grade integrated social studies unit with the support of a practicing 2<sup>nd</sup> grade teacher. After developing the unit, three practicing teachers provided feedback. On the whole, teachers provided positive feedback. However, they did not address the unit's alignment to curriculum goals.

**Keywords:** curriculum integration, elementary, social studies

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### **Teaching social studies with integration: A model to meet curriculum goals**

As the stress of accountability measures increases, school district leaders and administrators look for ways to make the most of instructional time. With social studies focus decreasing over the past 20 years (Fitchett & Heafner, 2010; Heafner & Fitchett, 2012; Fitchett, Heafner & VanFossen, 2014), there exists an increase in advocacy for an integrated approach. In many Texas schools, school leaders encourage teachers to integrate social studies into reading and writing rather than teaching it in a separate instructional period. In order for integration to become the new norm in social studies education, it is critical to find ways to support teachers, and pre-service teachers alike, as they utilize integration. With this desire to bring content areas together comes the need for an approach to design *integrated* curriculum while still meeting the curriculum needs outlined by the state, district, and school. The design process described in this article provides teachers a method of bringing subjects together while following their district expectations while ensuring curriculum goals are met.

### **Literature**

#### ***Integrated Social Studies***

High-stakes testing in math and reading pressures both teachers and students. As a result, meeting performance standards causes increased attentiveness to tested subjects with less emphasis given to their non-tested counterparts, especially social studies. Willis and Sandholtz (2009) noted that pressures of testing often exclude social studies and that teachers; therefore, eliminate social studies in favor of tested material. This narrowing of curriculum to focus solely on tested subjects leads to a push for an integrated approach, one that allows more time to support tested subjects while still “covering” social studies. Integration can provide meaningful benefits to the elementary classroom with themed studies and problem-based learning.

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Integration provides a real-world model for curriculum organization that is purposeful and connected to students' life (Huck, 2019). A more depth of content knowledge (Barton & Smith, 2000) and supporting instruction in social studies skills (Alleman & Brophy, 1993) also can result from integrating curriculum.

### **Purpose of the Study**

As a former classroom teacher, my administrators encouraged me to integrate social studies with literacy. I knew this was the expectation from my administrator and district yet struggled with the implementation. Without real examples or ideas provided to me, how I could integrate content areas? I, like many teachers, used social studies texts to support reading skills. This formed my idea of integration as a practicing teacher. As a doctoral student and researcher, I looked at models of integration and struggled with their practicality. Most of the models I analyzed from Vars (1993), Jacobs (1993), Beane (1992, 1995, 1997), and Drake and Burns (2004), assumed teachers deliver content in whatever order they choose. These dated frameworks also did not take into account the push for inquiry which is encouraged in all content areas. I struggled with this idea because my experience told a different tale. Curriculum guides and scope and sequences, designed by my district specialists, mapped our course. I wondered about the process of integration within the constructs of a district or system that provided a calendar. This led me to work with a 2<sup>nd</sup>-grade teacher to re-design a social studies unit that allowed for integration across multiple subject areas. Throughout this article, I share the process taken to integrate subject areas while ensuring subject area goal accountability.

### **Context**

As I began this integration design process, I realized the critical need for teacher input. As a former elementary teacher, bringing past experiences with me, I knew the difficulty



associated with designing an integrated curriculum for another teacher's classroom. I considered many facets including grade level, collaborating teacher, school district curriculum, and methods to bring together multiple subjects.

### ***Grade Level***

Determining grade level served as the primary consideration. I wanted to re-design an integrated unit for the social studies, therefore I felt a primary elementary grade (Kindergarten, 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup>) would be the best option. First, primary grade teachers typically operate self-contained, meaning they teach all subjects to one group of students. I felt integration useful for teachers responsible for multiple content areas. Second, I thought a primary grade teacher's willingness to collaborate greater because their responsibilities do not include preparing students for state assessments. In Texas, state assessments start in 3rd grade for both reading and math. This led me to choose 2<sup>nd</sup> grade.

### ***Teacher and Researcher Collaboration***

When looking for a collaborating teacher, I needed someone willing and open to the idea of integration, in order to design an integrated unit. I considered the local school districts from my previous research and observations as well as the former schools where I served as an elementary teacher. One particular teacher, Mrs. Cooper, stood out. Mrs. Cooper is a teacher and a former colleague at one of my previous schools. I had many conversations with her in the past and as a graduate student about how she integrates curriculum in her classroom. After discussing the project with her, she agreed to collaborate. I used her as a sounding board on all aspects of the project, including unit themes, curriculum format and lesson design.

### ***Curriculum***

I first looked at Mrs. Cooper's school district's 2nd grade social studies curriculum calendar that outlined the units taught in each month of the school year. I asked her which unit she thought conducive to integration, as well as which units she thought needed re-design. She identified two units she felt needed improvement. The first was Unit 4: Celebrating our Cultural Heritage and the other was Unit 6: Thinking like a Geographer and Historian. Unit 4: Celebrating our Cultural Heritage comprises 38-days, divided into 1-2-week segments taught over the course of the school year. The segments correspond to specific cultural holidays such as National Hispanic/Latino Heritage Month, African American History Month, etc. The dispersion of Unit 4 led me to choose Unit 6: Thinking like a Geographer and Historian. Mrs. Cooper agreed.

Mrs. Cooper described Unit 6 as one focused on historical thinking skills and geography skills. She articulated her feelings stating her preference to see the unit placed at the beginning of the school year, rather in March and April, the months mandated by the school district. Mrs. Cooper felt that students who learned these critical social studies skills earlier in the year could apply them repeatedly throughout the year. This input from Mrs. Cooper highlights one of the reasons integration proves difficult for some practicing teachers: their lack of voice in terms of what topics are taught when in the school year. Therefore, the district calendar scheduled March and April for Unit 6 despite Mrs. Cooper's preferences. While 2<sup>nd</sup> grade students do not take state assessments in social studies, they do take district assessments in social studies. Should Mrs. Cooper choose to move the unit, she risked her students' performance on district assessments.

### ***Texas Standards***

In Texas, each grade and content area contain their own set of standards called Texas Essential Knowledge and Skills (Texas Education Agency, 2011), commonly referred to as

TEKS. These TEKS are organized in a vertical outline style list, including knowledge and skill statements, which are assigned numbers. These knowledge and skills statements represent the major goals students need to achieve throughout the school year. Below each knowledge and skill statement is a series of expectations that allow students to demonstrate achievement of the TEKS knowledge or skill. Letters denote these expectations. The objectives include verbs depicting what student learning actions are as well as applied content. Table 1 provides an example of a knowledge and skill statement for 2nd grade Social Studies in Texas.

**Table 1**

*2<sup>nd</sup> Grade Social Studies Knowledge and Skill Statement in Texas (Texas Education Agency, 2011).*

**Knowledge** 2. History. The student understands the concepts of time and chronology.

**Statement** The student is expected to:

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(A) Describe the order of events using designations of time periods  
such as historical and present times;

**Student**  
**Expectations** (B) Apply vocabulary related to chronology, including past, present  
and future; and

(C) Create and interpret timelines for events in the past and present.

### **Framework**

As I began the integration design process, I knew the benefits of utilizing a backwards design process. In order to design an integrated unit, I needed to understand the major curriculum goals and objectives in all subject areas prior to designing lessons and activities. This understanding of curriculum goals is a key component of the backwards design process.

Although I kept that idea in mind, my willingness to explore other processes gave me freedom. I felt this important, given I intended to create a new process.

Another major consideration was a framework by Brophy and Alleman (1991) titled “Principles for the Design, Selection and Evaluation of Activities” (p. 15). This I introduced Mrs. Cooper to the framework and explained its purpose in helping design and evaluate quality activities. She recognized the criteria as best practices. We utilized this framework due to the best practices it describes as well as its emphasis on activities. Within elementary instruction, due to the nature and development of young children, students are actively “doing” during their instruction. We felt the Brophy and Alleman (1991) framework took that into consideration.

While the Brophy and Alleman (1991) designed their framework for use in social studies, the principles outlined apply to all content areas. High quality activities include the Primary Principles: Goal Relevance, Appropriate Level of Difficulty, Feasibility and Cost Effectiveness. In order for see true *integration*, activities and lessons must meet these four primary criteria in all included content areas. I explained to Mrs. Cooper how I utilized this framework to create a definition of *integration*, where multiple subjects combine in ways that meet the objectives of each subject area. In other words, the *integrated* subjects compliment and support one another. When *integrating*, teachers consider the scope and sequence and curriculum of both subjects. Planned lessons must contain high quality activities. Therefore, I consulted the framework throughout the design process to ensure that all activities met all four primary criteria in all content areas.

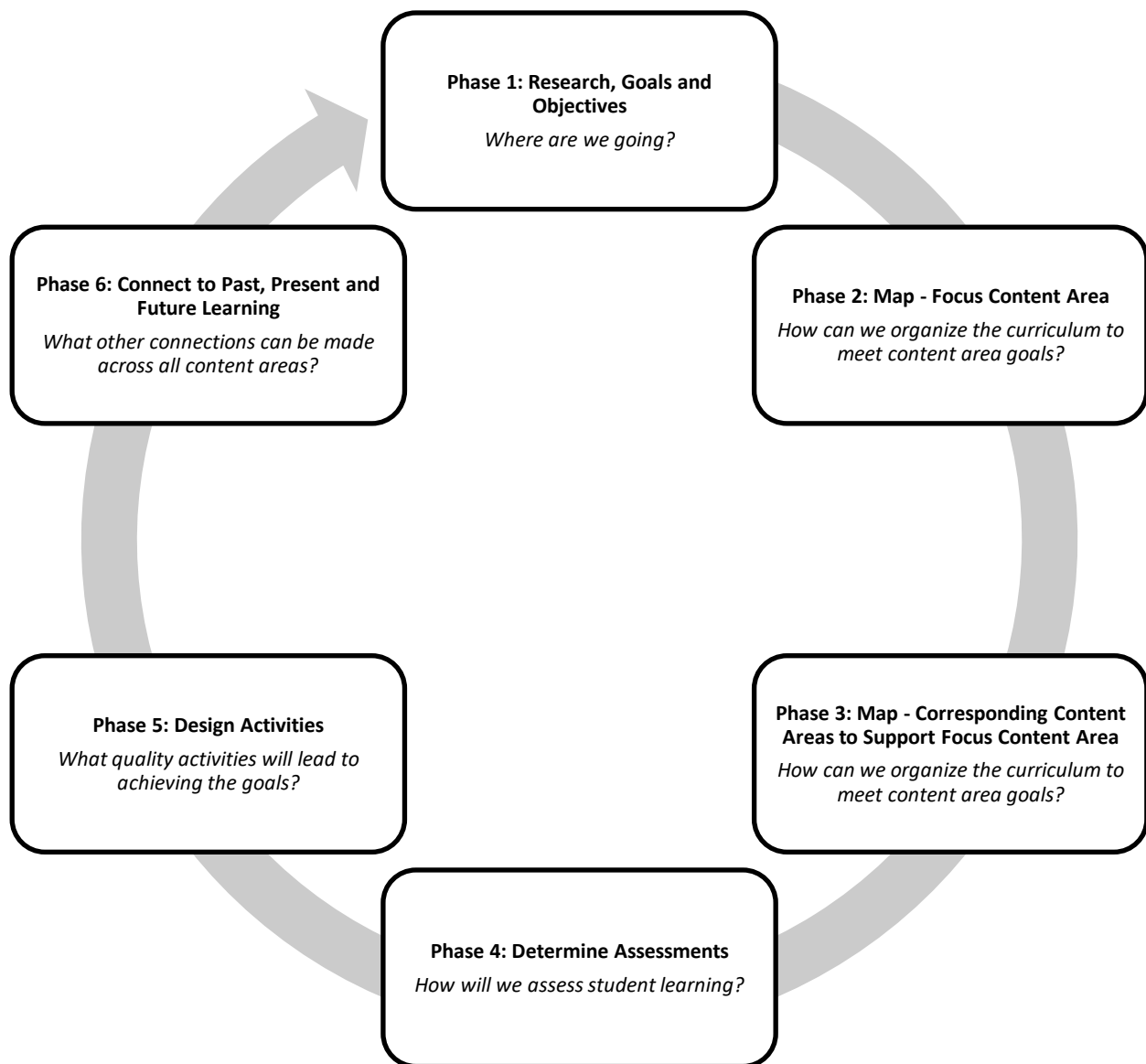
### **Model of Process to Meet Curriculum Goals Through Integration**

The process that I designed to meet curriculum goals through integration encompass the six phases shown in Figure 1. These six phases include Research, Goals and Objectives,

Mapping of the Focus Content Area, Mapping of the Corresponding Content Areas to Support the Focus Content Area, Determining Assessments, Designing Activities, and Connecting to Past, Present and Future Learning. I identified and named each phase based on my reading of a backward design approach (Wiggins & McTighe, 2005), while also consulting Brophy and Alleman's (1991) activity framework.

### **Figure 1**

#### *Process for Meeting Curriculum Goals through Integration*



**Phase 1: Research, Goals and Objectives*****Description***

Phase 1 of the process begins with understanding the content area goals and objectives. Understanding the major goals in each of the content areas is critical, as well as the specific themes and student expectations. Look back at previous units and previous grade levels to determine students' prior knowledge, specifically regarding topics that provide you with a better understanding of what students know. Be sure to have a clear understanding of the required standards and the time allocated to the unit.

***Fiesta Unit***

When researching the Fiesta Unit, I read all of the goals and objectives for each of the social studies units across the entire school year. This gave me an understanding of what students previously learned, as well as the content to come. Next, I analyzed each social studies TEKS included in the unit. The unit Mrs. Cooper currently utilized listed only the student expectations. I looked at each of the corresponding knowledge statements to ensure I understood the main social studies goals that students needed to learn. These knowledge statements and student expectations served as references throughout the integration process.

Next I consulted the reading, science, and math units taught at the same time as the social studies Unit 6: Thinking Like a Geographer and Historian. These units included:

- Reading – Unit 6 Literary Elements
- Reading – Unit 7: Persuasion
- Math – Unit 8 Fractions
- Math – Unit 9: Geometry
- Science: Unit 7: Investigating Organisms and the Environment

I wanted a visual to draw connections between the different content areas. I created a spreadsheet listing each knowledge statement and student expectation for the reading, science and math content taught concurrent to the social studies Unit 6. I also listed the social studies knowledge statements and student expectations. I drew connections and noticed emergent themes as I looked at each of the content areas. This list of content area knowledge statements and student expectations (Appendix A) became extremely important when implementing Phase 3 in the design process.

Lastly, I determined the overall theme of the integrated unit. Because so many of the learning standards in this unit focused on geographic and historical thinking skills, I knew there were infinite ways for students to apply these skills existed. I wanted to have an overall unit theme that provided students both depth and breadth of content. I also wanted a theme that provided students with opportunities to work with primary sources and even take informed action on a real-life issue. As Mrs. Cooper's school district is near the city of San Antonio, I began considering the idea of having the overall unit theme based on Fiesta San Antonio. Fiesta San Antonio is an annual 21-day cultural celebration with events occurring all over the city. Having lived and taught elementary school in San Antonio previously, I knew that most students maintained background knowledge about this event, as most of the schools and districts close for one of the biggest events, the Battle of Flowers Parade. Because of the 100-plus year history of the annual event, I felt secure in the opportunities for students to interact with historical ideas and primary sources. Additionally, because the Fiesta San Antonio event occurs at various locations throughout the city, and includes multiple parades, a multitude of opportunities exist for students to apply geography skills.

## **Phase 2: Map-Focus Content Area**

***Description***

Phase 2 includes mapping and planning for the focus content area curriculum. Unless the goal is to integrate 100% of each content area, one content area, the focus area receives emphasis. You should know curriculum goals and the time allocated for the unit. This helps ensure you meet all goals throughout the unit. Listing the standards and themes on a blank calendar, allows you to visualize the time spent on each standard and each theme.

***Fiesta Unit***

Considering this integrated unit was designed to replace Mrs. Cooper's social studies Unit 6, social studies makes up the focus content area. I started by consulting the spreadsheet which listed each of the social studies knowledge statements and student expectations. From that list I grouped standards together that corresponded or supported one another. I grouped the standards into four themes. Each theme included two to four content area standards. The remaining standards, called process standards, focused on critical thinking social studies skills that applied in a variety of ways in each theme. After looking at the 1<sup>st</sup> grade social studies standards to determine previous year topics, I decided it most appropriate to focus on one theme each week.

I then evaluated each of the themes and the standards that address the themes to determine the order of presentation for topics. Placing these standards in order of difficulty proved beneficial when I got to Phase 5: Designing Activities. While I ordered the standards in a way that I felt most appropriate, in terms of content and difficulty, I did not specify the time spent on each individual standard. I felt determining time spent on each standard, given the opportunity to cover multiple standards in a single activity, best decided during the designing activities phase.



During this mapping process I developed ideas for possible student activities and projects based on the learning standards I mapped. I started a brainstorming list of activities as these ideas came that I could consult later during Phase 5: Designing Activities.

### **Phase 3: Map-Corresponding Content Areas to Support Focus Content Area**

#### ***Description***

Phase 3 follows a similar process to Phase 2, but instead of mapping the focus content area, it is now time to map the corresponding content areas. Outline the knowledge statements and student expectations of the other content area units concurrently taught. By Phase 3, you have determined what themes to address in the focus content area, and now it is time to evaluate the other content areas to determine how those concepts support the goals of the focus content area. At this stage, pay close attention to the curriculum taught at the same time as the focus content area in order to build stronger connections for students. By integrating content area learning that is happening at the same time, the purpose for learning and opportunities for real-life applications heighten. In Phase 3, you make connections by listing the corresponding content area standards next to the themes in your focus content area. Keep a list of possible activities you think of as you go through the mapping process which will help as you approach Phase 5: Designing Activities.

#### ***Fiesta Unit***

I then consulted the other content areas to determine places where concepts could integrate. I started by consulting the spreadsheet where I listed all the content area knowledge statements and student expectations for each of the corresponding content areas: reading, science and math. As I looked through each individual standard, I referenced the four themes, place/location, time, maps and natural resources. I created a list of reading, science and math

standards to utilize within each theme. I read through each standard, identifying which had clear connections to one or more of the four themes. By identifying standards and learning concepts clearly connected to the overall goals of the social studies themes, I ensured authentic integration.

I added each of the reading, science and math standards to the outline that showed the concurrent reading, science and math standards taught in each of the four weeks that encompass the Fiesta Unit. If a reading, science or math standard had a clear connection to one of the social studies standards, I wrote it next to the social studies standard. Lastly, I added to my list of brainstorming activities as I thought of new ideas for addressing the standards.

#### **Phase 4: Determine Assessments**

##### ***Description***

With a clear understanding of curriculum goals and student expectations to include in the unit, you should consider what assessment types best allow students to demonstrate the learning goals. You want to ensure that the assessments match with the learning standards, and not simply an assessment of the learning activity, which is why designing the assessment prior to designing activities helps. Consider ways you want to assess students throughout the unit, both formative and summative. Additionally, your school context plays into this phase as well, especially if you are required to record a certain number of grades per month or six weeks in each content area. Lastly, ensure that the assessments are developmentally appropriate as well as provide multiple ways for students to display their learning.

##### ***Fiesta Unit***

As I considered the learning standards for social studies included in the unit, I felt it important to provide a variety of assessment types. I consulted with Mrs. Cooper about her ideas

regarding types of assessments most appropriate for 2nd grade students. She described how, in the current social studies units typically include only one multiple choice unit assessment. Mrs. Cooper voiced concerns regarding the timeliness of the unit test, at times taking time from other content area instruction. She also shared how she prefers more variety with assessments whether it be some sort of worksheet, project, journal activity or writing prompt that allow her to evaluate student progress throughout the unit, rather than once at the end. After receiving this feedback from her, I included varied assessments for each of the four themes. I wanted to ensure a variety of opportunities for teachers to utilize when assessing student growth throughout the unit.

I knew that I wanted to include a project, if appropriate, that allowed students to take action on a current issue or problem. After consulting the learning standards, I felt that the theme of natural resources provided opportunities to solve problems around environmental issues such as pollution or recycling. Because of the popularity of Fiesta San Antonio, I knew there would be a variety of ways students could solve problems around waste and/or recycling. This led to the Conserving Resources Project in week 4 of the Fiesta Unit. I created a simple rubric that included students identifying a natural resource to save, planning a way to support saving that resource at Fiesta, and creating a product to encourage others to save this natural resource.

### **Phase 5: Designing Activities**

#### ***Description***

If the unit has themes to address, consider designing activities around each theme. Because you mapped the learning standards in Phases 2 and 3, you have a blueprint from which to work. Also consult the brainstormed list of activities you compiled through the integration design process. Writing out a short summary of what the focus of each daily lesson helps attain an overall view of what the week looks like. Once you have an idea of each day, go back and

fully develop each lesson. Continually consult the knowledge statements and the student expectations for each of the content area learning standards to ensure that the activities designed align.

As ideas form about learning activities, it is easy to focus on the fun or unique aspects of the lesson and ignore the major curriculum goals. Consult the four Primary Principles of Goal Relevance, Appropriate Levels of Difficulty, Feasibility and Cost Effectiveness after designing activities for each week (Brophy & Alleman, 1991). This keeps the unit focused on major curriculum goals.

Once a plan exists that indicates student actions, determine how student interact with the content. Conduct research to find curriculum resources such as videos or picture books, primary sources, and other curriculum materials. Determine the benefits of creating materials from scratch or adapting previous materials.

### ***Fiesta Unit***

With four weeks and four themes to plan, I looked at each theme as a whole. I consulted my calendar where I created a draft of the learning standards addressed daily. I reviewed the learning standards and then I drafted daily student actions. I wrote a short 1-2 sentence summary for each day, allowing me to develop the weekly activities in an age appropriate manner while ensuring that the ideas met the four Primary Principles (Brophy & Alleman, 1991). Once I had an outline for week 1, I went back and described the learning activities in more detail. I did extensive research during this time as well to find worksheets, journal activities, videos and other curriculum materials. To ensure feasibility of implementation of the unit, I included a hyper-link of all resources to allow teachers to easily find the materials. When I could not find appropriate materials, I created instructional materials, uploaded them to an accessible online folder and

provided a link within the unit document. I continued this process for the remaining three weeks in the unit.

After describing each of the activities and providing links to all support materials, I analyzed each week of activities according to the Primary Principles (Brophy & Alleman, 1991). While I consulted these principles throughout the process, I wanted to ensure that each week's activities met the criteria. I chose to ensure that each week met the criteria rather than each day because of the nature of the projects that cut across multiple days of instruction.

### **Phase 6: Connect to Past, Present and Future Learning**

#### ***Description***

In Phase 6 you can make more connections to other content area learning or other real-world contexts. Here you can make connections to past, present and future learning across a variety of contexts. This includes reviewing past content that connects to the unit or exploring new content that covered at a future date. Also consider connections outside of the core subject areas that are applicable such as art, music, computer science, etc.

#### ***Fiesta Unit***

I began Phase 6 by reading through the entire list of social studies, reading, science and math TEKS for 2nd grade. This gave me a better understanding of the topics and ideas covered throughout the school year. As I read through the standards, I noted specific standards that connected with the themes in the Fiesta unit. While there were many standards that connected to the Fiesta themes, they did not necessarily fit into planned activities. Because of this, I included a separate column in the unit that provides ideas to connect the activities in the Fiesta unit to other content area standards in reading, science and math. These could be extension activities or utilized if the teacher wants to spend more time in the unit.

## **Applying the Process for Meeting Curriculum Goals with Integration**

### **Week 1: Place/Location**

#### ***Overview of Week 1***

Week 1 of the Fiesta Unit focuses on place/location. Throughout the week, students explore concepts including where they are located within the city, state, country, continent and globe. Students also explore significant landscapes in each of these locations. The focus then shifts to Fiesta San Antonio, where students explore the location of a variety of events, analyzing why events happen where they do. The students explore types of communities that are located within San Antonio including urban, suburban and rural. Lastly, students work in collaborative groups to compose a letter to Fiesta San Antonio officials about why a Fiesta San Antonio event should happen in their suburban area and details of that event.

#### ***Considerations when Planning***

I started the unit with place/location theme because the information covered applied to the other themes in subsequent weeks. Table 1 provides each of the social studies knowledge statements and student expectations for Week 1. The social studies standards in Appendix B represent all of the standards that needed coverage in the 1<sup>st</sup> week of the unit, based on the theme of place/location. The remaining reading, science and math standards identified as having connections to the social studies standards.

I then organized the curriculum based on progression of ideas. I put the social studies standards in an order that I felt most appropriate given the topics and the 2<sup>nd</sup> grade level student. After determining the order to present the standards, I began constructing activities to address each of the standards. I started with a basic idea and created a list of activities for the five days. I consulted the reading, science and math standards to determine how to more fully develop the

activities to include those items. Ultimately I re-arranged the social studies standards order based on the activity and the inclusion of the other content areas. Table 2 provides the order in which the social studies standards were organized by day and their connection to the social studies knowledge statements.

**Table 2**

*Social Studies TEKS for Week 1 by Day*

<b>Social</b>			
<b>Day</b>	<b>Studies</b>	<b>Knowledge Statement</b>	<b>Student Expectation</b>
<b>TEKS</b>			
1	2.6A	The student understands the locations and characteristics of places and regions in the community, state, and nation	identify major landforms and bodies of water, including each of the continents and each of the oceans, on maps and globes
	2.19A	The student communicates in written, oral, and visual forms.	express ideas orally based on knowledge and experiences
2	2.6B	The student understands the locations and characteristics of places and regions in the community, state, and nation	locate places of significance, including the local community, Texas, the state capital, the U.S. capital, major cities in Texas, the coast of Texas, Canada, Mexico, and the United States on maps and globes

3	2.7A	The student understands how physical characteristics of places and regions affect people's activities and settlement patterns	describe how weather patterns and seasonal patterns affect activities and settlement patterns"
	2.19A	The student communicates in written, oral, and visual forms.	express ideas orally based on knowledge and experiences
4	2.7D	The student understands how physical characteristics of places and regions affect people's activities and settlement patterns	identify the characteristics of different communities including urban, suburban and rural, and how they affect activities and settlement patterns
	2.18B	The student applies critical-thinking skills to organize and use information acquired from a variety of valid sources, including electronic technology	obtain information about a topic using a variety of valid visual sources such as pictures, maps, electronic sources, literature, reference sources, and artifacts
	2.19A	The student communicates in written, oral, and visual forms.	express ideas orally based on knowledge and experiences
5	2.7D	The student understands how physical characteristics of places and regions affect	identify the characteristics of different communities including urban, suburban and rural, and how



	people's activities and settlement patterns	they affect activities and settlement patterns
2.18B	The student applies critical-thinking skills to organize and use information acquired from a variety of valid sources, including electronic technology	obtain information about a topic using a variety of valid visual sources such as pictures, maps, electronic sources, literature, reference sources, and artifacts

Once I had a plan for the daily topics, and the ways in which reading, science and math standards supported the social studies learning, I worked to fully develop the activities. I included links to free resources found on the internet as well as created my own resources to address Fiesta specific ideas. Table 3 shows the activities provided on Day 1, Week 1 of the Fiesta Unit. See Appendix C for the entire Fiesta Unit.

**Table 3**

*Sample of an Activity in Week 1 of Fiesta Unit*

<b>Unit Identifier</b>	<b>TEKS Addressed</b>	<b>Lesson Explanation</b>	<b>Further Integration Ideas</b>
1-1	SS 2.6A 2.19A	Today's lesson has 2 goals. First, we want to introduce students to our unit and get them excited about studying Fiesta! You might have students share experiences of Fiesta. You can watch	ELAR 2.6A, 2.6B, 2.6D, 2.6 F, 2.6 G, 2.6I, 2.8A, 2.8B, 2.8C, 2.8D – Read books about San Antonio or their home town and give

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the [VIDEO](#) link provided and have students opportunities to students dance along. You may even practice comprehension want to decorate your room with special skills. Books such as:

[papel picado.](#)

The second goal is to help students orient where San Antonio is in the world. Explain to students that when studying social studies, place is very important. We need to understand exactly where Fiesta San Antonio takes place. They need to locate San Antonio within the state, country, continents and globe. Start by exploring google earth and asking students prior knowledge about states, countries and continents. Then create a [Location Foldable](#). The [Clipart](#) document provides examples of what you might use on each foldable page. To ensure students are understanding where San Antonio is during that time, model for them the location using google earth. Have

- San Antonio and the State of Texas: Cool Stuff Every Kid Should Know by Kate Boehm Jerome
- Good Night San Antonio by Adam Gamble and Mark Jasper
- Where Are You From? by Yamile Saied Mendez

students place stickers approximately where San Antonio would be on the picture for state, country, continent and globe.

Extend the lesson by playing a game of Simon Says. The teacher explains characteristics of a particular continent or body of water, and the students have to identify which is correct.

### **Teacher Feedback**

While I was a former elementary teacher, in the context of this integrated unit design project, I am not a practitioner. I am an outside researcher who, with the support of a practicing elementary teacher, developed this integrated unit. However, without feedback from teachers, I am not able to identify ways the unit can be included in their curriculum and what improvements they recommend. I believe teachers need to have a say in the curriculum they utilize, rather than relegated to the status of curriculum implementor. After the Fiesta Unit was completed, I shared the unit with 3 practicing teachers along with a Feedback Protocol form. Mrs. Cooper completed the feedback along with Mrs. Adams, a teacher at a different school in the same district. A teacher who teaches second grade outside of Mrs. Cooper's school district, Mrs. Rodriguez, also completed the form. I hoped including teachers who were grade level experts, from different schools and district contexts to Mrs. Cooper, allowed for a range of expertise and viewpoints.

I organized the Feedback Protocol into four sections based on the four themes within the Fiesta Unit. Due to the nature of the length of the unit, 10 pages, I felt it helpful to break the questions down based on themes. This ensured that I received more specific feedback to particular activities and themes and also allowed the teachers to focus on smaller portions of the unit at one time. Within the form I included the color of the week within the Fiesta Unit to ensure feedback on the appropriate theme. I designed the Feedback Protocol in an online form and shared it with the three teachers via email. See Appendix D to see all questions asked on the Feedback Protocol form.

I analyzed the results using a portion of Danielson's (2013) *A Framework for Teaching*. Danielson's framework outlines domains, components and elements that should be considered when planning and teaching. The Domains include planning and preparation, classroom environment, instruction, and professional responsibilities (p. 11). Due to the nature of this project, curriculum design, I focused on the components within Domain 1: Planning and Preparation. Within Domain 1, Danielson includes six components which are outlined in Table 4. I coded each teacher component based on the six components as well as modifications that they would make to the unit before implementing.

Table 4

*Danielson's Domain 1 Components ( Danielson, 2013, p. 11)*

<b>A. Demonstrating Knowledge of Content and Pedagogy</b>
i. Knowledge of Content and the Structure of the Discipline
ii. Knowledge of Prerequisite Relationships
iii. Knowledge of Content-Related Pedagogy

<b>B. Demonstrating Knowledge of Students</b>
i. Knowledge of Child and Adolescent Development
ii. Knowledge of the Learning Process
iii. Knowledge of Students' Skills, Knowledge, and Language Proficiency
iv. Knowledge of Students' Interests and Cultural Heritage
v. Knowledge of Students' Special Needs
<b>C. Selecting Instructional Outcomes</b>
i. Value, Sequence, and Alignment
ii. Clarity
iii. Balance
iv. Suitability for Diverse Learners
<b>D. Demonstrating Knowledge of Resources</b>
i. Resources for Classroom Use
ii. Resources to Extend Content Knowledge and Pedagogy
iii. Resources for Students
<b>E. Designing Coherent Instruction</b>
i. Learning Activities
ii. Instructional Materials and Resources
iii. Instructional Groups

iv. Lesson and Unit Structure
<b>F. Designing Student Assessment</b>
i. Congruence with Instructional Outcomes
ii. Criteria and Standards
iii. Design of Formative Assessments
iv. Use for Planning

## Findings

After reading through the feedback from the three teachers, I coded each comment based on the six components of Danielson's (2013) Planning and Preparation guidelines. I also identified comments that offered suggestions or modifications that teachers would make to enhance the unit. Lastly, I coded comments that explained what would keep teachers from utilizing the unit and labeled those limiting factors. I felt it important to include limiting factors because it would shed some light on the state of social studies on their campus and provide some context to their social studies instruction expectations. Table 5 highlights the number of comments from each component.

Table 5

### *Teacher comments by Domain*

<b>Component</b>	<b>Number of Comments</b>
A. Demonstrating Knowledge of Content and Pedagogy	5
B. Demonstrating Knowledge of Students	3

C. Selecting Instructional Outcomes	1
D. Demonstrating Knowledge of Resources	5
E. Designing Coherent Instruction	6
F. Designing Student Assessment	0
Suggestions or Modifications	11
Limiting Factors	4

### ***Components***

Teachers recognized the use of Content Knowledge through the use of timelines and maps. For example, Mrs. Rodriguez mentioned “using chronology from timelines” was an important social studies skill while Mrs. Cooper described the importance of engagement within social studies when she stated “once again its engaging and this is extremely important in a social studies lesson” (M. Rodriguez, personal communication, April 6, 2020; S. Cooper, personal communication, April 6, 2020).

Mrs. Rodriguez, a bilingual teacher, mentioned that the lessons would “would culturally connect with my students” which aligns with Demonstrating Knowledge of Students. Selecting Instructional Outcomes did not receive much feedback from teachers. However, Mrs. Rodriguez, mentioned “the hands-on activity and the graphic organizer supports all learners such as EL's” indicating that there was some attention made to students with a variety of learning needs.

Demonstrating Knowledge of Resources was clearly a strong component within the unit. Each teacher mentioned that they appreciated the inclusion of all the of unit resources. Mrs. Adams mentioned being “impressed with the resources” (A. Adams, personal communication, April 6, 2020), while Mrs. Cooper mentioned that it was great that all resources contained

hyperlinks. She described how she enjoyed that the unit provided all materials needed. Mrs. Rodriquez mentioned that Week 1: Place/Location provided “hands-on resources to make lessons more impactful for the students” (M. Rodriquez, personal communication, April 6, 2020)

Designing Coherent Instruction was evident through teacher comments about the structure of the unit and the engaging activities. Mrs. Adams mentioned “I really like the way it is set-up and the teaching aids/handouts provided” while Mrs. Cooper stated “the foldable is an excellent location activity” (A. Adams, personal communication, April 6, 2020; S. Cooper, personal communication, April 6, 2020). Mrs. Rodriquez also commented “the [week 1] lesson is engaging and provides hand-on resources to make lesson more impactful for the student” (M. Rodriquez, personal communication, April 6, 2020)). While assessments were included in the unit, it received no comments from teachers. This may be due to the phrasing of the protocol questions, or it is possible the teachers have their own school or district assessments they are required to use that would hinder them using the assessment. More investigation is needed to determine the use of assessment within the unit presented.

### ***Suggestions, Modifications and Limiting Factors***

The teachers had many ideas about how to enhance the unit within their own classroom. For example, Mrs. Rodriquez mentioned that integrating English Language Proficiency Standards into the unit supported English Language Learners. As a bilingual teacher who teaches in a one-way bilingual classroom, she also suggested including more physical movement and audio into the lessons to support English Language Learners. Mrs. Adams described how she thought the theme of Fiesta San Antonio provides opportunities to include art activities “such as papel picado, confetti eggs, and shoe box float parades” (A. Adams, personal communication,



April 6, 2020). Mrs. Adams also described “integrating a field trip to the Botanical Gardens” (A. Adams, personal communication, April 6, 2020).

Each teacher mentioned that while they think the activities are well developed and engaging, the limited time frame to complete each themes’ activities presented issues. Mrs. Cooper also mentioned time as it relates to her scope and sequence. She mentioned concerns about her ability to follow the unit as planned “if another subject in my day caused me to fall behind and not be able to complete this week” (S. Cooper, personal communication, April 6, 2020). She also mentioned that modifications to Week 3: Time, namely, to consider additional time to allow more instruction due to the standards covered in Week 3 “being a difficult concept for 2<sup>nd</sup> grade that usually take lots of practice” (S. Cooper, personal communication, April 6, 2020) Mrs. Cooper’s feedback is emblematic of the value placed by schools on social studies; social studies is the subject area reduced to make room for other, more “important” content.

### **Reflection**

Based on the teacher feedback, I would modify the unit to include opportunities for connecting content area learning to English Language Proficiency Standards as well as provide modification and accommodation ideas. This information will provide teachers with ways to support their students who are Limited English Proficiency, English Language Learners, or Special Education. Additionally, I will seek more teacher input on the unit and modify the feedback survey to include opportunities for teachers to share how the unit represents the Primary Principle criteria.

### **Conclusions**

Teaching social studies that primarily focus on reading and writing goals pervades the elementary classroom. With this desire to bring content areas together comes the need for an

approach to design *integrated* curriculum while still meeting the curriculum needs outlined by the state, district and school. Most organizational approaches assume teachers have say in what they teach and when they teach it. However, most teachers, like Mrs. Cooper, have district curriculum guides and scope and sequences to follow. While teacher feedback provided insight on the unit, determining results from implementation requires further study. Ideally the unit would have been implemented in Mrs. Cooper's classroom as planned. However, with the outbreak of COVID-19 in the Spring of 2020 this was not possible.

The process described in this study merges two methods of instruction, backward design (Wiggins & McTighe, 2005) and "Principles for the Design, Selection and Evaluation of Activities" (Brophy & Alleman, 1992, p. 15). The designed process provides teachers a method of bringing subjects together while following their district expectations while ensuring curriculum goals are met. True *integration* only occurs when the Primary Principles by Brophy and Alleman (1991) apply to all content areas brought together. The Process for Meeting Curriculum Goals through Integration described provides an example and describes how practicing teachers, curriculum specialists and administrators can utilize integrative approaches.

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## APPENDIX A

LIST OF ALL CONTENT AREA KNOWLEDGE STATEMENTS AND STUDENT  
EXPECTATIONS FOR FIESTA UNIT

<b>Content Areas</b>	<b>Knowledge Statement</b>	<b>Student Expectation</b>
<b>Social Studies</b>	2.2- History. The student understands the concepts of time and chronology	a-describe the order of events by using designations of time periods such as historical and present times b-apply vocabulary related to chronology, including past, present, and future c-create and interpret timelines for events in the past and present
	2.3-History. The student understands how various sources provide information about the past and present	a-identify several sources of information about a given period or event such as reference materials, biographies, newspapers, and electronic sources b-describe various evidence of the same time period using primary sources such as photographs, journals, and interviews
	2.5-Geography. The student uses simple geographic tools	a-interpret information on maps and globes using basic map elements such as title, orientation (north, south, east, west), and legend/map keys

such as maps and globes	b-create maps to show places and routes within the home, school, and community
2.6-Geography. The student understands the locations and characteristics of places and regions in the community, state, and nation	<p>a- identify major landforms and bodies of water, including each of the continents and each of the oceans, on maps and globes</p> <p>a- describe how weather patterns and seasonal patterns affect activities and settlement patterns</p> <p>b-locate places of significance, including the local community, Texas, the state capital, the U.S. capital, major cities in Texas, the coast of Texas, Canada, Mexico, and the United States on maps and globes</p> <p>c-examine information from various sources about places and regions</p>
2.7-Geography. The student understands how physical characteristics of places and regions affect people's activities and settlement patterns	<p>b-describe how natural resources and natural hazards affect activities and settlement patterns</p> <p>c-explain how people depend on the physical environment and natural resources to meet basic needs</p> <p>d-identify the characteristics of different communities including urban, suburban and rural, and how they affect activities and settlement patterns</p>

<p>2.18-Social studies skills. The student applies critical-thinking skills to organize and use information acquired from a variety of valid sources, including electronic technology</p>	<p>a-obtain information about a topic using a variety of valid oral sources such as conversations, interviews, and music</p> <p>b-obtain information about a topic using a variety of valid visual sources such as pictures, maps, electronic sources, literature, reference sources, and artifacts</p> <p>d-sequence and categorize information</p>
<p>2.19-Social studies skills. The student communicates in written, oral, and visual forms.</p>	<p>a-express ideas orally based on knowledge and experiences</p> <p>b-create written and visual material such as stories, poems, maps, and graphic organizers to express ideas.</p>
<p>2.20-Social studies skills. The student uses problem-solving and decision-making</p>	<p>a-use a problem-solving process to identify a problem, gather information, list and consider options, consider advantages and disadvantages, choose and implement a solution, and evaluate the effectiveness of the solution</p>

	skills, working independently and with others, in a variety of settings	b-use a decision-making process to identify a situation that requires a decision, gather information, generate options, predict outcomes, take action to implement a decision, and reflect on the effectiveness of that decision
<b>Reading</b>	2.6-Comprehension skills: listening, speaking, reading, writing, and thinking using multiple texts. The student uses metacognitive skills to both develop and deepen comprehension of increasingly complex texts	a-establish purpose for reading assigned and self-selected texts b-generate questions about text before, during, and after reading to deepen understanding and gain information] d-create mental images to deepen understanding f-make inferences and use evidence to support understanding g-evaluate details read to determine key ideas i-monitor comprehension and make adjustments such as re-reading, using background knowledge, checking for visual cues, and asking questions when understanding breaks down
	2.7-Response skills: listening, speaking, reading, writing, and thinking using multiple texts. The	a-describe personal connections to a variety of sources e-interact with sources in meaningful ways such as illustrating or writing



student responds to  
 an increasingly  
 challenging variety  
 of sources that are  
 read, heard, or  
 viewed

---

2.8- Multiple	a-discuss topics and determine theme using text
genres: listening,	evidence with adult assistance
speaking, reading,	b-describe the main character's (characters') internal
writing, and	and external traits
thinking using	c-describe and understand plot elements, including
multiple texts--	the main events, the conflict, and the resolution, for
literary elements.	texts read aloud and independently
The student	d-describe the importance of the setting
recognizes and	
analyzes literary	
elements within and	
across increasingly	
complex traditional,	
contemporary,	
classical, and	
diverse literary texts	

---

2.9-Multiple genres: d-recognize characteristics and structures of listening, speaking, informational text reading, writing, and thinking using multiple texts-- genres. The student recognizes and analyzes genre-specific characteristics, structures, and purposes within and across increasingly complex traditional, contemporary, classical, and diverse texts

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2.11-Composition: b-develop drafts into a focused piece of writing listening, speaking, d-edit drafts using standard English conventions reading, writing, and thinking using multiple texts-- writing process. The

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student uses the  
writing process  
recursively to  
compose multiple  
texts that are legible  
and uses appropriate  
conventions.

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2.12-Composition:      b-compose informational texts, including procedural  
listening, speaking,      texts and reports  
reading, writing, and      c-compose correspondence such as thank you notes or  
thinking using              letters

multiple texts--  
genres. The student  
uses genre  
characteristics and  
craft to compose  
multiple texts that  
are meaningful

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2.13-Inquiry and              g-use an appropriate mode of delivery, whether  
research: listening,      written, oral, or multimodal, to present  
speaking, reading,      results  
writing, and  
thinking using

---

multiple texts. The student engages in both short-term and sustained recursive inquiry processes for a variety of purposes

**Science**

2.1-Scientific investigation and reasoning. The student conducts classroom and outdoor investigations following home and school safety procedures

b-identify and demonstrate how to use, conserve, and dispose of natural resources and materials such as conserving water and reuse or recycling of paper, plastic, and metal

2.3-Scientific investigation and reasoning. The student knows that information and critical thinking,

a-identify and explain a problem and propose a task and solution for the problem

scientific problem  
 solving, and the  
 contributions of  
 scientists are used in  
 making decisions

---

2.8-Earth and space. a-measure, record, and graph weather information,  
 The student knows including temperature, wind conditions, precipitation,  
 that there are and cloud coverage, in order to identify patterns in  
 recognizable the data  
 patterns in the  
 natural world and  
 among objects in the  
 sky

---

2.9-Organisms and b-identify factors in the environment, including  
 environments. The temperature and precipitation, that affect growth and  
 student knows that behavior such as migration, hibernation, and  
 living organisms dormancy of living things  
 have basic needs  
 that must be met for  
 them to survive  
 within their  
 environment

---

**Math**

<p>2.2-Number and operations. The student applies mathematical process standards to understand how to represent and compare whole numbers, the relative position and magnitude of whole numbers, and relationships within the numeration system related to place value</p>	<p>a-use concrete and pictorial models to compose and decompose numbers up to 1,200 in more than one way as a sum of so many thousands, hundreds, tens, and ones</p> <p>d-use place value to compare and order whole numbers up to 1,200 using comparative language, numbers, and symbols (&gt;, &lt;, or =)</p>
<hr/>	
<p>2.8-Geometry and measurement. The student applies mathematical process standards to analyze attributes of two-dimensional</p>	<p>a-create two-dimensional shapes based on given attributes, including number of sides and vertices</p> <p>c-classify and sort polygons with 12 or fewer sides according to attributes, including identifying the number of sides and number of vertices</p>

shapes and three-dimensional solids to develop generalizations about their properties

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2.9-Geometry and measurement. The student applies mathematical process standards to select and use units to describe length, area, and time

d-determine the length of an object to the nearest marked unit using rulers, yardsticks, meter sticks, or measuring tapes

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2.10-Data analysis. The student applies mathematical process standards to organize data to make it useful for interpreting information and solving problems

b-organize a collection of data with up to four categories using pictographs and bar graphs with intervals of one or more

## APPENDIX B

## KNOWLEDGE STATEMENTS AND STUDENT EXPECTATIONS FOR FIESTA UNIT

## WEEK 1

<b>Content Areas</b>	<b>Knowledge Statement</b>	<b>Student Expectation</b>
<b>Social Studies</b>	2.6-Geography. The student understands the locations and characteristics of places and regions in the community, state, and nation	a- identify major landforms and bodies of water, including each of the continents and each of the oceans, on maps and globes b-locate places of significance, including the local community, Texas, the state capital, the U.S. capital, major cities in Texas, the coast of Texas, Canada, Mexico, and the United States on maps and globes
	2.7-Geography. The student understands how physical characteristics of places and regions affect people's activities and settlement patterns	a- describe how weather patterns and seasonal patterns affect activities and settlement patterns d-identify the characteristics of different communities including urban, suburban and rural, and how they affect activities and settlement patterns
	2.18-Social studies skills. The student applies critical-thinking skills to organize and use information acquired	b-obtain information about a topic using a variety of valid visual sources such as pictures, maps, electronic sources, literature, reference sources, and artifacts



	from a variety of valid sources, including electronic technology	
	2.19-Social studies skills. The student communicates in written, oral, and visual forms.	a-express ideas orally based on knowledge and experiences
<b>Reading</b>	2.6-Comprehension skills: listening, speaking, reading, writing, and thinking using multiple texts. The student uses metacognitive skills to both develop and deepen comprehension of increasingly complex texts	a-establish purpose for reading assigned and self-selected texts b-generate questions about text before, during, and after reading to deepen understanding and gain information] d-create mental images to deepen understanding f-make inferences and use evidence to support understanding g-evaluate details read to determine key ideas i-monitor comprehension and make adjustments such as re-reading, using background knowledge, checking for visual cues, and asking questions when understanding breaks down

	<p>2.8- Multiple genres: listening, speaking, reading, writing, and thinking using multiple texts--literary elements. The student recognizes and analyzes literary elements within and across increasingly complex traditional, contemporary, classical, and diverse literary texts</p>	<p>a-discuss topics and determine theme using text evidence with adult assistance</p> <p>b-describe the main character's (characters') internal and external traits</p> <p>c-describe and understand plot elements, including the main events, the conflict, and the resolution, for texts read aloud and independently</p> <p>d-describe the importance of the setting</p>
	<p>2.11-Composition: listening, speaking, reading, writing, and thinking using multiple texts--writing process. The student uses the writing process recursively to compose multiple texts that are legible and uses appropriate conventions.</p>	<p>b-develop drafts into a focused piece of writing</p> <p>d-edit drafts using standard English conventions</p>
<p><b>Science</b></p>	<p>2.8-Earth and space. The student knows that there are recognizable patterns in the</p>	<p>a-measure, record, and graph weather information, including temperature, wind</p>

<p>natural world and among objects in the sky</p>	<p>conditions, precipitation, and cloud coverage, in order to identify patterns in the data</p>
<p>2.9-Organisms and environments. The student knows that living organisms have basic needs that must be met for them to survive within their environment</p>	<p>b-identify factors in the environment, including temperature and precipitation, that affect growth and behavior such as migration, hibernation, and dormancy of living things</p>
<p>2.2-Number and operations. The student applies mathematical process standards to understand how to represent and compare whole numbers, the relative position and magnitude of whole numbers, and relationships within the numeration system related to place value</p> <p><b>Math</b></p>	<p>d-use place value to compare and order whole numbers up to 1,200 using comparative language, numbers, and symbols (&gt;, &lt;, or =)</p>
<p>2.10-Data analysis. The student applies mathematical process standards to organize data to make it useful for</p>	<p>b-organize a collection of data with up to four categories using pictographs and bar graphs with intervals of one or more</p>

interpreting information and  
solving problems

## APPENDIX C

## FULL FIESTA UNIT

**Unit 6: Thinking like a Geographer and Historian****Let's Have a Fiesta!**

**Time frame:** 21 days

**Unit Summary:** This unit, Let's Have a Fiesta!, is designed to help your students gain knowledge in geographic and historical thinking skills by engaging in a local event in which they are familiar. Fiesta San Antonio has an immense impact in Bexar County, Texas and has influenced the area for well over 100 years! Rather than study each concept in isolation, the unit brings all the standards together around a common theme of Fiesta San Antonio. The unit is broken down into 4 weeks, with explanations and links for resources embedded within the lesson explanation. The *Lesson Explanation* provides information about the learning of the day along with ideas about how you might structure your lessons. The grade level *TEKS Addressed* column provides standards that are directly aligned to the content area curriculum guides that are being taught at the same time as this unit (Math Unit 8: Fraction, Math Unit 9: Geometry, ELAR Unit 6: Literary Elements, ELAR Unit 7: Persuasion, Science Unit 7: Investigating Organisms and Environments). The column titled *Further Integration Ideas* provides more examples of ways to integrate content area learning. These TEKS provide opportunities to review previous learning or to explore future learning.

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**Unit Questions:**

- How has Fiesta San Antonio changed across time?
- How have physical characteristics of place impacted Fiesta San Antonio?
- How can we save natural resources during Fiesta San Antonio?

**Social Studies TEKS:**

- Social Studies Knowledge (TEKS)
  - (2.2) History. The student understands the concepts of time and chronology.
  - (2.3) History. The student understands how various sources provide information about the past and present
  - (2.5) Geography. The student uses simple geographic tools such as maps and globes.
  - (2.6) Geography. The student understands the locations and characteristics of places and regions in the community, state, and nation.
  - (2.7) Geography. The student understands how physical characteristics of places and regions affect people's activities and settlement patterns.
- Student Expectations
  - (2.2A) describe the order of events by using designations of time periods such as
  - historical and present times-*Readiness*

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- (2.2B) apply vocabulary related to chronology, including past, present, and future-*Supporting*
- (2.2C) create and interpret timelines for events in the past and present-*Supporting*
- (2.3A) identify several sources of information about a given period or event such as reference materials, biographies, newspapers, and electronic sources-*Supporting*
- (2.3B) describe various evidence of the same time period using primary sources such as photographs, journals, and interviews-*Supporting*
- (2.5A) interpret information on maps and globes using basic map elements such as title, orientation, north, south, east, west, and legend/map keys-*Readiness*
- (2.5B) create maps to show places and routes within the home, school, and community-*Supporting*
- (2.6A) identify major landforms and bodies of water, including each of the continents and each of the oceans, on maps and globes-*Supporting*
- (2.6B) locate places of significance, including the local community, Texas, the state capital, the U.S. capital, major cities in Texas, the coast of Texas, Canada, Mexico, and the United States on maps and globes-*Supporting*
- (2.6C) examine information from various sources about places and regions-*Readiness*
- (2.7A) describe how weather patterns and seasonal patterns affect activities and settlement patterns- *Readiness*
- (2.7B) describe how natural resources and natural hazards affect activities and settlement patterns-*Supporting*

- (2.7C) explain how people depend on the physical environment and natural resources to meet basic needs-*Readiness*
- (2.7D) identify the characteristics of different communities including urban, suburban and rural, and how they affect activities and settlement patterns-*Readiness*.
  
- Process Skills
  - (2.18A) obtain information about a topic using a variety of valid oral sources such as conversations, interviews, and music
  - (2.18B) obtain information about a topic using a variety of valid visual sources such as pictures, maps, electronic sources, literature, reference sources, and artifacts
  - (2.18C) use various parts of a source, including the table of contents, glossary, and index, as well as keyword Internet searches to locate information
  - (2.18D) sequence and categorize information
  - (2.18E) interpret oral, visual, and print material by identifying the main idea, predicting, and comparing and contrasting
  - (2.19A) express ideas orally based on knowledge and experiences
  - (2.19B) create written and visual material such as stories, poems, maps, and graphic organizers to express ideas
  - (2.20A) use a problem-solving process to identify a problem, gather information, list and consider options, consider advantages and disadvantages, choose and implement a solution, and evaluate the effectiveness of the solution



- (2.20B) use a decision-making process to identify a situation that requires a decision, gather information, generate options, predict outcomes, take action to implement a decision, and reflect on the effectiveness of that decision

**Unit Themes:**

- Week 1: Place/Location (5 days)
- Week 2: Maps (5 days)
- Week 3: Time (5 days)
- Week 4: Natural Resources (5 days)

**Vocabulary:**

- **Natural resources**
- **Map**
- **Compass**
- **Legend**
- **Title**
- **Globe**
- **Key (map)**
- **Cardinal directions**
- **Compass rose**
- **Country**
- **State**
- **City**

- **Urban**
- **Suburban**
- **Rural**
- **Past**
- **Present**
- **Future**
- **Chronology**
- **History**
- **Primary source**
- **Timeline**

**Sample Lesson Progression:****Week 1: Place/Location**

<b>Unit Identifier</b>	<b>TEKS Addressed</b>	<b>Lesson Explanation</b>	<b>Further Integration Ideas</b>
1-1	SS 2.6A SS 2.19A	<p>Today’s lesson has 2 goals. First, we want to introduce students to our unit and get them excited about studying Fiesta! You might have students share experiences of Fiesta. You can watch the <a href="#">VIDEO</a> link provided and have students dance along. You may even want to decorate your room with special <a href="#">papel picado</a>.</p> <p>The second goal is to help students orient where San Antonio is in the world. Explain to students that when studying social studies, place is very important. We need to understand exactly where Fiesta San Antonio takes place. They need to locate San Antonio within the state, country, continents and</p>	<p>ELAR 2.6A, 2.6B, 2.6D, 2.6 F, 2.6 G, 2.6I, 2.8A, 2.8B, 2.8C, 2.8D – Read books about San Antonio or their home town and give students opportunities to practice comprehension skills. Books such as:</p> <ul style="list-style-type: none"> <li>• San Antonio and the State of Texas: Cool Stuff Every Kid Should Know by Kate Boehm Jerome</li> <li>• Good Night San Antonio by Adam Gamble and Mark Jasper</li> </ul>

		<p>globe. Start by exploring google earth and asking students prior knowledge about states, countries and continents. Then create a <a href="#">Location Foldable</a>. The <a href="#">Clipart</a> document provides examples of what you might use on each foldable page. To ensure students are understanding where San Antonio is during that time, model for them the location using google earth. Have students place stickers approximately where San Antonio would be on the picture for state, country, continent and globe.</p> <p>Extend the lesson by playing a game of Simon Says. The teacher explains characteristics of a particular continent or body of water, and the students have to identify which is correct.</p>	<ul style="list-style-type: none"> <li>• Where Are You From? by Yamile Saied Mendez</li> </ul>
1-2	SS 2.6B	The lesson for today is helping students to locate places of significance around them. Using the <a href="#">Location Foldable</a> from	ELAR 2.6A, 2.6B, 2.6D, 2.6 F, 2.6 G, 2.6I, 2.8A, 2.8B, 2.8C, 2.8D – Read

		<p>yesterday, go through each of the different pages and add the following locations. You can use colored dots, stickers, etc. Be sure to label each location!</p> <ul style="list-style-type: none"> <li>• State page – Austin (capital), Gulf of Mexico, Houston, Dallas, San Antonio</li> <li>• Country page – Washington DC (capital)</li> <li>• Continent page – Canada, Mexico</li> </ul> <p>Extend the lesson by playing a game of Simon Says. The teacher explains characteristics of a particular continent or body of water, or other location and the students have to identify which is correct.</p>	<p>books about the continents and oceans, and the US capital and give students opportunities to practice comprehension skills. Books such as:</p> <ul style="list-style-type: none"> <li>• Explore Earth’s Seven Continents by Bobbie Kalman</li> <li>• The ABCs of Continents by Bobbie Kalman</li> <li>• National Geographic Kids Beginner’s World Atlas</li> <li>• Counting the Continents by Ellen Mitten</li> <li>• The 50 States by Gabrielle Balkan</li> <li>• "A Kid's Guide to Washington, D.C. by Miriam Chernick</li> </ul>
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			<ul style="list-style-type: none"> <li>• Larry Gets Lost in Texas by Michael Mullin and John Skewes</li> </ul>
1-3	<p>SS 2.7A</p> <p>SS 2.19A</p> <p>ELAR 2.11B</p> <p>ELAR 2.11D</p> <p>Sci 2.9B</p>	<p>The lesson for today focuses on weather patterns and seasons.</p> <p>Start with a discussion about the four seasons, drawing on students prior knowledge. You might record their answers on the board or chart paper. Ask students to describe what the four seasons are like in San Antonio.</p> <p>Show students a yearly calendar and have identify when Fiesta usually occurs (April). Have them describe what the weather is usually like in April. Look up common temperatures and precipitation patterns in San Antonio for April.</p> <p>Have students discuss in groups why Fiesta is held in April.</p> <p>Have them record their ideas in their journal. Then, have</p>	<p>Science 2.8A and Math 2.10B - Provide students with the <a href="#">April 2019 Temperatures</a>. Have students circle the dates of Fiesta 2019 (April 18-29). Let students work together to graph the four hottest days of Fiesta on the <a href="#">Temperature Bar Graph page</a>.</p>

		<p>students independently write how they think Fiesta would be different if it was held in November. Encourage students to write at least 3 ways that the event would be different. Prompt students with ideas such as how their clothes might change, how the parades might change, how the food might change, how the travel might change, etc.</p> <p>You could also provide students with the <a href="#">April 2019 Temperatures</a>. Have students circle the dates of Fiesta 2019 (April 18-29). Let students work together to graph the four hottest days of Fiesta on the <a href="#">Temperature Bar Graph page</a>.</p>	
1-4	<p>SS 2.7D</p> <p>SS 2.18B</p> <p>2.19A</p>	<p>Today students will be exploring different communities within San Antonio. Start by showing the <a href="#">San Antonio Attractions Map</a>. Give students a chance to share places they have been or may want to go to. Have them practice using cardinal directions. You may want to zoom into different</p>	<p>Math 2.2D – Using the <a href="#">City Populations</a> page, ask students to write down the populations for Blanco, La Vernia and Poth. See if they can put the populations in order from greatest to least! If they</p>

	<p>sections of the map to make it easier for students to see. Ask questions such as “what direction is The Doseum from the Alamo?”</p> <p>Introduce the terms urban, suburban and rural to students.</p> <p>Play this <a href="#">VIDEO</a> to get students thinking about the differences between the terms.</p> <p>Complete the <a href="#">Communities Graphic Organizer</a> with the students. After pointing out 3-4 main differences between each type, allow students to draw pictures of each! You can also have students play a matching game or create a book with the <a href="#">Types of Communities printable</a>.</p> <p>If you have computers or iPads in your class, you could also give groups or individual students a few cities from the <a href="#">City</a></p>	<p>have trouble, let them build the numbers using place value blocks.</p>
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		<p><a href="#">Populations</a> resource and have them look them up on google maps. Based on the population and the location of the city, have them determine if it is urban, suburban or rural.</p>	
1-5	<p>SS 2.7D</p> <p>SS 2.18B</p> <p>ELAR</p> <p>2.6F</p> <p>2.11B</p> <p>ELAR</p> <p>2.11D</p>	<p>Today students will be making inferences about why Fiesta events happen where they do. Show the <a href="#">Fiesta Events Map</a> printed or <a href="#">ONLINE</a> and discuss with students whole group.</p> <p>Go through each of the different events and where they are located on the map. Ask students to make predictions about why these events happen where they do. For example, lots of people nearby, lots of streets for parades, large spaces for crowds, etc.</p> <p>Have students work together to come up with some reasons why there should be a Fiesta event in their area. You may want to meet with each group and help them compile a list of reasons. Then, have students write a short letter to Fiesta</p>	<p>Math 2.10 B – Have students ask 10 friends, teachers and school workers if they think there should be a Fiesta event in their area. Be sure they write down, or tally, how many answers of yes and no they get. Then, let students make a pictograph or bar graph of their results.</p>



		Leaders about why there should be a Fiesta event in their area. Have them write their letters on the colorful <a href="#">Fiesta Writing template!</a>	
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**Week 2: Maps**

<b>Unit Identifier</b>	<b>TEKS Addressed</b>	<b>Lesson Explanation</b>	<b>Further Integration Ideas</b>
2-1	SS 2.5A SS 2.18B	The lesson today focuses on map skills. students will identify parts of a map and practice interpreting a map of Texas. The <a href="#">Texas Map</a> provided could be included in student journals, or you could include questions for students to answer in small groups or independently depending on your needs.	ELAR 2.6A, 2.6B, 2.6D, 2.6 F, 2.6 G, 2.6I, 2.8A, 2.8B, 2.8C, 2.8D – Read books about maps and mapping skill and give students opportunities to practice comprehension skills. Books such as: <ul style="list-style-type: none"> <li>• Mapping Penny’s World by Loreen Leedy</li> </ul>

		<p>It is important that students understand what the compass is and the cardinal directions shown on the compass. This is a skill that you will want to continually practice throughout the unit. Anytime a map is used during the unit, ask students to describe a location using cardinal directions. On the map provided, have students label the compass rose.</p> <p>Additionally, you will want to draw their attention to the key. Explain what the pictures mean. You could even add color to them to make it easier to see. Guide students through the key and add to it! For example, you may add the Star and show that it means capital. You can add dotted lines to show separation of states. Add a color or another symbol to San Antonio and add it to the key for Fiesta.</p>	<ul style="list-style-type: none"> <li>• Me on the Map by Joan Sweeney</li> <li>• Mapping my Day by Julie Dillemath</li> <li>• There's a Map on My Lap! All About Maps by Tish Rabe</li> </ul>
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		Practice interpreting the map in different ways and allow students a chance to describe locations using cardinal directions. Give each small group of students a different location to describe using the <a href="#">Group Questions for Texas Map</a> . Ask each group to describe the location in as many ways as they can using cardinal directions! They could speak about them in groups or write them down in their journals.	
2-2	SS 2.5A SS 2.18B SS 2.19A	Today we will continue practicing map elements but with a map of <a href="#">Parade Route A</a> . Inform students that the map for the Battle of Flowers parade has been released by the organizers have missed some important information! Explain to students that we need to add a few elements to our maps to ensure that everyone can read them. Model for students and add the Title, Legend or Key, and Compass Rose. Ask students if anything else is missing? See if they can figure out the difference between the pink line and the blue line. Label the blue line	Math 2.8A, 2.8C – Using one of the Parade Route Maps, ask students to find out how many triangles are on the page and how many rectangles are on the page. Then, see if students can determine the total number of triangle vertices or sides and the total number of rectangle vertices or sides!

		<p>River Parade, and the pink line Battle of Flowers parade. Be sure to title this map 2020 Fiesta Parade Routes.</p> <p>Give each table or small group a copy <a href="#">Parade Route B</a>. Have students work together to label and complete the rest of the map. Also, have students figure out what the arrow should be pointing to.</p> <p>To extend the lesson, have students compare the two maps. You could have them work in groups and discuss the similarities and differences they see, or they could write it in a <a href="#">Venn Diagram</a>.</p>	
2-3	<p>SS2.5B</p> <p>SS2.18B</p> <p>SS 2.19B</p> <p>SS2.20B</p>	<p>The next three days will be spent putting together a persuasive packet. Ask students if they would like to have a fiesta parade on their school campus? Explain that anytime we have creative ideas we need to be sure we think it through</p>	<p>Math 2.8A, 2.8C – After students have created the maps for their <a href="#">School Fiesta</a>, have them identify which polygons are represented on their map. Have them</p>

		<p>and create a plan. Put students into teams to work through their School Fiesta ideas. Explain that over the next few days, they will need to come up with 2 items to share with the school principal. Show students the <a href="#">School Fiesta Checklist</a> and explain each of the parts that they need to include - the map and the letter. Feel free to edit the checklist based on the needs of your class.</p> <p>Go on a walk with students around the school. Help them map out a simple version of their school layout. They do not need to show every classroom, but their maps should show the outside shape of the school. It may be helpful to share a google earth image of the building from above! Have each student sketch a draft in their journal.</p>	<p>create a list of how many of each polygon.</p> <p>ELAR 2.12 C is also being covered in the <a href="#">School Fiesta</a> letter writing activity.</p>
2-4	SS2.5B SS2.18B	<p>Students can continue working in their groups to create a map on poster paper of the school and the route they think the</p>	<p>Math 2.8A, 2.8C – After students have created the maps for their <a href="#">School Fiesta</a>,</p>

	<p>SS 2.19B</p> <p>SS2.20B</p> <p>ELAR</p> <p>2.11B</p> <p>ELAR</p> <p>2.11D</p>	<p>parade should go. Let them know their route should have a Start and an End. It should also have a Title, Legend or key and compass rose.</p> <p>As a whole class, brainstorm reasons why the school should have their own parade. Also, brainstorm how their class can help prepare for the parade. Have these posted in the room to help student groups. Continually meet with each group to ensure they are moving forward.</p>	<p>have them identify which polygons are represented on their map. Have them create a list of how many of each polygon.</p> <p>ELAR 2.12 C is also being covered in the <a href="#">School Fiesta</a> letter writing activity.</p>
2-5	<p>SS2.5B</p> <p>SS2.18B</p> <p>SS 2.19B</p> <p>SS2.20B</p> <p>ELAR</p> <p>2.11B</p>	<p>Give students time to finish their maps and color them, and allow students to write their letter in their best handwriting. You may want to provide other guidance as far as what the letter should look like and include. Use or add to the <a href="#">School Fiesta Checklist</a> to help students know what to include. The checklist can also serve as a great rubric for grading!</p>	<p>Math 2.8A, 2.8C – After students have created the maps for their <a href="#">School Fiesta</a>, have them identify which polygons are represented on their map. Have them create a list of how many of each polygon.</p>

	ELAR 2.11D		ELAR 2.12 C is also being covered in the <a href="#">School Fiesta</a> letter writing activity.
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**Week 3: Time**

Unit Identifier	TEKS Addressed	Lesson Explanation	Further Integration Ideas
3-1	SS 2.2A SS2.18D ELAR 2.7A ELAR 2.7E	Today the focus is on exploring time periods such as historical (past) present. You could start by introducing students to time periods by showing this <a href="#">VIDEO</a> . Give students an opportunity to talk about things that happened to them in the past. Ask students how we can keep track of things that happen in our life (ex. diaries, pictures, stories, recordings, videos, etc.). Ask students if they know what a timeline is. Describe or show them how it is similar to a number line! You can also show them the <a href="#">Past and Present PPT</a> that shows examples of a variety of items in the past vs.	Math 2.2A – Have students choose one year from the Battle of Flowers Timeline. Then, have them create <a href="#">Pictorial Models</a> to show how many thousands, hundreds, tens and ones are in that year.  ELAR 2.9Diii – Have students use chronology language such as first, second, third, etc. to describe their Battle of

		<p>the future. You can always add pictures to the PPT based on your students interests and hobbies.</p> <p>Choose (or have students choose) 5 events from the <a href="#">Battle of Flowers Timeline</a> that they would like to include on their timeline. Give students a copy of the <a href="#">Blank Timeline</a> to put in their journals. Model for students how timelines start on the left and go to the right. Help them determine which years are smaller using place value. This is a great opportunity for them to practice place value skills! If you want to challenge your students, give them the 5 years first and let them put them in order from least to greatest. Then provide them with the details of that date to include on their timelines.</p>	<p>Flowers timeline they made with the <a href="#">Blank Timeline</a>.</p>
3-2	<p>SS 2.2B</p> <p>SS 2.3A</p> <p>SS 2.6C</p>	<p>Today students will get a chance to practice using chronology language. Share the <a href="#">Parade Floats Across Time</a> with students whole class. Have students think about which</p>	<p>ELAR 2.9Diii – Have students use chronology language such as first, second, third, etc. to describe their Battle of</p>



	<p>SS 2.18D</p> <p>ELAR</p> <p>2.11D</p>	<p>pictures are from the past and which are from the present (be sure and cover the years).</p> <p>When showing students the pictures, ask prompting questions to help them think about WHY two of the pictures are from the past and one is from the present. Ask them about transportation, buildings, clothing, etc. to help them find clues as to what time period they came from. After, reveal the years associated with each picture. Also, draw attention to the source information so that students can see where the pictures were found.</p> <p>Give students the <a href="#">Sequencing</a> page and have them write a sentence or two about each float. Make sure they use the words Past and Present in their sentences. On the second page, students can design a Fiesta float from the future! Have</p>	<p>Flowers timeline they made with the <a href="#">Blank Timeline</a>.</p>
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		<p>them draw a picture of their future Fiesta float and write about it below. Tell them to be sure and describe what year their float would be in!</p>	
3-3	<p>SS 2.2C  SS 2.3A  SS 2.6C  SS 2.18D  SS 2.19B  ELAR  2.7A  ELAR  2.7E</p>	<p>Today the lesson is focused on interpreting timelines. Put students into groups and let each group get a copy of the <a href="#">Battle of Flowers Scrambled Timeline</a>. Let groups work together to put their timeline in order. Provide support to groups as needed. Students could create a visual representation of their timeline in creative ways such as on posters or by using string to string each page together. Let the students be creative!</p>	<p>Math 2.9D – have students find the length and height of their finished timeline. As a class, determine which groups timeline is tallest and longest</p>

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3-4	<p>SS 2.3A</p> <p>SS 2.3B</p> <p>SS 2.6C</p> <p>SS 2.18A</p> <p>SS 2.18B</p> <p>SS 2.18D</p> <p>ELAR 2.7A</p> <p>ELAR 2.7E</p>	<p>Today the lesson is focused on interpreting primary sources and determining their time period. Model for students using <a href="#">Primary Source Set 1</a>. As a class look at each picture thoroughly. Use the computer to zoom in on particular elements and draw their attention to a variety of details. Using the <a href="#">Primary Source Analysis Organizer</a>, guide students and record examples of observations, inferences and questions they have.</p> <p>Be sure and pay special attention to the time periods. Sort the pictures into past and present day. Be sure students give evidence as to WHY the picture is past or present day.</p>	<p>Math 2.2A – Have students choose one year from the Battle of Flowers Timeline. Then, have them create <a href="#">Pictorial Models</a> to show how many thousands, hundreds, tens and ones are in each year from <a href="#">Primary Source Set 1</a>.</p> <p>ELAR 2.9Diii – Have students use chronology language such as first, second, third, etc. to describe the order of events from Primary Source Set 1.</p>
3-5	<p>SS 2.3A</p> <p>SS 2.3B</p> <p>SS 2.6C</p> <p>SS 2.18A</p>	<p>Today students will get to practice analyzing their own sets of primary sources. Give each small group two pictures from the <a href="#">Primary Source Set 2</a> document. Have students work</p>	<p>Math 2.2A – Have students build <a href="#">Pictorial Models</a> of how many thousands, hundreds, tens and ones are in each year from the <a href="#">Primary Source Set 2</a>.</p>

SS 2.18B	together to complete a <a href="#">Primary Source Analysis Organizer</a>	ELAR 2.9Diii – Have students use chronology language such as first, second, third, etc. to describe the order of events from Primary Source Set 2.
SS 2.18D	for each, giving 3 observations, 2 inferences and 1 question.	
ELAR	As an exit ticket, have students complete the <a href="#">Primary Source</a>	
2.7A	<a href="#">Exit Ticket</a> that requires them to identify a picture as past or	
ELAR	present, and write why they think it is past or present.	
2.7E		
ELAR		
2.11B		
ELAR		
2.11D		

#### Week 4: Natural Resources/Recycling

Unit Identifier	TEKS Addressed	Lesson Explanation	Further Integration Ideas

4-1	SS 2.7C	<p>The lesson for today will be about introducing students to natural resources. To get students thinking about natural resources, have them watch this <a href="#">VIDEO</a>, or this <a href="#">BrainPOP, Jr.</a>!</p> <p>Give students the <a href="#">Natural Resources Chart</a>. Work together to find things around the room, school, or playground that fit into each category of natural resources.</p> <p>Extend the lesson by having students identify which items on their chart are needs vs. wants. Remind students that natural resources help us meet our basic human needs.</p>	<p>ELAR 2.6A, 2.6B, 2.6D, 2.6 F, 2.6 G, 2.6I, 2.8A, 2.8B, 2.8C, 2.8D – Read books about natural resources and give students opportunities to practice comprehension skills. Books such as:</p> <ul style="list-style-type: none"> <li>• Anywhere Farm by Phyllis Root</li> <li>• Kate, Who Tamed the Wind by Liz Garton Scanlon</li> <li>• Our Gift-Filled Earth by Eun Hee Na and Ha Jin Jung</li> <li>• Thank You, Earth: A Love Letter to Our Planet by April Pulley Sayre</li> </ul>
4-2	SS 2.7C	<p>Today the lesson on natural resources will continue. Walk through the pictures using the <a href="#">Natural Resource and Conservation</a> document. Highlight the items that natural</p>	<p>ELAR 2.6A, 2.6B, 2.6D, 2.6 F, 2.6 G, 2.6I, 2.8A, 2.8B, 2.8C, 2.8D – Read books about recycling and give students</p>

		<p>resources are used for. Have students brainstorm more items and add them to the list. Also, highlight the ways we can save natural resources. Again, have students brainstorm new ideas and add them to the list.</p> <p>Give students a copy of the <a href="#">Natural Resource to Product</a> document. Explain to students that not only can natural resources help us meet basic needs, they can also help to create more products. You may want to go over the first few examples with the students. Then, have them complete the rest of the chart individual or in small groups. Lastly, students will get a chance to think of another product that is made from natural resources and draw a picture.</p>	<p>opportunities to practice comprehension skills. Books such as:</p> <ul style="list-style-type: none"> <li>• Why Should I Recycle by Jen Green</li> <li>• One Plastic Bag by Miranda Paul</li> <li>• What A Waste: Trash, Recycling, and Protecting Our Planet by Jess French</li> <li>• The Great Kapok Tree by Lynne Cherry</li> </ul>
4-3	SS 2.7B SS 2.20A	<p>The next three days will focus on ways of conserving natural resources at Fiesta. Explain to students that their job over the next few days will be to answer the following question: How</p>	<p>Sci 2.1B– This TEKS is also covered by completing the <a href="#">Conserving Resources</a> project this week</p>

	Sci 2.3A	<p>can we encourage others to conserve natural resources while at Fiesta? Show students the <a href="#">Conserving Resources Checklist</a> and explain that their project will have 3 items: a list, a plan and a product.</p> <p>You may want students to work in small groups for this project. After introducing the project, have students work together to come up with a list of as many products made from natural resources as they can that are found at fiesta.</p> <p>You can bring up pictures on the internet by searching Fiesta San Antonio. This may help students find more products!</p> <p>Have each group decide on 1 product that they want to help others to conserve</p>	
4-4	SS 2.7B SS 2.20A	<p>Let students work on their <a href="#">Conserving Resources Planning Sheet</a>. Let students know that this is their plan for how they will help encourage others to conserve their chosen resource</p>	<p>Sci 2.1B– This TEKS is also covered by completing the <a href="#">Conserving Resources</a> project this week</p>

	Sci 2.3A	<p>during Fiesta. Rotate around to each group and provide support as needed. Make sure they complete the entire planning sheet and provide a picture as well.</p> <p>*Based on the students' plan, you may need to acquire resources to have ready for the following day.</p>	<p>ELAR 2.11Bii – As students work on their <a href="#">Conserving Resources Planning Sheet</a>, remind them their plan has to be detailed enough that others will understand</p> <p>ELAR 2.12B – Encourage students to use procedural language in their <a href="#">Conserving Resources Planning Sheet</a>, (ex: first we will..., next we will...)</p>
4-5	<p>SS 2.7B</p> <p>SS 2.20A</p> <p>Sci 2.3A</p>	<p>The last day students will finalize their conservation projects. Here, they will make a product based on their conservation plan. For example, if the groups plan was to create a commercial for conserving plastic during Fiesta, let students use an iPad and create their commercial on <a href="#">Flip Grid</a> or</p>	<p>Sci 2.1B– This TEKS is also covered by completing the <a href="#">Conserving Resources</a> project this week</p>



		<p>another app of your choice. Or if the groups plan was to make posters to post around the city, have them make final versions of what their posters would look like. Let the students be creative and have fun putting their projects into action!</p>	<p>ELAR 2.11Bii – As students work on their <a href="#">Conserving Resources Planning Sheet</a>, remind them their plan has to be detailed enough that others will understand</p> <p>ELAR 2.12B – Encourage students to use procedural language in their <a href="#">Conserving Resources Planning Sheet</a>, (ex: first we will..., next we will...)</p> <p>ELAR 2.13G – This TEK Is covered based on the final products of the <a href="#">Conserving Resources Project</a></p>
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*\*Any and all materials that were retrieved from Teachers Pay Teachers were FREE and can be found at [www.teacherspayteachers.com](http://www.teacherspayteachers.com)*

## APPENDIX D

## FEEDBACK PROTOCOL QUESTIONS

**Week 1: Place/Location (Yellow Table)**

- Would you implement Week 1 as it is presented? Please explain why or why not.
- What constraints would prevent you from implementing Week 1 as it is presented?
- Would you implement Week 1 after making modifications? Please explain why or why not.
- What modifications would you make to Week 1? Please be specific.

**Week 2: Maps (Green Table)**

- Would you implement Week 2 as it is presented? Please explain why or why not.
- What constraints would prevent you from implementing Week 2 as it is presented?
- Would you implement Week 2 after making modifications? Please explain why or why not.
- What modifications would you make to Week 2? Please be specific.

**Week 3: Time (Orange Table)**

- Would you implement Week 3 as it is presented? Please explain why or why not.
- What constraints would prevent you from implementing Week 3 as it is presented?
- Would you implement Week 3 after making modifications? Please explain why or why not.
- What modifications would you make to Week 3? Please be specific.

**Week 4: Natural Resources (Blue Table)**

- Would you implement Week 4 as it is presented? Please explain why or why not.
- What constraints would prevent you from implementing Week 4 as it is presented?
- Would you implement Week 4 after making modifications? Please explain why or why not.
- What modifications would you make to Week 4? Please be specific.

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## **Does the Constitution Protect the Life of the Unborn or the Right of the Woman to Control Her Own Body?**

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**J. Keith Fry**

Marshalltown, Iowa

**Abstract:** In this Inquiry Design Model Lesson (IDM), students evaluate the U.S. Supreme Court's ruling in *Roe v. Wade* (1973), *Doe v. Bolton* (1973), and the Iowa Supreme Court's ruling in *Planned Parenthood of the Heartland v. Reynolds* (2018) to determine if the U.S. Constitution and the Iowa Constitution of 1857 protect the right to life for the unborn or the right of a woman to control her own body by deciding for herself, free of governmental interference, whether or not to have an abortion.

**Keywords:** abortion, right to life, U.S. Constitution, Iowa Constitution of 1857, Inquiry Design Model (IDM).

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## **Does the Constitution Protect the Life of the Unborn or the Right of the Woman to Control Her Own Body?**

With the 50th anniversary of the U.S. Supreme Court's rulings in *Roe v. Wade* (1973) and the lesser-known *Doe v. Bolton* (1973) approaching on January 22, 2023, teachers might choose to give extra attention to the issue of abortion. The May 2022 leak of a draft Court opinion in *Dobbs v. Jackson Women's Health Organization* (2022), in which at least five of the six Republican-appointed justices had voted to overturn *Roe* in its entirety (Gerstein & Ward, 2022), and efforts by the Republican-controlled Iowa General Assembly to amend the Iowa Constitution of 1857 to overturn an Iowa Supreme Court ruling in *Planned Parenthood of the Heartland v. Reynolds* (2018), which establishing a right to an abortion under the Iowa Constitution, have made abortion an even more prominent issue in the public agenda. This article presents a structured Inquiry Design Model (IDM) lesson on the debate over two conflicting rights under natural law and constitutional law: the right to life versus the right to liberty, more specifically the right of privacy that flows from latter.

Historical events do not occur in a vacuum. Thus, a background is included to help students contextualize the debate, and help them understand how abortion was transformed into a polarizing, partisan wedge issue that cleaves the electorate. (One might choose to shorten it for time's sake.) This helps make the lesson more relevant to students who consider participating politically through writing letters to politicians, supporting a candidate, voting, or even protesting on the issue. Civic action should always be informed.

The lesson is intended for 11th through 12th grade U.S. and Iowa civics and government classes. However, it can also be used in ninth through 12th grade U.S. and Iowa history classes. In that case, it might be necessary to use the reading standards for literacy in history/social

studies (RH) and writing standards for literacy in history/social studies, science, and technical subjects (WHST) for the ninth through 10th grade instead of those for 11th through 12th grade. For standards and practices, *see* table 1.<sup>1</sup>

### **Compelling Question**

The compelling question for the lesson is, “Does the Constitution protect the right to life for the unborn or the right of the woman to control her own body?”

### **Staging the Question**

To stage the question, read from the second paragraph of the Declaration of Independence, which states:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. . . .

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<sup>1</sup> The standards and practices are from the Iowa Core and the general accreditation standards (Iowa Department of Education, 2016, pp. 53, 71–72, 78–79, 83, 85; Iowa Department of Education, n.d.-b, pp. 35, 38–39, 44; Iowa Department of Education, n.d.-a, pp. 3, 12–13, 55; Iowa Admin. Code 281—12.5[5]b, 12.8[1]c[2], 2020). The *National Standards for History*, basic edition, era 9, standard 4B for U.S. history states that students in grades nine through 12 should be able to “evaluate the conflicting perspectives over the Equal Rights Amendment, Title VII, and *Roe v. Wade*. [**Consider multiple perspectives**]” (National Center for History in the Schools, 1996, p. 126). Activities in *Bring History Alive! A Sourcebook for Teaching United States History* (Ankeney et al., 1996, p. 199) include in part, “Examine the legal and moral issues raised by the ‘Right to Life’ and ‘Free Choice’ movements.” Sample activities in *National Standards for United States History: Exploring the American Experience, Grades 5–12 Expanded Edition Including Examples of Student Achievement* (National Center for History in the Schools, 1994, p. 255) include in part, “Draw upon evidence reflecting different perspectives to examine the controversies over the Supreme Court decision in *Roe v. Wade*.” *AP U.S. Government and Politics: Course and Exam Description* (College Board, 2020a, p. 33) lists *Roe* as a required Court case. *Roe* and abortion also are part of “Amendments: Due Process and the Right to Privacy” (p. 88) and “Social Movements and Equal Protection” (p. 89). *AP U.S. History: Course and Exam Description* (College Board, 2020b, p. 198) states during the period of 1945–1980, when coving “Society in Transition,” “The 1970s saw growing clashes between conservatives and liberals over social and cultural issues, the power of the federal government, race, and movements for greater individual rights.” Abortion would likely fall under this historical development.

Next have students discuss, “How should we decide cases when two different sets of rights are in conflict?” Then have students discuss, “When does an unborn child become a person with rights?”

Students might need to be reminded to engage in *civil*, democratic discussions (*see* Iowa Department of Education, 2016, p. 66, standards SL.9–10.1.b, SL.11–12.1.b). Debates over abortion can become uncivil at times. One possible way to lower the temperature is to have students write answers on slips of paper, and then read a selection of civil, reasoned ones aloud.

### **Supporting Questions**

This lesson has four supporting questions (SQs): What are the rights of life, liberty, and privacy? What are the evidence, reasons, and claims in support of a constitutional right to an abortion? What are the evidence, reasons, and claims in opposition to a constitutional right to an abortion? How should the courts interpret the text of the Constitution when ruling on a topic that is not explicitly addressed? The SQs are shortened in the subheads below for brevity.

### **Background: *Roe, Doe, and the Politicization of Abortion***

*Roe v. Wade* (1973) and *Doe v. Bolton* (1973) present an issue in which two constitutional rights are in conflict: life and liberty. The issue is further complicated by the fact that the U.S. Constitution is silent on the matter; the case rests on a series of interpretations established by U.S. Supreme Court precedents. Since the Court’s ruling in those two cases, abortion has become perhaps the most divisive issue in American politics.

According to the syllabus of *Roe v. Wade* (1973), Norma L. N. McCorvey:

A pregnant single woman ([Jane] Roe) brought a class action challenging the constitutionality of the Texas criminal abortion laws, which proscribe procuring or attempting an abortion except on medical advice for the purpose of saving the mother’s

life. A licensed physician ([James Hubert] Hallford), who had two state abortion prosecutions pending against him, was permitted to intervene. (*Roe*, 1973, p. 113)<sup>2</sup>

Republican-appointed Associate Justice Harry A. Blackmun wrote the opinion, which was joined by Republican appointees Chief Justice Warren E. Burger, Associate Justice William J. Brennan Jr., Associate Justice Potter Stewart, and Associate Justice Lewis F. Powell Jr., as well as Democratic-appointed Associate Justice William O. Douglas and Associate Justice Thurgood Marshall. Burger, Douglas, and Stewart wrote concurring opinions. Democratic-appointed Associate Justice Byron R. White wrote a dissenting opinion, which Republican-appointed Associate Justice William H. Rehnquist joined.

The ruling in a lesser-known abortion case, *Doe v. Bolton* (1973), was issued the same day as *Roe*. According to the syllabus, “Georgia law proscribes an abortion except as performed by a duly licensed Georgia physician when necessary in ‘his best clinical judgment’ because continued pregnancy would endanger a pregnant woman’s life or injure her health; the fetus would likely be born with a serious defect; or the pregnancy resulted from rape. § 26-1202(a) of Ga. Criminal Code.” The law set other various requirements as well. “Mary Doe” (Sandra Cano) was denied an abortion because she did not meet the law’s requirements (*Doe*, 1973, p. 179). As with *Roe*, Blackmun wrote the majority opinion, joined by Burger, Douglas, Brennan, Stewart, Marshall, and Powell. Burger and Douglas wrote concurring opinions. White wrote a dissenting opinion joined by Rehnquist, who also wrote his own dissenting opinion.<sup>3</sup>

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<sup>2</sup> In 2021, the woman McCorvey gave birth to, Shelley Lynn Thornton, publicly identified herself. McCorvey gave Thornton up for adoption when she was born. Thornton stated “that she couldn’t see herself having an abortion,” but did not think it was the government’s concern either. (Stump, 2021, para. 15).

<sup>3</sup>. On McCorvey and Cano’s views on abortion, see Stump, 2021; Treadwell, 1989; Drake, 2006; Sarjeant, 2020.



The politicization of the issue also is muddied. While the rulings were bipartisan, the issue did not remain so.

Evangelicals did not always oppose abortion, nor were they closely aligned with any political party or even politically active; abortion had only been a Catholic issue. In 1972, 1974, and 1976, the Southern Baptist Convention supported abortion in cases of “rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likely of damage to the emotional, mental, and physical health of the mother” (*Annual of the Southern Baptist Convention*, 1971, p. 72, as cited in Balmer, 2008, p. 94). Many evangelicals, such as Rev. M. G. “Pat” Robertson and Rev. Jerry Falwell Sr., remained silent on or even supported *Roe*, dismissing it as a Catholic issue (Balmer, 2008, p. 96).

According to Balmer (2008, p. 96), it was the District Court for the District of Columbia’s ruling in *Green v. Connelly* (1971) which held that nonprofits, including religious nonprofits, could not discriminate based on ethnicity and keep their tax-exempt status. Bob Jones University (BJU) became the center of this dispute between evangelicals and the Internal Revenue Service (IRS). BJU was forced to admit African Americans, but banned interracial dating. In 1976, before the presidential election, the IRS revoked BJU’s tax-exempt status.

Paul Weyrich, a conservative activist, decided to rally evangelicals to the conservative cause by focusing on “school prayer, abortion, and the proposed equal-rights amendment to the Constitution” (p. 96). He was unsuccessful, until, according to Weyrich, “Carter’s intervention against the Christian schools, trying to deny them tax-exempt status on the basis of . . . de facto segregation” (Martin, 1996, p. 173, as cited in Balmer, 2008, pp. 96–97). (*It was not Democratic President James E. “Jimmy” Carter, but Republican President Gerald R. Ford’s administration that revoked the tax-exempt status, a process begun during Republican President*

*Richard M. “Dick” Nixon’s administration.*) Weyrich and Ed Dobson, an assistant to Jerry Falwell at the Moral Majority, said that it was this perceived attack on evangelical institutions—not school prayer nor abortion—that politicized evangelicals. Weyrich stated that once evangelicals were politically mobilized by BJU issue, a conference call was held to discuss issues that could widen the movement. Abortion became one of those issues on that conference call (Balmer, 2008, pp. 93–101).

However, according to Frank Schaeffer, son of influential evangelical minister Rev. Francis A. Schaeffer, wanted to rally evangelicals behind a cause. He recommended to his father that they focus on abortion. According to him, Francis Schaeffer personally persuaded Falwell to take a stand on abortion. He also argued that evangelicals had an obligation to be engaged in politics (Sullivan et al., 2010).

Abortion became the issue that united evangelicals behind the Republican Party in the 1978 midterm election, with evangelicals supporting pro-life Republican challenger Roger W. Jepsen’s defeat of incumbent U.S. Sen. Richard C. “Dick” Clark (D-IA). In 1979, conservatives managed to take control of the Southern Baptist Convention, reversing what they dubbed “liberal” positions of the organization, such as the separation of church and state. Then, in the 1980 election, evangelicals rallied behind Republican former California Governor Ronald W. Reagan, who ironically was not very religious, was divorced and remarried (despite the biblical injunction against divorce and remarriage [Matt. 5:31–32. 19:9; Mark 10:11–12; Luke 16:18; 1 Cor. 7:10–16]), and who also as governor signed the Therapeutic Abortion Act of 1967, then the most liberal abortion law in the country. During the 1980 campaign, Reagan said that he regretted signing the bill, and supported an amendment to the US Constitution to ban abortion. Francis Schaeffer personally met with Reagan, and persuaded him that opposing abortion could

be a path Republicans could use to win elections. (Balmer, 2008, pp. 101–4, 112–16; Sullivan et al., 2010).

Over time, pro-life Democrats have been forced out of the party or silenced by influential figures and powerful interest groups who give large contributions to the party and party members and have a significant media presence, such as NARAL Pro-Choice America and Planned Parenthood, particularly at the national level (DeSanctis, 2020).

Thus, being pro-life—but only on abortion and euthanasia, not on the death penalty or other issues some consider to be part of a broader definition of the term—became closely aligned with the Republican Party, while the Democrats became the party of those who opposed restrictions on abortion.

Gallup polling from 1975 to 2020 has tracked abortion views among Democrats, Independents, and Republicans (*see* table 2). That polling shows the bifurcation of the Democrats and Republicans on abortion since 1975. The change in Republicans who identify as pro-life (an increase of 17 percentage points) was greater than the change in Democrats who identify as pro-choice (an increase of 14 percentage points). However, the largest shift in views on abortion was among Democrats, not Republicans. By 2020, the percentage of Democrats who supported making abortion legal in any circumstances increase 30 points from 1975, and the percentage of Democrats who support making abortion illegal in all circumstances decreased 18 points. Independents had a more moderate change in views between the two parties, except for the decrease in the percentage of independents who support abortion under certain circumstances (decreased 8 points).

**Table 2***Partisan Alignment on Abortion, 1975–2020.*

Position	Democrat		Independent		Republican	
	1975	2020	1975	2020	1975	2020
Identify as pro-choice	58 percent	72 percent (+14 points)	53 percent	44 percent (-9 points)	42 percent	29 percent (-13 points)
Identify as pro-life	33 percent	24 percent (-9 points)	38 percent	48 percent (+10 points)	51 percent	68 percent (+17 points)
Abortion legal under any circumstance	19 percent	49 percent (+30 points)	24 percent	26 percent (+2 points)	18 percent	13 percent (-5 points)
Abortion legal under certain circumstances	51 percent	49 percent (-2 points)	58 percent	50 percent (-8 points)	55 percent	59 percent (+4 points)
Abortion illegal in all circumstances	26 percent	8 percent (-18 points)	16 percent	23 percent (+7 points)	25 percent	27 percent (+2 points)

**Note:** The margin of error on the most recent poll was  $\pm 4$  percentage points with a confidence interval of 95 percent. These data points are snapshots in time, not reflecting well the fluctuations in the respective trendlines. See the source data for those fluctuations. Adapted from “Abortion Trends by Party Identification,” by Gallup, Inc., May 1–13, 2020, (<https://news.gallup.com/poll/246278/abortion-trends-party.aspx>).

The shift in views also is reflected in the party platforms. The 1976 Democratic Party Platform uses the word *abortion* once: “We fully recognize the religious and ethical nature of the concerns which many Americans have on the subject of abortion. We feel, however, that it is undesirable to attempt to amend the U.S. Constitution to overturn the Supreme Court decision in this area” (Democratic Party Platform, 1976, III. Government and human needs: Civil and political rights, para. 6). The 1976 Republican Party Platform contains *five* usages of the word *abortion*: “Because of our concern for family values, we affirm our beliefs . . . in many elements that will make our country a more hospitable environment for family life— . . . a position on abortion that values human life . . .” (Republican Party Platform, 1976, The American family, para. 5).

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The question of abortion is one of the most difficult and controversial of our time. It is undoubtedly a moral and personal issue but it also involves complex questions relating to medical science and criminal justice. There are those in our Party who favor complete support for the Supreme Court decision which permits abortion on demand. There are others who share sincere convictions that the Supreme Court's decision must be changed by a constitutional amendment prohibiting all abortions. Others have yet to take a position, or they have assumed a stance somewhere in between polar positions.

We protest the Supreme Court's intrusion into the family structure through its denial of the parents' obligation and right to guide their minor children. The Republican Party favors a continuance of the public dialogue on abortion and supports the efforts of those who seek enactment of a constitutional amendment to restore protection of the right to life for unborn children. (Republican Party Platform, 1976, Women, paras. 3–4)

The 2020 Democratic Party Platform has *five* usages of the word *abortion* that emphasize opposition to restrictions on abortion. It also states support for appointing judges who will uphold *Roe* (Democratic National Committee, 2020). The 2016 Republican Party Platform (reused during the 2020 campaign) uses the word *abortion thirty-two* times. It emphasizes cutting off public funding for abortion and organizations that support abortion, opposition to research using fetal tissue from abortions, opposition to ultrasounds, ways of dissuading women from having an abortion, and other restrictions on abortion. It also emphasizes the appointment of pro-life judges (Republican National Committee, 2016).

Despite these partisan shifts, there was a time when the U.S. Supreme Court could reach a consensus that crossed partisan lines on abortion. In *Planned Parenthood of Southeastern Pa. v. Casey* (1992), Republican appointees Associate Justices Sandra Day O'Connor, Anthony M.

Kennedy, and David H Souter delivered the opinion of the Court, joined in part by Republican appointee Associate Justice John Paul Stevens. That case upheld the right to an abortion.

Kennedy joined Democratic appointees Associate Justices Stephen G. Breyer, Ruth Bader Ginsburg, Sonia M. Sotomayor, and Elena Kagan in the majority opinion in *Whole Woman's Health v. Hellerstedt* (2016). In that case, the Court struck down certain restrictions on how abortions were performed.

That ability to compromise across party lines changed with three appointments—Associate Justices Neil M. Gorsuch, Brett M. Kavanaugh, and Amy Coney Barrett—made by Republican President Donald J. Trump. During the 2016 presidential campaign, he promised to appoint pro-life judges, and he fulfilled that promise (Sullivan, 2016; Gross, 2021).

More recently in Iowa, the Iowa Supreme Court ruled in *Planned Parenthood of the Heartland v. Reynolds* (2018) that the Iowa Constitution of 1857 (amended 1998) protects the constitutional right of a woman to choose to have an abortion. Five of the seven justices formed the majority, while two justices dissented. After the decision, none of the five justices were voted out of office by Iowa voters, despite Iowa voters electing Republican Kimberly K. “Kim” Reynolds governor and giving Republicans control of both chambers of the General Assembly on the same ballot.

In 2021, the Republican-controlled Iowa General Assembly voted in favor of an amendment to the Iowa Constitution of 1857 to reverse the Court's 2018 ruling. House Joint Resolution 5 would add a twenty-sixth section to the Bill of Rights in Article I. If approved by voters, it would read, “To defend the dignity of all human life and protect unborn children from efforts to expand abortion even to the point of birth, we the people of the State of Iowa declare

that this Constitution does not recognize, grant, or secure a right to abortion or require the public funding of abortion” (H.J.R. 5, 2021).

According to a March 2021 *Des Moines Register* poll (see table 3), the proposed amendment is unlikely to be approved by the voters. The poll found that only 33 percent of respondents supported the proposed amendment (a decrease of 2 percentage point from the previous spring), 58 percent oppose it (an increase of four percentage points), and 11 percent were unsure. (The margin of error was plus or minus 3.5 percentage points [Richardson, 2021, paras. 2, 6].)

**Table 3**

*Partisan Support for Amending the Iowa Constitution of 1857 to Ban Abortion.*

Position	Democrats	Independents	Republicans
Support	9 percent	30 percent	55 percent
Oppose	82 percent	57 percent	36 percent

Adapted from “Iowa Poll: Less than a Third of Iowans Support Anti-Abortion Constitutional Amendment,” by I. Richardson, March 26, 2021, *Des Moines Register*, para. 5 (<https://www.desmoinesregister.com/story/news/politics/iowa-poll/2021/03/26/iowa-poll-less-than-third-back-anti-abortion-constitutional-amendment/4655603001/>).

A September 2021 *Des Moines Register* poll found that “fifty-seven percent of Iowans say abortion should be legal in most or all cases, while 38% say abortion should be illegal in most or all cases, and 5% aren’t sure.” (The margin of error was 3.5 percentage points.) Eighty-eight percent of Democrats support legal abortion in most or all cases, while 65 percent of independents, and 30 percent of Republicans did (Gruber-Miller, 2021, September 25, 1A, 2A).

### Featured Sources

Students should notice that the argument of the majority in *Roe* and *Doe* is based not on the text of the U.S. Constitution; rather, it is an interpretation built upon layers of prior Court interpretations that define what privacy and liberty mean. This exemplifies for them the courts following precedent based on the principle of stare decisis in common law.<sup>4</sup>

For reasons of space and convenience, the excerpts from the majority and dissenting opinions in *Roe*, *Doe*, and *Planned Parenthood of the Heartland* are in appendices A through F. Additionally, to save space, the footnotes have been omitted.

These excerpts are rather long, and require significant time to read and analyze. This is the main challenge in studying a topic in-depth. It likely will be desirable to shorten the lesson. This can be done by omitting *Doe*, the excerpts from the Iowa Constitution of 1857, and *Planned Parenthood of the Heartland*. (Omitting *Planned Parenthood of the Heartland* eliminates standard SS-Gov.9–12.27 on “the systems of Iowa government and politics that are unique to the state . . . [Iowa Department of Education, n.d., 39].) More time can be saved by omitting the dissent in *Roe*, further shortening the excerpt from *Roe* (e.g., omitting references to precedents on privacy in other cases), and skipping supporting questions 1 and 4 along with their respective sources. The background material also might be omitted.

### Glossary

For space reasons, the terms for the glossary are not defined here. They might be in the student’s textbook. If not, a legal dictionary, such as *Black’s Law Dictionary*, is preferable to a

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<sup>4</sup> Activities in *Bring History Alive!* (Ankeney et al., 1996, p. 199) include in part, “How has the Supreme Court modified the *Roe v. Wade* decision through such court cases as *Webster v. Reproductive Health Services* (1989), *Rust v. Sullivan* (1990), and *Planned Parenthood v. Casey* (1992)? What are the constitutional issues raised by *Roe v. Wade*?” Sample activities in *National Standards for United States History* (National Center for History in the Schools, 1994, p. 255) include in part, “How did the reasoning in *Griswold v. Connecticut* lead to the right to privacy in *Roe v. Wade*? . . . Do you think that the Constitution legitimizes a ‘right to privacy’? Who or why not?”



general dictionary. A historical dictionary from just before the U.S. Constitutional Convention (Johnson, 1785) might also be used.

### ***Civil Liberties, Civil Rights, and Government Power***

Due process, equal protection, liberty, life, natural law, natural right, police power, procedural due process, right of privacy, social contract or compact (possibly quoting from the Declaration of Independence and Article I, section 2 of the Iowa Constitution of 1857 to gives examples), substantive due process, unenumerated right, implied (unenumerated/penumbral/background) right.

### ***Judicial Philosophies***

Dynamic interpretation (progressive interpretation), liberal interpretation (liberal construction/loose interpretation/loose construction/broad interpretation/broad construction), originalism, strict interpretation (strict construction/literal interpretation/literal construction/restricted interpretation), textualism.<sup>5</sup>

### ***Scrutiny***

Compelling-state-interest test, fundamental right, intermediate scrutiny, rational basis test, suspect classification, strict scrutiny, undue-burden test.

### **Historical Background**

The majority opinion of *Roe* contains an extensive history of abortion beginning in ancient times. For brevity, use an article from History (2019) instead.

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<sup>5</sup> An understanding of judicial philosophies is important for students to grasp judicial rulings. On the one hand, to interpret the U.S. Constitution, one does need to understand the intent of the Founders as reflected in the meaning of the words they wrote as they understood and them, as well as the context in which they were written. However, the U.S. Constitution (art. I, § 8, cls. 12–16; art. II, § 2, cl 1; amend. II; amend. V) only discuss the Army, Navy, and militia (National Guard). They do not mention the Air Force, Space Command, Intelligence Community, satellites, missiles, or any other of the things that are so vital to modern national security. That is even before getting to technologies that did not exist nor were not even be envisaged by the Founders at the time of the founding: automobiles, telephones, planes, computers, the internet, etc.

**Excerpts from the U.S. Constitution**

U.S. Const., art. IV, § 2, cl. 1; amend. I; amend. V (Due Process Clause); amend. IX; amend. X; amend. XIV, § 1 (Privileges or Immunities Clause, Due Process Clause, and Equal Protection Clause).<sup>6</sup>

**Excerpts from the Iowa Constitution of 1857**

Iowa Const. of 1857, art. I, § 1 (amended 1998); art. I, § 6; art. I, § 9 (Due Process Clause).

**Formative Performance Tasks****SQ 1: What Are the Rights of Life, Liberty, and Privacy**

Define life, liberty, and privacy in your own words with either a definition you believe the Founders intended when they wrote the US Constitution, one you feel is appropriate to the United States of America today, or both. Note which it is. Use the glossary provided. You may also use the excerpts from the Court rulings.

**SQ 2: What is the Evidence Supporting a Right to an Abortion?**

Identify the evidence, reasons, and claims in support of a constitutional right to have an abortion. Use the majority opinions in *Roe*, *Doe*, and *Planned Parenthood of the Heartland*.

**SQ 3: What is the Evidence Opposing a Right to an Abortion?**

Identify the evidence, reasons, and claims opposed to a constitutional right to have an abortion. Use the majority opinions in *Roe*, *Doe*, and *Planned Parenthood of the Heartland*.

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<sup>6</sup> It should be noted that the right of privacy in Amendment IV and the rights to life and liberty in the Due Process Clauses of Amendment V and section 1 of Amendment XIV are in the context of the rights of a suspect or defendant in criminal proceedings, not natural rights under natural law in the social contract of the Declaration of Independence. The unenumerated rights of Amendment IX make the stronger argument for abortion than privacy and liberty.

**SQ 4: Interpreting Topics Not Addressed in the Constitution**

Read the definitions for judicial philosophies. Which philosophical approach would you use if you were a judge deciding a case that involved making a ruling on an issue not directly addressed in the Constitution? Justify your answer.

**Summative Performance Tasks****Argument**

Answer the compelling question, “Does the Constitution protect the right to life for the unborn or the right of the woman to control her own body?” The argument must introduce a precise, knowledgeable claim and distinct counterclaim, establish the significance of the claim and counterclaim; logically organize and sequence the claim and counterclaim, along with their respective reasons and evidence, clarifying the their respective relationships, and use smooth transitions that create cohesion; fairly and thoroughly develop the claim and counterclaim with the most relevant evidence, while pointing out the strengths and weaknesses of each; be appropriate to the audience’s knowledge, concerns, values, and possible biases; use formal style and objective tone appropriate to social studies; and provide a conclusion that flows from and supports the argument.

It is important to stress to students that they need to give *both* sides of the argument a fair hearing with the best evidence.

**Extension**

Choose an item from the following list:

- Research how many abortions have been performed since January 22, 1973, and information about the number of back-alley abortions and resulting injuries and deaths prior to *Roe*. How does this shape your perspective on the issue of abortion?

- Research the US Supreme Court ruling in *Planned Parenthood of Southeastern Pennsylvania v. Casey* (1992). Argue for or against the Court’s ruling in this case.
- Research intact dilation and extraction (D&X/IDX/intact dilation and evacuation [D&E]/partial-birth abortion), and evaluate the US Supreme Court’s ruling in *Gonzales v. Carhart* (2007).
- Conduct a classroom debate on abortion with presentations and *classroom-appropriate* electronic presentations.<sup>7</sup>
- What can be done in the community to help women going through difficult times in their pregnancies?
- Debate the ethics of using medications and vaccines that were developed using embryonic (fetal) stem cells. Review the list available from A. Hsu and S. Bond, (2021, September 28), “Getting a Religious Exemption to a Vaccine Mandate May Not Be Easy. Here’s Why,” *NPR* (<https://www.npr.org/2021/09/28/1041017591/getting-a-religious-exemption-to-a-vaccine-mandate-may-not-be-easy-heres-whyf>).
- Argues for or against the Hyde Amendment, which restricts the use of federal funds for abortions, and the Mexico City Policy (global gag rule), which blocks federal funds from nongovernmental organizations that support abortions.

### **Taking Informed Action**

Writes to their Iowa legislators and/or congressional delegation advocating a position on the proposed amendment to the Iowa Constitution of 1857, or amending the U.S. Constitution to protect or prevent abortions. Track where candidates for office stand on the issue of abortion.

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<sup>7</sup> Use Iowa Core standards SL.11–12.1–6 or SL.9–10.1–6 (Iowa Department of Education, 2016, pp. 66–67) as appropriate.

Raise money for, donate to, and/or volunteer for candidates and organizations that support or oppose abortion or provide alternatives to abortion. Create a campaign to educate people about how to avoid unplanned pregnancies. Register to vote and vote if eligible.

### **Conclusion**

Abortion might be the most divisive issue in American wedge-issue politics. In 2020, Gallup found that “24% of U.S. adults . . . say they will vote only for a candidate who shares their views on the issue . . .” (Brenan, 2020, para. 1). The political right frames abortion as the defense of human life, particularly in terms of a religious duty (*see for example Catechism of the Catholic Church*, 2016, ¶¶ 2270–75). Their tactics range from voting and peaceful protests to firebombing and murdering doctors who perform abortions. The political left frames abortion in terms of social justice, Christian supremacy, white supremacy, and male supremacy (Dirks, 2022; Yousef, 2022). Their tactics, too, have become violent, with arson at the office of a Wisconsin pro-life organization in May 2022. The arsonist spray painted, ““If abortions aren’t safe, then you aren’t either”” (Sarisohn & Levenson, 2022, para. 9).

Since the Iowa Supreme Court ruling in *Planned Parenthood of the Heartland v. Reynolds*, Republicans have passed laws to give Republican Governor Reynolds greater control of the state courts, making them more political and less independent. In 2019, they gave the governor more control over who sits on the State Judicial Nominating Commission, which chooses the finalists the governor must choose from when appointing members of the Supreme Court and Court of Appeals (Gruber-Miller, 2019b). Republican Sen. Julian Garrett (Indianola) said, ““A lot of us have felt that, under the current system, we have a Supreme Court that’s too much inclined to change the meaning of the Constitution according to the way that they think it ought to be’ . . .” (Gruber-Miller, 2019a, para. 3). Only 33 percent of Iowans favored the change,

while 54 percent opposed it (Gruber-Miller, 2019a, para. 5). Reynolds used her power to pack the commission with Republicans, even though Iowa law requires that ““all commissioners shall be chosen without reference to political affiliation”” (Gruber-Miller, 2022, para. 3).<sup>8</sup> “Eight of the nine appointments Reynolds . . . has made to the commission are Republicans, and the last is a conservative independent who was formerly a Republican” (Gruber-Miller, 2022, para. 3). In 2022, legislative Republicans passed a law that

allows the governor to pick from five finalists when choosing judges on the Iowa Court of Appeals, up from three. It also allows candidates to apply for judgeships if they live in a county that’s contiguous with the judicial district they would serve in—previously, they had to live in the district. (Richardson & Gruber-Miller, 2022, para. 9)

If civic action is to be informed action, students need to understand why the issue is so divisive, what actions various political actors—including the courts—have taken on the issue, the positions of parties and candidates, and the effects of decision by the voters. As the cliché goes, elections have consequences.

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<sup>8</sup> The quote is from Iowa Code § 46.1.4, which is not cited in Gruber-Miller (2022).

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Table 1

## Inquiry Design Model (IDM)

Inquiry Design Model (IDM)			
<b>Compelling Question</b>	Does the Constitution protect the right to life for the unborn or the right of the woman to control her own body?		
<b>Standards and Practices</b>	L.11–12.1, L.11–12.2, L.11–12.2.b–4.d, L.11–12.6, RH.11–12.1–2, RH.11–12.4–6, RH.11–12.8–10, RI.11–12.8, SS.9–12.3, SS.9–12.5–7, SS.9–12.10, SS.9–12.12, SS-Gov.9–12.16, SS-Gov.9–12.27, SS-US.9–12.23–24, 21.9–12.ES.4–5, WHST.11–12.1–1.e, WHST.11–12.4–10, 21.9–12.TL.6, democratic beliefs and values, higher-order thinking skills, learning skills, and communication skills.		
<b>Staging the Question</b>	Read from the second paragraph of Declaration of Independence. Ask and discuss, “How should we decide cases when two different sets of rights are in conflict?” Ask and discuss, “When does an unborn child become a person with rights?”		
<b>Supporting Question 1</b>	<b>Supporting Question 2</b>	<b>Supporting Question 3</b>	<b>Supporting Question 4</b>
What are the rights of life, liberty, and privacy?	What are the evidence, reasons, and claims in support of a constitutional right to an abortion?	What are the evidence, reasons, and claims in opposition to a constitutional right to an abortion?	How should the courts interpret the text of the Constitution when ruling on a topic that is not explicitly addressed?
<b>Formative Performance Task</b>	<b>Formative Performance Task</b>	<b>Formative Performance Task</b>	<b>Formative Performance Task</b>
Define life, liberty, and privacy.	Identify evidence, reasons, and claims in support of a right to an abortion.	Identify evidence, reasons, and claims in opposition to a right to an abortion.	Justify what judicial philosophy should be used to decide constitutional issues when the Constitution does not specifically address it.
<b>Featured Sources</b>	<b>Featured Sources</b>	<b>Featured Sources</b>	<b>Featured Sources</b>
Glossary: civil liberties, civil rights, and government power; optionally majority and dissenting opinions in <i>Roe, Doe, and Planned Parenthood of the Heartland</i> .	Majority opinions in <i>Roe, Doe, and Planned Parenthood of the Heartland</i> .	Dissenting opinions in <i>Roe, Doe, and Planned Parenthood of the Heartland</i> .	Glossary: judicial philosophies.
Summative Performance Task	<b>Argument</b>	Write an argument that answers the compelling question, “Does the Constitution protect the right to life for the unborn or the right of the woman to control her own body?”	
	<b>Extension</b>	Choose from one item on the list of options (e.g., argue for or against the US Supreme Court ruling in <i>Planned Parenthood of Southeastern Pennsylvania v. Casey</i> [1992]) to demonstrate and understanding of skills and knowledge.	
Taking Informed Action	Writes to their congressional delegation and/or Iowa legislators advocating for or against amendment to the US Constitution and/or the Iowa Constitution of 1857 on abortion.		

Note. Adapted from Inquiry Design Model (IDM)—At a Glance, by J. Lee, K. Swan, & S. G. Grant, 2014, *C3 Teachers: College, Career & Civic Life* (<http://www.c3teachers.org/wp-content/uploads/2015/06/Inquiry-Design-Model-glance.pdf>).

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**Activism and Solidarity:  
Teaching About Interracial and Intersectional Asian American  
Activism**

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**Abstract:** In this article the authors will provide context, resources, and an IDM Blueprint (Swan et al., 2018) for an elementary (approximately grades 3-5) inquiry about Asian American activism and resistance during the U.S. Civil Rights, labor, and LGBTQ+ rights movements (historical and contemporary). In the inquiry, students are introduced to five historical and contemporary Asian American activists who engaged in intersectional or interracial activism

**Keywords:** elementary, Asian Americans, civic action

## **Activism and Solidarity: Teaching About Interracial and Intersectional Asian American Activism**

An inclusive, multicultural approach is neglected in teaching U.S. history (Takaki, 2008). This is particularly true in the elementary grades, where the teaching of social studies, in general, has been in sharp decline for many years due to the proliferation of large-scale, high stakes testing of ELA and math (Heafner & Fitchett, 2012). With this diminishment of social studies content, critical, multicultural, and justice-oriented social studies teaching is further deemphasized. More troublingly, the perspectives of Asian Americans or members of the Asian American Panethnic Community (AAPC) have been found to be invisible in U.S. history curriculum standards (An, 2016) and severely underrepresented in U.S. history textbooks (Suh, et al., 2015). And although attention to this issue has grown in recent years and months (e.g., Holcome, 2021; Lee, 2017; Waxman, 2021), much more work remains. To attend to the rich histories and diversities of the Asian American experience, we utilize “AAPC” in acknowledgement of the complexity of Asian American panethnicity (Espíritu, 1992).

An emphasis on AAPC civic action and activism is necessary to integrate into our broadening of the historical narrative of the Asian American experience. Elementary students are ready and able to tackle controversial or racially charged topics in social studies lessons (Shear, et al., 2018), but teachers may be hesitant to do so (Zembylas & Kambani, 2012). Yet this engagement is possible when teachers ground their teaching in positive relationships and an assimilation of students’ funds of knowledge (Moll, et al., 1994). Taking this into consideration, we hope the following content and lesson materials may support inquiry-oriented teaching in elementary social studies focusing on the concepts of unity and standing up for oneself and others.



### **An Inquiry about Action and Solidarity**

The following sections provide context, resources, and an IDM Blueprint (Swan et al., 2018) for an elementary (approximately grades 3-5) IDM about AAPC activism and solidarity during the U.S. Civil Rights, labor, and LGBTQ+ rights movements (historical and contemporary). To start, the following sections provide the theoretical context for this work.

#### **AsianCrit and Curricular Erasure**

AsianCrit provides a conceptual framework for educators or scholars seeking to unpack the racialized experiences of AAPC peoples or Asian Americans whose stories and perspectives have been historically marginalized (Iftikar & Museus, 2018); Museus 2013). At the risk of oversimplifying this complex framework, AsianCrit and similar critical educational theories are about representation, justice, and understanding. When applied to social studies education, An (2017) argues that AsianCrit can empower curriculum researchers and teachers to interrogate inaccuracies and uncover a more inclusive, just, and critical perspective; to “uplift and amplify these community histories” (An & Radhakrishnan, 2021, p. 6-7).

Similarly, in the field of curricular studies and history of curriculum, it is well documented that the stories of communities of color have been marginalized for much of America’s history. This has resulted in the *erasure* of the histories of African and Black Americans, Asian Americans, Latinx Americans, and Native Americans (Au, et al., 2016). Espíritu (1992)

#### **Examples in Action: Elementary Social Studies**

Social studies education scholars in the field of AsianCrit have brought attention to the dearth of resources and curriculum on Asian and AAPC perspectives, particularly in the elementary grades (An, 2016). While an exhaustive accounting of this work is beyond the scope

of this article, we provide relevant examples of scholarship and practice here to contextualize our IDM and the particular sources we've chosen.

Despite the rich diversity represented under the term "Asian American," curricular representations are often limited to a few topics in U.S. history, and often centered primarily on East Asian perspectives (Rodriguez & Kim, 2018). Further, harmful stereotypes and a "curriculum of violence" (Cridland-Hughes & King, 2015) on Asian Americans persists in existing materials, necessitating concerted efforts on behalf of educators to reduce such harm. This lack of representation is particularly troubling in that it also marginalizes the experiences of educators already present in the classroom and can be discouraging to others who may consider entering the profession.

Kim (2021) highlighted the dangers of underrepresentation for Asian American educators, which is represented in the identities of practitioners and/or in the social studies curriculum. However, Kim also asserts that - regardless of teacher background - graphic novels and literature featuring Asian American protagonists provide engaging and rich learning opportunities for students, often presenting stories of agency, self-advocacy, and strength.

Similarly, Rodriguez (2018) examined the work of Asian American elementary educators who utilized children's literature to highlight counternarratives in U.S. history and provide a foundation for cultural citizenship education. Working against narratives that present the experiences of white Americans as normative and apolitical, these teachers were able to help expand their students' definition of "American" and "citizen" by presenting difference as an asset, citizenship as dynamic, and the voices of Asian Americans as agentic. The teachers' own lived experiences provided valuable insights for students, and the lessons themselves (including myriad children's books centering Asian and Asian American experiences and thoughtfully

executed classroom discussions) provided a broader lens through which to view U.S. historical and cultural events.

An (2021) also explored how children’s literature and inquiry-based lessons can be used to help elementary students understand and grapple with “difficult knowledge,” including U.S. imperialism in the Philippines and U.S. war in the Philippines during WWII. Here, the picture book, *Tucky Jo and Little Heart* (Polacco, 2015) provides an empathic inroad for teachers to introduce this oft-ignored chapter of U.S. history. In particular, An suggests that this text can help teachers dialogue with students about the horrors of war, while still recognizing the humanity and resilience of Filipino civilians.

In addition to literature-based integrations, attending to place and positionality can enable educators to “translate silenced, complex, and violent events into educational experiences” for students (Goulding, 2021, p. 5). Goulding’s discussion of place-based pedagogies illuminates how educators can help students connect the conceptual with the physical while experiencing the visual and felt senses of places such as the campus used to incarcerate Japanese Americans during WWII – places that still maintain some of the social traces of the injustices and violence committed there.

When taken together, these examples of AsianCrit in action in elementary social studies provide inspiring examples for classroom teachers and researchers alike. It is our hope that the following IDM provides another example to accompany these contributions.

### **Inquiry, Informed Action, and Activism**

The lesson materials that accompany this article are informed by NCSS publications, particularly the C3 Framework (NCSS, 2013) and the Inquiry Design Model (Swan, et al., 2018). Our use of the terms “activism” and “civic action” are informed by the C3 Framework’s fourth

dimension, *Informed Action*. Informed civic action has been a goal of U.S. schooling for decades, beginning perhaps with Horace Mann’s conceptualization of public education in the 1800s (Levinson & Levine, 2013). In contemporary social studies instruction, *informed action* is used to refer to student engagement in activities indicative of civic life. Such action can range from the individual (e.g., creating original art or drafting letters to community leaders) to the collective or more extroverted (e.g., organizing events or participating in demonstrations).

The remainder of this article will describe teaching materials intended to emphasize the multiracial and intersectional solidarity of historical and contemporary AAPC individuals, addressing the following question: How can elementary teachers and students highlight instances of multiracial solidarity and Asian American civic action or activism? The following Compelling and Supporting questions (shown below as subheadings) will guide this IDM. Table 1, *The Inquiry Design Model Blueprint™* shows the curricular plan in more detail. For each question, we provide contextualizing conceptual, historical, and biographical details for five individuals whose activism is characterized by multiracial and intersectional solidarity.

Table 1: Inquiry Design Model (IDM) Blueprint

Table 1: Inquiry Design Model (IDM) Blueprint™	
<b>Compelling Question</b>	When do people stand up for each other?
Standards and Practices	<p><b>D2.Civ.2.3-5.</b> Explain how a democracy relies on people’s responsible participation and draw implications for how individuals should participate.</p> <p><b>D2.His.3.3-5.</b> Generate questions about individuals and groups who have shaped significant historical changes and continuities.</p>
Staging the Question	<p><b>Questions to Guide Student Discussion:</b> What does it look like when people stand up for each other? What does it look like when people stand up for things they care about?</p> <p><b>Task for Staging the Question:</b> View images of activism (protests, marches, rallies, sit-ins)</p> <ul style="list-style-type: none"> <li>● <a href="#">Time Magazine: 93% of BLM Protests Have Been Peaceful</a></li> </ul>

<ul style="list-style-type: none"> <li>• <a href="#">NBC News: Black Lives Matter protests haven't led to COVID-19 spikes.</a></li> </ul> <p><b>Suggested Sources (Teacher Background) in Staging the Question:</b></p> <ul style="list-style-type: none"> <li>• <a href="#">Harvard Gazette: The scapegoating of Asian Americans</a></li> <li>• <a href="#">New York Times: Asian-American Artists, Now Activists, Push Back Against Hate</a></li> </ul>			
Supporting Question 1	Supporting Question 2	Supporting Question 3	Supporting Question 4
Why and how did Yuri Kochiyama stand up for herself and others?	Who did Grace Lee Boggs stand up for?	How did Larry Itliong help stand up for others?	How have Helen Zia and Kamala Harris taken stands for others?
Formative Performance Task	Formative Performance Task	Formative Performance Task	Formative Performance Task
Create a captioned drawing that represents why Yuri Kochiyama advocated for herself and others.	Create a three-column graphic organizer that shows examples of people advocating for women in one column, Black Americans in another, and Asian Americans in the third.	Create a two-panel comic strip that tells the story of Larry Itliong and his activism.	Fill out a Venn Diagram with details about Helen Zia's activism and Kamala Harris's actions for the LGBTQ community.
Featured Sources	Featured Sources	Featured Sources	Featured Sources
<p>Choose from among the following to read aloud:</p> <p><a href="#">May 19, 1921: Yuri Kochiyama was born</a></p> <p><a href="#">Then came the war</a></p> <p><a href="#">Yuri Kochiyama remembers first becoming aware of racism directed at African Americans</a></p> <p><a href="#">A mural celebrating the West Harlem community</a></p> <p><a href="#">Yuri Kochiyama describes meeting Malcolm X</a></p>	<p><i>Opening image analysis:</i></p> <p><a href="#">Rosa Parks and Kwame Toure at University of Michigan</a></p> <p>Choose from among the following to read aloud:</p> <p><a href="#">Facing History article describing her activism</a></p> <p><a href="#">NPR article celebrating her 100th birthday in 2015</a></p> <p><i>Additional sources that may be integrated:</i></p> <p><a href="#">Teen Vogue article celebrating her life</a> (suggestion: use excerpts)</p>	<p>Choose from among the following to read aloud:</p> <p><a href="#">Zia: USA Today's "Women of the Century Storytellers Project" video</a></p> <p><a href="#">Zia: Facing History: Helen Zia on the Asian American Movement</a></p> <p><a href="#">Harris: Glamor: Kamala Harris Just Became the First Sitting Vice President to March in a Pride Parade</a></p> <p><a href="#">Harris: NBC News: Kamala Harris brings pro-LGBTQ record to Biden ticket</a></p>	

<p><u>Behind the Wire - Background on Japanese Incarceration Camps</u></p> <p><u>The Autobiography of Malcolm X</u></p>	<p><u>Interview with Karín Aguilar San-Juan in <i>Frontiers: A Journal of Women Studies</i></u></p> <p><u>Extensive interview at Berkeley with Grace Lee Boggs and Angela Davis, UC Berkeley, 2012</u></p>		<p><u>Harris: NPR: On her last stop in Southeast Asia, VP Harris emphasizes human and worker rights.</u></p>
<p>Summative Performance Task</p>	<p><b>Argument</b></p>	<p>Construct a claim supported with evidence from the sources we've explored during this inquiry.</p> <p>To present your argument, construct a detailed, interactive Google Slides or Jamboard presentation that answers the compelling question for this inquiry (i.e., construct an argument).</p>	
	<p><b>Extension</b></p>	<p>First, discuss the following questions:</p> <ul style="list-style-type: none"> <li>● What does it look like to stand up for the Asian American community?</li> <li>● Why is civic action an important part of being a citizen?</li> </ul> <p>Then, with help from your classmates and teacher, research additional, contemporary Asian Americans (individuals or groups) who are standing up for AAPC groups and generate a list of interview questions to ask these individuals/groups.</p> <p>How are these individuals/groups helpful just like Yuri Kochiyama, Grace Lee Boggs, Larry Itliong, Helen Zia, and Kamala Harris?</p>	
<p>Taking Informed Action</p>	<ul style="list-style-type: none"> <li>● Understand: Brainstorm a list of issues related to groups we know (e.g., Ukrainian or Russian students, non-binary or gender non-conforming, students with disabilities)</li> <li>● Assess: Determine what action the class could take to support a particular group. (e.g., produce artwork to share new understandings, write and deliver a public service announcement at school, write a letter to the principal advocating for a school policy change, host a fundraiser)</li> <li>● Act: Follow through with that action</li> </ul>		

### **Compelling Question: When do people stand up for each other?**

To begin, students will consider what civic action and solidarity can look like. Teachers can present students with a series of images from demonstrations of AAPC activism following

the 2020-2021 COVID-19 outbreak and, in particular, the March 16, 2021 attack in Atlanta. While it can be difficult to teach about violence and hatred in our communities, this horrific event catalyzed a movement and called to the fore the treatment of AAPC individuals today and in the past. Therefore, teachers may open this IDM through visual investigation of activism on behalf of Black Americans during the BLM protests of 2020 and/or of AAPC individuals during the spring and summer of 2021. The compelling question, “When do people stand up for each other?” can guide students in discussion of these images, therefore using them as a launchpad to spur investigation of when and how AAPC individuals have stood up for human and civil rights at many points in U.S. history. When analyzing the images, teachers can prompt students to strictly observe all details, then interpret what they see, and finally identify what they still wonder. We suggest teachers use the Library of Congress’ Primary Analysis Tool (available [here](#)) or a similar organizer for this activity.

### **Exploring the Stories of Five Inspiring Asian Americans**

After staging the question, the class will move into an exploration of several historical and contemporary AAPC activists. Each will feature image, text, and media analysis. Sources and tasks were chosen to help students consider the motivations, methods, and impact of each person, focusing specifically on how these individuals demonstrated resistance and solidarity on behalf of their intersectional communities.

The individuals featured in this article were or are living examples of the broad range of civic actions employed by engaged citizens, particularly those working for justice on behalf of the AAPC *and* in solidarity with other marginalized communities. Finally, the IDM concludes with options for elementary students to likewise engage in informed action inspired by what they

learn. Within this range of activities, *activism* here is used to refer to civic action that is intended to promote justice or social change.

**Supporting Question 1: Why did Yuri Kochiyama stand up for herself and others?**



Figure 1: Yuri Kochiyama reflects on a life of activism. From Interview with Yuri Kochiyama, the Densho Digital Repository, 2009, <https://ddr.densho.org/narrators/411/>. Copyright 2009 by

The Densho Project.

Following the opening of the inquiry, students will learn about Yuri Kochiyama. She was born in San Pedro, California in 1921. Her parents immigrated to America from Japan in 1917 and were Issei - the first generation of their family to relocate to the United States. This distinction prohibited them from becoming citizens. Since Kochiyama and her siblings were born in the US, they were Nisei, or American by birth. Kochiyama's family practiced Japanese traditions inside their California home, but outside, Yuri Kochiyama described her young self as an "all-American' girl" (Kochiyama, 2004, p. xxiii). She participated in Girl Scouts, taught Sunday school at her church, and loved sports.



Everything changed for Kochiyama and her family when Pearl Harbor was bombed on December 7, 1941. Later that same day FBI agents, assuming her father was the enemy, violently took him from their home without explanation as Kochiyama stood there helpless. Kochiyama's father was denied medical treatment for his diabetes and her family believes he was tortured while detained. He was brought home weeks later, weak in mind and body. He died within days.

On February 19, 1942, President Roosevelt signed Executive Order 9066 ordering the removal of all Japanese Americans from strategic areas including California. Kochiyama's family was evacuated to a concentration camp in Arkansas where they lived for two years. This experience exposed Kochiyama to the horrors the US government can commit.

In 1946, Kochiyama married Bill Kochiyama and moved to New York City. Living in housing projects with Black and Puerto Rican neighbors introduced her to the oppression of others. She did not understand, for example, the injustice of the Jim Crow South until she met and worked alongside Black folks. Jim Crow laws were state laws rooted in white supremacy enacted across the South to oppress Black people. They legislated all parts of life including voting rights, marriage, and where Black folks could live, eat, and sit. Even Black veterans in uniform were discriminated against and in some cases, savagely beaten and terrorized (Greene, 2021). These parallels between Japanese and Black Americans' experiences with racism in the United States emboldened Kochiyama's to fight against injustice broadly.

In 1958, Kochiyama met Daisy Bates, a civil rights leader and the president of the NAACP (National Association for the Advancement of Colored People) chapter in Little Rock, Arkansas. After this meeting, Kochiyama's engagement with the civil rights movement heightened (Kochiyama, 2004). She paid close attention to news articles and tracked the civil rights movement as it spread across the South. In the 1960s, Harlem was socially, politically, and

culturally active and Kochiyama, her husband Bill, and their six children participated in marches and other civil rights events. They hosted several meetings in their home, including the Freedom Riders, a group of white and Black civil rights activists who rode buses to the south to protest segregated public transit (Kochiyama, 2004). In 1963, the family visited the Baptist Church in Alabama where four Black girls were killed in a bombing (Kochiyama, 2004). In another expression of civic action, all six children joined a demonstration demanding construction jobs for Black and Puerto Rican workers in Brooklyn.

Also in 1963, Kochiyama met Malcolm X, a prominent activist for Black empowerment. Malcolm X inspired her to think beyond integration and to strive for liberation. She was present when he was killed in 1965 and rushed to his side to comfort him in his last moments. While the press vilified Malcolm X as a violent radical, Kochiyama remembered him like this, “What he loved was carefully omitted from the white press. He loved humanity; the quality of being a human being. He loved dignity; the attribute of being esteemed. He loved justice; the principle of dealing justly. He loved freedom; the state of being free, the absence of restraint or repression. He loved life in its wholeness and beauty, unconfined and with passionate compassion” (Kochiyama, 2004, p. 73). Yuri Kochiyama understood the struggles of marginalized communities to be bound together and dedicated her life to acting in solidarity with those seeking liberation.

For this supporting question, teachers may choose from the list of suggested sources to introduce students to Kochiyama’s story. Prior to learning about Yuri Kochiyama, it will be helpful if students have some background on Japanese Incarceration Camps and Malcolm X. For the formative performance task, students will make a captioned drawing that represents why Yuri Kochiyama advocated for herself and others.

**Supporting Question 2: Who did Grace Lee Boggs stand up for?**

Figure 2: Grace Lee Boggs at home in Detroit. From Kyle McDonald,

[https://commons.wikimedia.org/wiki/File:Grace\\_Lee\\_Boggs\\_2012.jpg](https://commons.wikimedia.org/wiki/File:Grace_Lee_Boggs_2012.jpg). Copyright 2012.

Grace Lee Boggs was an intellectual and social activist who lived to be 100 years old. She was born in 1915 in Providence Rhode Island to Chinese immigrants, but the chapters of her life that are most well-known took place while she lived in Detroit, Michigan.

Grace Lee Boggs is often referred to as a “revolutionary” due to her outspoken intellectualism and active role as an activist for Black Americans. She earned a Ph.D. in philosophy and spoke several languages. However, she experienced racial discrimination when seeking a job. Further, while working for only \$10 a week at the University of Chicago's philosophy library after graduate school, she became attuned to the economic hardships of many Americans, particularly Black Americans (Chow, 2015). This set the stage for her life of activism. She moved to Detroit in the 1940s to start work on a radical newsletter and met her husband, James Boggs. Her work alongside James Boggs was in support of justice for laborers,

Asian Americans, and the environment. She also wrote and spoke out for civil rights, feminism, and Black Power.

Lee Boggs also stands as a key example of multiracial and intersectional activism, having advocated for the rights of women, Black Americans, Asian Americans, and others whose economic security has been undermined by structural injustices. In particular, she and her husband were leaders in the racial justice movements of the 1950s and '60s in Detroit and were early members of Detroit's Black Power movement. This movement was spurred by the economic disparities and opportunity gaps of the Black community in Detroit and moved away from more passive resistance tactics. Clashes with police forces were common. Members of the Black Power movement also engaged in strong economic activism and were labeled "radicals" by the Federal Bureau of Investigation (Smith, 2021).

For this supporting question, teachers should first work with their students to define "intersectional" and "multiracial" for students. One way to do this would be to break the two compound words down, define the component parts, and then reassemble to formulate a new definition. Then, using a Venn diagram or anchor chart, teachers could list marginalized identities and connect them to demonstrate the "inter" nature of these two terms. Teachers should be encouraged to teach students about these terms in ways that make sense to them. Then, teachers can open the inquiry with brief context about the Black Power movement of the 1950s and '60s in Detroit with a short analysis of a photo of Rosa Parks and Black Activist Kwame Toure, formerly Known as Stokely Carmichael (linked [here](#) and on IDM). This photo shows the two smiling at a Civil Rights Forum at the University of Michigan. This image is helpful for disrupting negative ideas about Black Power; Parks and Toure are shown sharing a moment of joy. Then, teachers may choose from the list of suggested sources to adapt and/or lead a read-

aloud of excerpts; have students get to know the activism of Grace Lee Boggs. For the formative performance task, students will create a three-column graphic organizer. Each column features drawings of people advocating for (1) women, (2) Black Americans, and (3) Asian Americans in the third.

**Supporting Question 3: How did Larry Itliong stand up for others?**



Figure 3: Larry Itliong. From dignidadrebelde,

<https://www.flickr.com/photos/dignidadrebelde/29495086484>. 2016. Attribution 2.0 Generic

(CC BY 2.0).

While many are familiar with the labor activism of César Chávez, they may not be as familiar with the work of his fellow labor activist, Larry Itliong. Larry Itliong and other farmworkers worked alongside Chávez during the Filipino American Grape Workers strike in California, beginning in 1965.

Larry Itliong was a Filipino American and an agricultural laborer who immigrated to the United States as a fifteen-year-old boy in 1929. While working on the Western coast of the United States, Itliong developed his interest in the law, and considered becoming an attorney.

While the financial burden of this career path prevented him from being able to pursue a degree in law, he was able to enact this passion through labor activism (Romasanta, 2019).

Specifically, he recruited and eventually represented thousands of agricultural laborers in the Agricultural Workers Organizing Committee (AWOC), a union representing agricultural workers in the mid 1960s. He further gained notoriety with this union by amplifying the voices of Filipino American agricultural workers in California during the Delano Grape Strike of 1965. Itliong was instrumental in partnering with Dolores Huerta and César Chávez who eventually convinced Mexican American agricultural workers to join their Filipino American colleagues in a strike (Romasanta, 2019). The AWOC eventually merged with the National Farm Workers Association (NFWA) to form the United Farm Workers (UFW).

Under the collaborative leadership of Itliong, Chávez, and Huerta, The UFW strike was a victory for the grape workers, the Filipino and Mexican American communities, and the environment. Thanks to the efforts of Larry Itliong and his colleagues, in 1970, farm workers in Delano were granted a pay increase, medical benefits, and controls that would curb the use of toxic pesticides (Romasanta, 2019).

For this supporting question, students will investigate Itliong’s activism on behalf of the Filipino and Mexican American agricultural laborers in California. Itliong’s story is one of multiracial solidarity that benefits even those who were not directly involved. For this supporting question, teachers may choose from the list of suggested sources to adapt and/or lead a read-aloud of excerpts. Then students will create a two-panel comic strip that shows examples of Larry Itliong’s activism.

**Supporting Question 4: How have Helen Zia and Kamala Harris taken stands for others?**



Figure 3: Helen Zia, one of the Olympic Torchbearers. From Steve Rhodes, <https://www.flickr.com/photos/ari/2388015173>. 2008. Attribution-NonCommercial-ShareAlike 2.0 Generic (CC BY-NC-SA 2.0)

Teachers may choose to explore the civic action of both or either Helen Zia and/or Kamala Harris. Zia provides an example of intersectional activism through her professional engagement, while Harris’s work is conducted through political platforms and legislation. The following details are shared by Zia in the *USA Today’s* “Women of the Century Storytellers Project” video provided in the inquiry.

Helen Zia was born in 1952 in Newark, New Jersey. Her parents were immigrants from China, and she spent most of her early life on the east coast before attending Princeton University and Tufts University. Her early work in activism included time as a community organizer, an advocate for diversity and rights for construction workers and autoworkers, to end Apartheid in South Africa and racial discrimination in the U. S. (USA Today, 2020)

Her work in the auto industry came to a sudden halt in the early 1980s when the auto industry fell into decline. The murder of Vincent Chin in Detroit in 1982 inspired Zia to call attention to hatred, injustice, and violence against Asian Americans (USA Today, 2020). This movement soon expanded into multiracial and multicultural activism to spur change in victim’s

rights laws in Michigan, a broadening of our understanding of human rights and hate crimes in the United States.

Since then, Zia has used her voice as a journalist to speak out for rights of women, LGBTQ+ Americans, Asian Americans, Black Americans, and others. Her work continues to inspire folks to action on behalf of these and numerous other racial and intersectional groups. She is a strong example of how solidarity can be found among varied demographics, including professional organizations.



Figure 4: Kamala Harris. Office of the Attorney General of California, Public domain, via Wikimedia Commons, <https://web.archive.org/web/20130721011325/http://oag.ca.gov/>.

Copyright 2013.

Kamala Harris is best known as the 49th Vice President of the United States. Her election to this office was deemed “historic” for several reasons. Her election is historic because she is the first woman, first Black person, and first AAPC person to serve in this office. She is also the highest-ranking female official in U.S. history (Lerer & Ember, 2020). Prior to serving as Vice President of the U.S., Harris was a Senator for California and the District Attorney.

Among her accomplishments as District Attorney was work on behalf of the rights of the LGBTQ+ community in California. She ran for this office during a time when same-sex



marriage was illegal in the state via the controversial Proposition 8 and had a record of refusing to uphold this ban during her time as a lawyer (State of California Department of Justice, 2013). After being elected Attorney General, she worked to establish and improve hate crimes units that would investigate and prosecute violence against LGBTQ individuals. She continued this advocacy after being elected to the U.S. Senate, through legislation and speaking out against anti-trans violence. These emphases and others related to LGBTQ+ rights have been carried through in the Biden-Harris platform (Fitzsimons, 2020). Like Zia, Harris also has continued to advocate for workers' rights in the office of Vice President. Most recently, speaking out for human and labor rights in a visit to Southeast Asia (NPR, 2021).

While the style of civic action practiced by Zia and Harris is quite different, both women have leveraged their professional positions to advocate for the rights of others. For this supporting question, students will investigate the ways in which Zia and Harris worked on behalf of the LGBTQ+ community and others demonstrating intersectional civic action. After reading news accounts of Harris' work and watching a video interview of Zia, students will complete a Venn diagram, outlining how each woman's efforts are distinct yet similar.

### **Concluding the Inquiry**

The students will conclude the inquiry with a Summative Task from a list of multimodal options for student displays of new learning, including the option to create an interactive Google slides presentation or Jamboard. The IDM also concludes with options for students to Take Informed Action in their local communities. This could involve brainstorming a list of issues related to groups we know, determining what action the class could take to support a particular group, and following through with that action.

### **Conclusion**

In the 2019 NCSS President's Message, Tina Heafner (2019) emphasized the importance of agency, advocacy, and activism in the social studies curriculum:

In the spirit of democracy and honoring the champions of human rights, civility, diversity, equality, inclusion, and justice, we must recognize the critical role social studies educators need to embrace in humanizing the curriculum, educating for empathy and action, and empowering children and youth agency, advocacy, and activism.

If we are to engage in social studies teaching for social justice, elementary teachers must seize on the myriad modern-day and historical examples available. These should be as diverse as Americans themselves. Yet, understanding the negligence of the AAPC experience, it is our responsibility to take special care to center on the complexity and courage of Asian Americans who stand for justice. The historical and contemporary examples provided in this IDM demonstrate the diversity, tenacity, and solidarity of AAPC individuals and groups.

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Laura H. Darolia was an elementary teacher for 10 years and is now an Assistant Professor in the Department of Curriculum and Instruction at the University of Kentucky in Lexington, Kentucky. She teaches elementary social studies methods courses with a focus on inquiry and critical thinking. Her work has been published in *Action in Teacher Education* and the *Journal of Curriculum Studies Research*.



*The Iowa Journal for the Social Studies*

**Special Call for Papers, Winter 2023:**

**Guest Editors:**

**Kyle L. Chong – Michigan State University**  
**Melanie M. McCormick – Michigan State University**

**Lead Editor:**

**Dean Vesperman — University of Wisconsin - River Falls**

**About the Journal**

*The Iowa Journal for the Social Studies* is a peer-reviewed, electronic journal that provides an outlet for research, best practices, curriculum work, and media reviews in social studies education.

**<https://iowasocialstudies.org/https/iowajournalforthesocialstudies.weebly.com>**

**Audience**

Each issue of *The Iowa Journal for the Social Studies* will include work relevant to social studies researchers and educators in K-12 and higher education.

**Proposed Call for Manuscripts—Volume 31, Issue 1**

The editors of the *Iowa Journal for the Social Studies*, a peer-reviewed electronic journal, issue a call to submit manuscripts for the third issue. We are especially interested in manuscripts that feature research, conceptual and theoretical work, curriculum and lesson plans that have been implemented in the K-16 classroom, and media reviews.

**Special Call: Connecting Asian + Asian American Histories in Social Studies**

The guest editors are seeking articles that focus on pushing social studies to include more robust Asian and Asian American history and experiences in social studies classroom teaching. Often, Asians and Asian Americans are treated as different communities with wildly different

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levels of support at all education levels. Additionally, as a panethnic community, Asians and Asian Americans are often not afforded the targeted support or visibility that reflects the diversity of the community.<sup>1</sup>

An (2017, 2020), describes both a curriculum of violence against Asian Americans and the omissions/absences of our panethnic community in Social Studies teaching and curriculum (Cridland-Hughes & King, 2015; Espiritu, 1992). At the same time, in a political moment in which a ‘trade war’ with the People’s Republic of China has significantly impacted the Midwest’s economy, this has also had impacts on Asian and Asian American communities in the U.S. Midwest, even 40 years after the brutal murder of Vincent Chin.

Additionally, the U.S. Midwest being home to the fastest growing population of Asian and Asian American folx, there needs to be greater consideration of how Midwestern social studies educators can fight back against anti-Asian racism and xenophobia in solidarity with Black-led activism for racial justice. Liu (2020) writes that “Asianness, too, is a marked body that holds the white projection of racial Othering” (p. 13).

In this special issue, we invite teachers and researchers to consider how social studies teachers can be part of the “demystification,” nuancing, and teaching of Asian and Asian American experiences as a transnational project of teaching social studies and social justice.

Especially given how ‘ethnic studies’ content can be considered a specialization and relegated to niches in teacher preparation, we are also interested in articles that are, themselves, teaching manuscripts that share experiences, stories, or can fill important gaps in teacher knowledge. We suggest lessons manuscripts that describe topics in which children in an American context experience units/lessons on significant events that connect across histories, rather than centering or adding marginally to euro-centric histories. We Also encourage manuscripts which pull these histories into conversation with one another or focus on specific events that are not typically or widely known/taught in social studies spaces and other voices commonly excluded or lumped in with dominant communities within the APIDA/A panethnic community.

Research has grown substantially on Asian Americans in social studies since An’s (2017) piece five years ago. But her question remains: “how can we explain this half-century-long underrepresentation and misrepresentation of Asian Americans in US history curricula?” (p. 132). We wonder how we can explain a similar historical pattern in the teaching of Asian history in social studies.

We invite researchers and researcher-practitioners to consider the following questions:

- What are some ways social studies teachers have sought to disrupt the underrepresentation/absence/omission/erasure/exotification of Asian and Asian American experiences in social studies? How can we connect these histories in social studies teaching?
- How does orientalism (Said, 1979) persist in social studies, especially world history, teaching? What colonial logics or ideologies persist, and how can they be disrupted in social studies teaching?
- To what extent is there utility (or not) in maintaining the pan-Asian (panethnic framework) when referring to newcomer and diaspora communities with origins in Asia?

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<sup>1</sup> The Guest Editors Extend their thanks to Dr. Jane Lo (Michigan State University) for her contributions and support in crafting this call.

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- What are some ways in which social studies teacher education and preparation can be supported to be more structurally antiracist and be more attentive to the unique needs/histories of individual communities?
- What are ways in which solidarity and coalition can be further portrayed in social studies teaching?

Noting the lack of teaching about Asian and Asian American histories, culture, and peoples in classrooms across the nation, this issue aims to provide practitioners with ideas of how to better incorporate Asian and Asian American histories and experiences into the classroom. We invite practitioners in particular to consider the following questions:

- How do social studies teachers teach students about Asians and Asian America in social studies education?
- How do social studies teachers provide teachers with the training or professional developments to teach about Asians and Asian America?
- How can personal narratives and experiences support the learning about Asians and Asian America in social studies classrooms?

Authors are encouraged to draw upon recent literature in the field and/or propose lesson plans that reflect current and effective practices in the social studies.

**CFP posted:** June 2022

**Submissions due by:** September 1, 2022

**Submissions sent out for review:** Upon receipt-September 1, 2022

**Reviews returned:** October 15, 2022

**Author revisions submitted:** November 15, 2022

**Publication:** Winter 2023

Please send submissions to: [chongkyl@msu.edu](mailto:chongkyl@msu.edu)

*The Iowa Journal for the Social Studies:*

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